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# THE PHILOSOPHER'S INDEX

*An International Index  
To Philosophical Periodicals*

CUMULATIVE EDITION

1974

Published By  
PHILOSOPHY DOCUMENTATION CENTER  
BOWLING GREEN UNIVERSITY  
BOWLING GREEN, OHIO 43403

Distributed outside the United States  
of America and Canada by  
D. REIDEL PUBLISHING COMPANY  
DORDRECHT, HOLLAND

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THE PHILOSOPHER'S INDEX

The Philosopher's Index, a publication of the Philosophy Documentation Center, is a subject and author index with abstracts. All major philosophy journals in English, French, German, Spanish and Italian are indexed, along with selected journals in other languages and related interdisciplinary publications. This periodical is published quarterly as a service to the philosophic community. Suggestions for improving this service are solicited and should be sent to the editor.

Policies: Each number of the Index indexes the articles of journals that are received in the months prior to its publication. For example, Number One, which is published in May, includes journals received during January, February and March. The dates on the journals indexed vary due to dissimilar publishing schedules and to delays encountered in overseas mailing.

The following factors are weighed in selecting journals to be indexed: 1) the purpose of the journal, 2) its circulation and 3) recommendations from members of the philosophic community. Articles in interdisciplinary journals are indexed only if they are related to philosophy.

Subscriptions from the United States and Canada should be mailed to The Philosopher's Index, Bowling Green State University, Bowling Green, Ohio 43403. The annual subscription price (4 numbers) is \$32 (Individuals: \$16). The price of single numbers, including back issues, is \$8. An annual Cumulative Edition of The Philosopher's Index is published in the spring. The price of this hardbound edition is \$40 (Individuals: \$20).

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Center are identified by "P.I.D.G.", which follows the  
publication date of the journal.

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AGORA . . . . .	Agora
AJATUS . . . . .	Ajatus
ALG LOG . . . . .	Algebra and Logic
AMER J PHILO . . . . .	American Journal of Philology
AMER PHIL QUART . . . . .	American Philosophical Quarterly
AN CATED SUAREZ . . . . .	Anales de la Catedra Francisco Suarez
ANALYSIS . . . . .	Analysis
ANN ESTH . . . . .	Annales D'Esthetique
ANN FAC LETT FILOSOF . . . . .	Annali della Facolta di Lettere e Filosofia
ANN SEMINAR METAF . . . . .	Annales del Seminario de Metafisica
ANNALS MATH LOG . . . . .	Annals of Mathematical Logic
ANU FILOSOF . . . . .	Anuario Filosofico
APEIRON . . . . .	Apeiron
AQUINAS . . . . .	Aquinas
ARCH BEGRIFF . . . . .	Archiv fuer Begriffsgeschichte
ARCH FILOSOF . . . . .	Archivio di Filosofia
ARCH GESCH PHIL . . . . .	Archiv fuer Geschichte der Philosophie
ARCH MATH LOG . . . . .	Archiv fuer Mathematische Logik und Grundlagen Forschung
ARCH PHIL . . . . .	Archives de Philosophie
ARCH RECHTS SOZ . . . . .	Archiv fuer Rechts und Sozialphilosophie
ARIS SOC . . . . .	The Aristotelian Society: Supplementary Volume
AUGUSTIN STUD . . . . .	Augustinian Studies
AUGUSTINUS . . . . .	Augustinus
AUSTL J PHIL . . . . .	The Australasian Journal of Philosophy
BEHAVIORISM . . . . .	Behaviorism
BIGAKU . . . . .	Bigaku
BOSTON COL STUD PHIL . . . . .	Boston College Studies in Philosophy
BRAHMAVADIN . . . . .	Brahmavadin
BRIT J AES . . . . .	British Journal of Aesthetics
BRIT J PHIL SCI . . . . .	British Journal for the Philosophy of Science
BULL SOC FR PHIL . . . . .	Bulletin de la Societe Francaise de Philosophie
CAN J PHIL . . . . .	Canadian Journal of Philosophy
CHIN STUD PHIL . . . . .	Chinese Studies in Philosophy
CIRPHO . . . . .	Cirpho Review
CLIO . . . . .	Clio
CLUB VOLTAIRE . . . . .	Club Voltaire
COGNITION . . . . .	Cognition, International Journal of Cognitive Psychology
CONCEPTUS . . . . .	Conceptus
CONVIVIU . . . . .	Convivium
CRITICA . . . . .	Critica
CUAD FILOSOF . . . . .	Cuadernos de Filosofia
CULT HERMEN . . . . .	Cultural Hermeneutics
DAN YRBK PHIL . . . . .	Danish Yearbook of Philosophy
DARSHANA INT . . . . .	Darshana International
DEUT VIER LIT . . . . .	Deutsch Vierteljahresschrift fuer Literaturwissenschaft und Geistes Geschichte
DEUT Z PHIL . . . . .	Deutsche Zeitschrift fuer Philosophie
DIALEC HUM . . . . .	Dialectics and Humanism
DIALECTICA . . . . .	Dialectica
DIALOGOS . . . . .	Dialogos
DIALOGUE (CANADA) . . . . .	Dialogue: Canadian Philosophical Review
DIALOGUE (PST) . . . . .	Dialogue (Phi Sigma Tau)
DIALOOG . . . . .	Dialoog
DIANOIA . . . . .	Dianoia
DIOGENES . . . . .	Diogenes
DIOTIMA . . . . .	Diotima
EDUC PHIL THEOR . . . . .	Educational Philosophy and Theory
EDUC THEOR . . . . .	Educational Theory
ENSAY ESTUD . . . . .	Ensayos y Estudios
ESPIRITU . . . . .	Espiritu
ESTUD FILOSOF . . . . .	Estudios Filosoficos
ETHICS . . . . .	Ethics
ETUD PHIL . . . . .	Les Etudes Philosophiques
ETUDES . . . . .	Etudes
ETYKA . . . . .	Etyka
EXIST PSYCHIAT . . . . .	Existential Psychiatry
FILOSOF CAS CSAV . . . . .	Filosoficky Casopis CSAV
FILOSOFIA . . . . .	Filosofia

FOUND LANG . . . . .	Foundations of Language
FRAN STUD . . . . .	Franciscan Studies
FREI Z PHIL THEOL . . . . .	Freiburger Zeitschrift fuer Philosophie und Theologie
FUTURUM . . . . .	Futurum
G CRIT FILOSOF ITAL . . . . .	Giornale Critico della Filosofia Italiana
G METAF . . . . .	Giornale di Metafisica
GREGORIANUM . . . . .	Gregorianum
GRUND KYBER GEIST . . . . .	Grundlagestudien aus Kybernetik und Geisteswissenschaft
HASTINGS CENTER REP . . . . .	Hastings Center Report
HASTINGS CENTER STUD . . . . .	Hastings Center Studies
HEGEL-JRBH . . . . .	Hegel-Jahrbuch
HERMATHENA . . . . .	Hermathena
HEYTHROP J . . . . .	Heythrop Journal
HIST THEOR . . . . .	History and Theory
HUMAN CONTEXT . . . . .	The Human Context
HUMANIST . . . . .	The Humanist
HUMANITAS . . . . .	Humanitas
IDEAL STUD . . . . .	Idealistic Studies
INDIAN PHIL CULT . . . . .	Indian Philosophy and Culture
INDIAN PHIL QUART . . . . .	Indian Philosophical Quarterly
INQUIRY . . . . .	Inquiry
INT DIALOG Z . . . . .	Internationale Dialog Zeitschrift
INT J PHIL RELIG . . . . .	International Journal for Philosophy of Religion
INT LOG REV . . . . .	International Logic Review
INT PHIL QUART . . . . .	International Philosophical Quarterly
INTERPRETATION . . . . .	Interpretation
IYYUN . . . . .	Iyyun
J AES ART CRIT . . . . .	The Journal of Aesthetics and Art Criticism
J AES EDUC . . . . .	Journal of Aesthetic Education
J BRIT SOC PHENOMENOL . . . . .	The Journal of the British Society for Phenomenology
J CHIN PHIL . . . . .	Journal of Chinese Philosophy
J CRIT ANAL . . . . .	Journal of Critical Analysis
J HELLEN STUD . . . . .	The Journal of Hellenic Studies
J HIST IDEAS . . . . .	Journal of the History of Ideas
J HIST PHIL . . . . .	Journal of the History of Philosophy
J INDIAN ACAD PHIL . . . . .	Journal of the Indian Academy of Philosophy
J INDIAN PHIL . . . . .	Journal of Indian Philosophy
J MORAL EDUC . . . . .	Journal of Moral Education
J PHIL . . . . .	The Journal of Philosophy
J PHIL LOG . . . . .	Journal of Philosophic Logic
J PHIL SPORT . . . . .	Journal of the Philosophy of Sport
J RELIG ETHICS . . . . .	Journal of Religious Ethics
J SOC PHIL . . . . .	Journal of Social Philosophy
J SYM LOG . . . . .	The Journal of Symbolic Logic
J THEOR SOC BEHAV . . . . .	Journal for the Theory of Social Behavior
J THOUGHT . . . . .	Journal of Thought
J VALUE INQ . . . . .	The Journal of Value Inquiry
J W VIR PHIL SOC . . . . .	Journal of the West Virginia Philosophical Society
KANTSTUDIEN . . . . .	Kantstudien
KINESIS . . . . .	Kinesis
KOELNER Z SOZ . . . . .	Koelner Zeitschrift fuer Soziologie und Sozial-Psychologie
KURSBUCH . . . . .	Kursbuch
LAVAL THEOL PHIL . . . . .	Laval Theologique et Philosophique
LISTENING . . . . .	Listening
LOCKE NEWS . . . . .	The Locke Newsletter
LOG ANAL . . . . .	Logique et Analyse
LOGOS (ITALY) . . . . .	Logos (Italy)
LOGOS (MEXICO) . . . . .	Logos (Mexico)
MAGYAR FILOZOF SZEMLE . . . . .	Magyar Filozofiai Szemle
MAIN CURRENTS . . . . .	Main Currents
MAN WORLD . . . . .	Man and World
MED STUD . . . . .	Mediaeval Studies
MERKUR . . . . .	Merkur
METAPHILOSOPHY . . . . .	Metaphilosophy
MIDWEST J PHIL . . . . .	Midwest Journal of Philosophy
MILL NEWS . . . . .	The Mill News Letter
MIND . . . . .	Mind
MOD SCH . . . . .	The Modern Schoolman
MONIST . . . . .	The Monist
MUSIC MAN . . . . .	Music and Man
NEW SCHOLAS . . . . .	The New Scholasticism
NOTRE DAME J FORM LOG . . . . .	Notre Dame Journal of Formal Logic
NOUS . . . . .	Nous



ORGANON . . . . .	Organon
OWL MINERVA . . . . .	The Owl of Minerva
PAKISTAN PHIL J . . . . .	The Pakistan Philosophical Journal
PENSAMIENTO . . . . .	Pensamiento
PERSONALIST . . . . .	The Personalist
PHIL BOOKS . . . . .	Philosophical Books
PHIL CONTEXT . . . . .	Philosophy in Context
PHIL EAST WEST . . . . .	Philosophy East and West
PHIL EXCH . . . . .	Philosophic Exchange
PHIL FORUM (BOSTON) . . . . .	Philosophical Forum
PHIL FORUM (DEKALB) . . . . .	Philosophy Forum
PHIL JAHR . . . . .	Philosophisches Jahrbuch
PHIL LING . . . . .	Philosophical Linguistics
PHIL LOG . . . . .	Philosophie et Logique
PHIL MATH . . . . .	Philosophia Mathematica
PHIL NATUR . . . . .	Philosophia Naturalis
PHIL QUART . . . . .	The Philosophical Quarterly
PHIL PAPERS . . . . .	Philosophical Papers
PHIL PERSPEKT . . . . .	Philosophische Perspektiven
PHIL PHENOMENOL RES . . . . .	Philosophy and Phenomenological Research
PHIL PUB AFFAIRS . . . . .	Philosophy and Public Affairs
PHIL REFORM . . . . .	Philosophia Reformata
PHIL RHET . . . . .	Philosophy and Rhetoric
PHIL REV . . . . .	The Philosophical Review
PHIL REV (TAIWAN) . . . . .	Philosophical Review (Taiwan)
PHIL RUNDSCH . . . . .	Philosophische Rundschau
PHIL SCI . . . . .	Philosophy of Science
PHIL SOC SCI . . . . .	Philosophy of the Social Sciences
PHIL STUD . . . . .	Philosophical Studies
PHIL STUD (IRELAND) . . . . .	Philosophical Studies (Ireland)
PHIL TODAY . . . . .	Philosophy Today
PHILOSOPHIA (ATHENS) . . . . .	Philosophia (Athens)
PHILOSOPHIA (ISRAEL) . . . . .	Philosophia (Israel)
PHILOSOPHY . . . . .	Philosophy
PHOENIX . . . . .	Phoenix
PHRONESIS . . . . .	Phronesis
POLIT THEOR . . . . .	Political Theory
PRAXIS . . . . .	Praxis
PROBLEPOS . . . . .	Problemos
PROC AMER PHIL ASS. . . . .	Proceedings and Addresses of the American Philosophical Association
PROC ARIS SOC . . . . .	Proceedings of the Aristotelian Society
PROC CATH PHIL ASS . . . . .	Proceedings of the American Catholic Philosophical Association
PROC N MEX W TEX PHIL SOC . . . . .	Proceedings of the New Mexico-West Texas Philosophical Society
PROC PHIL EDUC . . . . .	Philosophy of Education: Proceedings
PROC PHIL EDUC SOC AUSTL . . . . .	Proceedings of the Philosophy of Education Society of Australasia
PROC PHIL EDUC SOC GB . . . . .	Proceedings of the Philosophy of Education Society of Great Britain
PROCESS STUD . . . . .	Process Studies
RATIO . . . . .	Ratio
RECHTSTHEOR . . . . .	Rechtstheorie
RELIG HUM . . . . .	Religious Humanism
RELIG STUD . . . . .	Religious Studies
REP MATH LOG . . . . .	Reports on Mathematical Logic
RES PHENOMENOL . . . . .	Research in Phenomenology
REV ESTH . . . . .	Revue d'Esthetique
REV ETUD AUGUSTIN . . . . .	Revue des Etudes Augustiniennes
REV FILOSOF (ARGENTINA) . . . . .	Revista de Filosofia (Argentina)
REV FILOSOF (COSTA RICA) . . . . .	Revista de Filosofia de la Universidad de Costa Rica
REV FILOSOF (MEXICO) . . . . .	Revista de Filosofia (Mexico)
REV FILOSOF (SPAIN) . . . . .	Revista de Filosofia (Spain)
REV FILOZOF . . . . .	Revista de Filozofia
REV INT PHIL . . . . .	Revue Internationale de Philosophie
REV METAPH . . . . .	Review of Metaphysics
REV METAPH MORALE . . . . .	Revue de Metaphysique et de Morale
REV PHIL FR . . . . .	Revue Philosophique de la France et de l'Etranger
REV PHIL LOUVAIN . . . . .	Revue Philosophique de Louvain
REV PORT FILOSOF . . . . .	Revista Portuguesa de Filosofia

REV SCI PHIL THEOL . . . . .	Revue des Sciences Philosophiques et Theologiques
REV TEILHARD DE CHARDIN . .	Revue Teilhard de Chardin
REV THEOL PHIL . . . . .	Revue de Theologie et de Philosophie
REV THOMISTE . . . . .	Revue Thomiste
REV UNIV OTTAWA . . . . .	Revue de l'Universite d'Ottawa
REV VEN FILOSOF . . . . .	Revista Venozolana de Filosofia
RIV FILOSOF . . . . .	Rivista de Filosofia
RIV FILOSOF NEO-SCOLAS . . .	Rivista di Filosofia Neo-Scolastica
RIV INT FILOSOF DIRITTO . .	Rivista Internazionale di Filosofia del Diritto
RIV STUD CROCE . . . . .	Rivista di Studi Crociani
RUSSELL . . . . .	Russell
SALZBURGER JRBH PHIL . . . .	Salzburger Jahrbuch fuer Philosophie
SAPIENTIA . . . . .	Sapientia
SAPIENZA . . . . .	Sapienza
SCHOPENHAUER JAHR . . . . .	Schopenhauer-Jahrbuch
SCIENTIA . . . . .	Scientia
SECOND ORDER . . . . .	Second Order
S J PHIL . . . . .	The Southern Journal of Philosophy
SOC PRAX . . . . .	Social Praxis: International and Interdisciplinary Journal of Social Thought
SOCIAL THEOR PRACT . . . . .	Social Theory and Practice
SOPHIA (AUSTRALIA) . . . . .	Sophia (Australia)
SOPHIA (ITALY) . . . . .	Sophia (Italy)
SOVIET STUD PHIL . . . . .	Soviet Studies in Philosophy
SOWJET GES BEITR . . . . .	Sowjetwissenschaft Gesellschaftswissenschaftliche Beitrage
SOZ WELT . . . . .	Soziale Welt
SPRACHE TECH ZEIT . . . . .	Sprache im Technischen Zeitalter
STROMATA . . . . .	Stromata
STUD GEN . . . . .	Studium Generale
STUD HIST PHIL SCI . . . . .	Studies In History and Philosophy of Science
STUD INT FILOSOF . . . . .	Studi Internazionali di Filosofia
STUD LEIBNIZ . . . . .	Studia Leibnitiana
STUD LOG . . . . .	Studia Logica
STUD PHIL CHRIST . . . . .	Studia Philosophiae Christiane
STUD PHIL EDUC . . . . .	Studies in Philosophy and Education
STUD PHIL HIST PHIL . . . .	Studies in Philosophy and the History of Philosophy
STUD PHIL (SWITZERLAND) . .	Studia Philosophica (Switzerland)
STUD SOVIET THO . . . . .	Studies in Soviet Thought
SW J PHIL . . . . .	Southwestern Journal of Philosophy
SYNTHESE . . . . .	Synthese
SYSTEMATICS . . . . .	Systematics
TELOS . . . . .	Telos
TEOR METOD . . . . .	Teorie a Metoda
TEOREMA . . . . .	Teorema
TEORESI . . . . .	Teoresi
THEOL PHIL . . . . .	Theologie und Philosophie
THEOR DECIS . . . . .	Theory and Decision
THEORIA . . . . .	Theoria
THOMIST . . . . .	The Thomist
THOUGHT . . . . .	Thought
TIJDSCHR FILOSOF . . . . .	Tijdschrift voor Filosofie
TRADITIO . . . . .	Traditio
TRANS PEIRCE SOC . . . . .	Transactions of the Charles S. Peirce Society
TRIBUENE . . . . .	Tribuene
TULANE STUD PHIL . . . . .	Tulane Studies in Philosophy
UNIVERSITAS . . . . .	Universitas
VEDANTA KESARI . . . . .	Vedanta Kesari
VIVARIUM . . . . .	Vivarium
WISS WEIS . . . . .	Wissenschaft und Weisheit
WISS WELT . . . . .	Wissenschaft und Weltbild
Z AES ALLG KUNST . . . . .	Zeitschrift fuer Aesthetik und Allgemeine Kunstwissenschaft
Z ALLG WISS . . . . .	Zeitschrift fuer Allgemein Wissenschafts Theorie
Z MATH LOG . . . . .	Zeitschrift fuer Mathematische Logik und Grundlagen der Mathematik
Z PHIL FORSCH . . . . .	Zeitschrift fuer Philosophische Forschung
Z RELIG GEIST . . . . .	Zeitschrift fuer Religions - und Geistesgeschichte
Z SOS . . . . .	Zeitschrift fuer Sozialpsychologie
ZYGON . . . . .	Zygon

Abbreviations of the above periodical titles are based upon the American Standard for Periodical Title Abbreviations.



KEY TO ABBREVIATIONS

AG . . . . .	August	MY . . . . .	May
ann . . . . .	annual	N . . . . .	November
AP . . . . .	April	O . . . . .	October
D . . . . .	December	q . . . . .	quarter
F . . . . .	February	S . . . . .	September
irr . . . . .	irregular	semi . . . . .	semi-annual
JA . . . . .	January	SPR . . . . .	Spring
JE . . . . .	June	SUM . . . . .	Summer
JL . . . . .	July	supp . . . . .	supplement
mono . . . . .	monograph	WINT . . . . .	Winter
m . . . . .	monthly	yr . . . . .	year
MR . . . . .	March		

## LIST OF PERIODICALS INDEXED

- AGORA. \$4. (semi-ann) Martin A Bertman, Editor, Department of Philosophy, SUNY, Potsdam, NY 13676
- AJATUS. \$5. (ann) Akateeminen Kirjakauppa, 00100 Helsinki 10, Finland
- ALGEBRA AND LOGIC. \$85 (Foreign: \$90). (6 times a yr) Consultants Bureau, Plenum Publishing Corp, 227 West 17th Street, New York, NY 10011
- AMERICAN JOURNAL OF PHILOLOGY. \$8.50 (Institutions: \$15). (q) The Johns Hopkins Press, Journals Department, Baltimore, MD 21218
- AMERICAN PHILOSOPHICAL QUARTERLY. \$8 (Institutions: \$14). (q) Basil Blackwell, 49 Broad Street, Oxford, England
- ANALES DE LA CATEDRA FRANCISCO SUAREZ. \$6. (semi-ann) Banco de Vizcaya, Granada (Spain) c/c Catedra Francisco Suarez Nr. 114360
- ANALES DEL SEMINARIO DE METAFISICA. \$2 or 120 Pts. (ann) Catedra de Metafisica (Critica), Facultad de Filosofia y Letras, Universidad Complutense, Madrid, Spain
- ANALYSIS. £1.20 or \$3.36. (6 times a yr) Basil Blackwell, 49 Broad Street, Oxford, England
- ANNALES D'ESTHETIQUE. \$4 (Institutions: \$7, Foreign: \$5). (ann) The Hellenic Society for Aesthetics, 79 Vasilissis Sophias, Athens 140, Greece
- ANNALI DELLA FACOLTA DI LETTERE E FILOSOFIA. (ann) Annali Della Facolia Di Lettere E Filosofia, Pubblicazioni Dell'Universita de Bari, Bari, Italy
- ANNALS OF MATHEMATICAL LOGIC. \$20. (Institutions: \$45). (q) North-Holland Publishing Company, P.O. Box 211, Amsterdam, The Netherlands
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- AUGUSTINIAN STUDIES. \$10 (Institutions: \$9). (ann) Augustinian Institute, Department F-1, Villanova University, Villanova, PA 19085
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## YEATS, W

- THE ROAD TO BYZANTIUM: ARCHETYPAL CRITICISM AND YEATS. ALLEN, JAMES  
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- ECSTASY AND HANGOVER OF A REVOLUTION. ZVAN, ANTUN.  
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## ZABARELLA, F

- LA PAROLA STATO IN ALCUNI DOCUMENTI DEL TRE-QUATTRO-CINQUECENTO.  
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- NOTA SULLA NATURA DELLA LOGICA IN GIACOMO ZABARELLA. BOTTIN,  
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ON ZEN (CH'AN) LANGUAGE AND ZEN PARADOXES. CHENG, CHUNG-YING.  
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ACHILLES IS STILL RUNNING. GRATTAN=GUINNESS, I.  
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REPLY TO J Q ADAMS' "GRUENBAUM'S SOLUTION TO ZENO'S PARADOXES".  
GRUENBAUM, ADOLF.  
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STUDI SU ARISTOTELE NEL SECOLO XX. COSENZA, PAOLO.

Each entry in this section begins with the author's name and also contains the complete title of the article, other bibliographic information, and an abstract of the article. The list is arranged in strict alphabetical order with the author's last name first. Articles by multiple authors are listed under each author's name. Names preceded by the articles De, La, Le, etc. or the prepositions Da, De, Van, Von, etc. are treated as if the article or preposition were a part of the name.

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AAGAARD-MOGENSEN, LARS. PERSONAL IDENTITY. AGORA 2,55-59 FALL 73.

ALTHOUGH 'PERSON' IN SOME RESPECTS IS A VAGUE CONCEPT, THE DIFFICULTIES WITH 'PERSONAL IDENTITY' MAINLY HAVE TO DO WITH 'IDENTITY' AND 'CRITERION'. DISCOUNTING SETS OF NECESSARY AND SUFFICIENT CRITERIA AS DOGMATIC IDEALS, IDENTITY MUST BE A WORKABLE COMMON SENSE CONCEPT. THE SIMPLE SOLUTION IS PROPOSED AND DEFENDED THAT A PERSON'S HISTORICAL (CAUSAL?) CONTINUITY, I.E., FULFILLING A CLUSTER OF SYNTHETIC CRITERIA, ESTABLISHES BEYOND, NOT ANY POSSIBLE BUT ANY REASONABLE, DOUBT QUESTIONS OF IDENTITY. FINALLY THE RESULT IS TENTATIVELY APPLIED TO STANDING PUZZLES SUCH AS MEINONG'S PARADOX OF EXISTENCE, THE MIND-BODY IDENTITY DOCTRINE, AND ST THOMAS' FOURTH PROOF OF GOD'S EXISTENCE.\*

AANDERAA, STAL AND LEWIS, HARRY R. PREFIX CLASSES OF KROM FORMULAS. J SYM LOG 38,628-642 D 73.

AARONSON, BERNARD S. TIME, TIME STANCE, AND EXISTENCE. STUD GEN 24,369-387 1971.

ABATE, CHARLES J. A RECONSIDERATION OF JUSTIFIED TRUE BELIEF. KINESIS 5,87-91 SPR 73.

CONSIDERATION IS GIVEN TO THE ANALYSIS OF KNOWLEDGE AS JUSTIFIED TRUE BELIEF. BASED UPON EDMUND GETTIER'S TWO COUNTEREXAMPLES, A RATIONALE IS PROPOSED TO EXPLAIN WHY CERTAIN CASES OF JUSTIFIED TRUE BELIEF CANNOT BE INSTANCES OF KNOWLEDGE. THE INADEQUACY OF SUCH AN ANALYSIS OF KNOWLEDGE RESULTS FROM A CRUCIAL LACK OF CLARITY AND MEANINGFULNESS, SINCE IT DOES NOT ENLIGHTEN OUR APPLICATION OF THE TERM 'KNOWLEDGE' IN ANY SUBSTANTIAL SENSE. THE DETERMINATION OF WHAT CONSTITUTES SUFFICIENT EVIDENCE FOR A GIVEN KNOWLEDGE CLAIM SEEMS MORE DIFFICULT TO ASSESS THAN THE MERE DETERMINATION OF WHAT DOES AND WHAT DOES NOT CONSTITUTE AN INSTANCE OF KNOWLEDGE ITSELF.

ABBATE, FRED J. THE CONSPIRACY DOCTRINE: A CRITIQUE. PHIL PUB AFFAIRS 3,295-311 SPR 74.

AN EXAMINATION OF THE LAW OF CONSPIRACY AND ITS DANGERS TO THE SYSTEM OF FREEDOM OF EXPRESSION. INCLUDED IS A DESCRIPTION OF THE GENERAL FEATURES OF THE DOCTRINE, AN EVALUATION OF THE TYPICAL ARGUMENTS OFFERED IN ITS DEFENSE, AND A CRITICAL DISCUSSION OF HOW THE MAJOR TENETS OF THE LAW CAN FAIL TO COHERE WITH THE ACT/INTENT DISTINCTION IN THE ANGLO-AMERICAN LEGAL TRADITION.

ABBOTT, DON. MARXIST INFLUENCES ON THE RHETORICAL THEORY OF KENNETH BURKE. PHIL RHET 7,217-233 FALL 74.

ABBOTT, PHILIP. THE TYRANNY OF FRATERNITY IN MCWILLIAMS' AMERICA. POLIT THEOR 2,304-320 AG 74.

USING A RECENT BOOK BY MCWILLIAMS, THE AUTHOR ANALYSES THE CONCEPT OF FRATERNITY AND CONCLUDES THE CONCEPT: (1) DESPITE ATTEMPTS TO PROVIDE A MORAL ENCASEMENT BY THE USE OF 'NATURE', REMAINS 'SUBSTANTIVE HUNGRY'; (2) INVOLVES A REFUSAL TO CONFRONT THE PROBLEM OF POLITICAL AUTHORITY.

ABFL, GERD. SPRACHE, BEWUSSTSEIN, ERKENNTNIS: KRITIK DER SPRACHVERSTEHENDEN SOZIOLOGIE. ARCH RECHTS SOZ 59,375-392 1973.

ABFLSON, RAZIEL. WINDOW TO TRUTH. PHILOSOPHIA 3,369-380 D 73.

THIS ESSAY ATTEMPTS TO CLARIFY THE NATURE OF SIMPLE TRUTH, BY COMBINING IDEAS OF ARISTOTLE, STRAWSON AND AUSTIN INTO ONE PICTURE NOT CLEARLY ENVISIONED BY THEM. ARISTOTLE CONTRIBUTED THE SUBJECT-PREDICATE ANALYSIS OF STATEMENTS, STRAWSON CONTRIBUTED THE RECOGNITION OF THE IMPORTANCE OF SINGULAR SUBJECT TERMS, AND AUSTIN

CONTRIBUTED THE REALIZATION THAT TRUTH IS NOT A DYADIC RELATION BETWEEN SENTENCES AND STATES OF AFFAIRS, BUT A QUADRATIC RELATION BETWEEN TWO TYPES OF STATEMENTS AND TWO TYPES OF EXTRA-LINGUISTIC ENTITIES. A NEW DEFINITION OF TRUTH IS OFFERED, WHEREBY TRUTH IS SEEN AS A 'WINDOW', I.E., A QUADRATIC RELATION, ONE SIDE OF WHICH CONSISTS OF TWO SUBJECTS THAT RESEMBLE EACH OTHER, AND THE OTHER SIDE OF TWO PREDICATES OF PROPERTIES. THE TRUTH OF GENERAL STATEMENTS IS THEN DEFINABLE AS RECURSIVE FUNCTIONS OF THE TRUTH OF SINGULAR STATEMENTS.

ABERCRUMBIE, NICHOLAS. SOCIOLOGICAL INDEXICALITY. J THEOR SOC BEHAV 4,89-95 AP 74.

THE PURPOSE OF THE ARTICLE IS TO ENQUIRE IN WHAT WAYS THE CONCEPT OF INDEXICALITY PRESENTS DIFFICULTIES FOR SOCIOLOGY. BY MEANS OF A COMPARISON OF THE PHILOSOPHER'S AND SOCIOLOGIST'S USE OF THE CONCEPT, IT IS SHOWN THAT IT DOES NOT CREATE IN-PRINCIPLE DIFFICULTIES FOR SOCIOLOGICAL WORK, BUT IT DOES CREATE METHODOLOGICAL PROBLEMS FOR CERTAIN KINDS OF RESEARCH, AND IT, FURTHER, HELPS TO ESTABLISH A DISTINCT FIELD OF EMPIRICAL SOCIOLOGY.

ABERG, CLAES. RELATIVITY PHENOMENA IN SET THEORY. SYNTHESE 27,189-198 MY-JE 74.

ABIAN, ALEXANDER. NONSTANDARD MODELS FOR ARITHMETIC AND ANALYSIS. STUD LOG 33,11-22 1974.

MODELS FOR PEANO'S ARITHMETIC ARE DESCRIBED WHICH ARE NOT ISOMORPHIC TO THE STANDARD MODEL OF NATURAL NUMBERS 0, 1, 2, 3, . . . THESE MODELS ARE CALLED NONSTANDARD AND THEIR ELEMENTS ARE CALLED NONSTANDARD NATURAL NUMBERS. A NONSTANDARD NATURAL NUMBER IS A TRANSFINITE SEQUENCE OF NATURAL NUMBERS. ADDITION AND MULTIPLICATION AMONG NONSTANDARD NUMBERS ARE PERFORMED COORDINATE-WISE BASED ON THE CORRESPONDING OPERATIONS AMONG NATURAL NUMBERS. THE TRUTH OR FALSEHOOD OF FORMULAS ARE EVALUATED (ROUGHLY SPEAKING) ACCORDING TO THE TRUTH OR FALSEHOOD AT ALL BUT A FINITE NUMBER OF THE COORDINATES.

ABRAHAM, WILLIAM F. DISENTANGLING THE 'COGITO'. MIND 83,75-94 JA 74.

NOVEL ACCOUNT OF THE 'COGITO', CLARIFYING THE CONCEPT OF INDUBITABILITY AND INDICATING WAY IN WHICH ALLEGED EXAMPLES OF INDUBITABILITY MAY BE CAINSAID; RESISTS ATTEMPTS TO ELUCIDATE 'COGITO' BY REFERENCE TO FREE LOGIC AND THE IDEA OF EXISTENTIAL OR PRAGMATIC INCONSISTENCY; INTRODUCES THE IDEA OF A RELATION BETWEEN A MEANING AND A FACT, AND THEREBY ELUCIDATES THE 'COGITO', ITS MEANING AND THE TRUE NATURE OF THE ARGUMENTATION INVOLVED IN IT.\*

ABU SHANAB, K E. GHAZALI AND AQUINAS ON CAUSATION. MONIST 58,140-150 JA 74.

THE ISLAMIC MEDIEVAL PHILOSOPHER AL-GHAZALI, KNOWN TO THE LATINS AS ALGAZEL (1059-1111), WAS INFLUENTIAL IN THE SHAPING OF THE INTELLECTUAL PHILOSOPHIC MOVEMENTS IN THE THIRTEENTH CENTURY. GRANTED THAT GHAZALI'S PHILOSOPHIC IDEAS DID NOT ASSUME A DEFINITE PATTERN IN THE PHILOSOPHIC LITERATURE AS WAS THE CASE WITH AVICENNA AND AVERROES, STILL A CAREFUL STUDY OF GHAZALI'S WORKS WILL REVEAL HOW PROFOUND AND WIDESPREAD HIS INFLUENCE WAS ON WESTERN MEDIEVAL SCHOLARS. A CASE IN POINT IS THE INFLUENCE OF GHAZALI ON SAINT THOMAS AQUINAS, WHO STUDIED THE WORKS OF THE ISLAMIC PHILOSOPHERS, ESPECIALLY GHAZALI'S, AT THE UNIVERSITY OF NAPLES. THE AIM OF THIS PAPER, HOWEVER, DOES NOT CONSIST IN DELINEATING THE MANY POINTS OF ENCOUNTER BETWEEN THE TWO PHILOSOPHERS. RATHER IT DEALS PRIMARILY WITH THEIR DISCUSSION OF THE PRINCIPLE OF CAUSALITY, AND HOW THE WORKS OF GHAZALI PLAYED AN IMPORTANT ROLE IN THE SHAPING OF THE PHILOSOPHIC IDEAS OF AQUINAS.

ABU SHANAB, ROBERT ELIAS. AVICENNA AND OCKHAM ON THE PROBLEM OF UNIVERSALS. PAKISTAN PHIL J 11,1-14 JA-JE 73.

IN THIS PAPER I ATTEMPT TO SHOW AVICENNA'S INFLUENCE ON OCKHAM, ESPECIALLY IN HIS DISCUSSION OF THE PROBLEM OF UNIVERSALS. CONCERNING THE DIFFERENT VIEWS WHICH OCKHAM ENTERTAINED ABOUT UNIVERSALS, IT WILL BE POINTED OUT THAT HIS PREFERRED POSITION, I.E., A UNIVERSAL IS IDENTIFIED WITH THE ACT OF KNOWING, IS DERIVED FROM AVICENNA. IN ADDITION THERE IS TEXTUAL EVIDENCE THAT HIS OTHER TWO THEORIES ARE ADOPTED FROM AVICENNA. FINALLY I TRY TO SHOW HOW OCKHAM'S CONCEPTUALISM FARES WITH THAT OF AVICENNA.

ABU SHANAB, ROBERT ELIAS. MISCONCEPTIONS ABOUT ARABIC MEDIEVAL PHILOSOPHY. PAKISTAN PHIL J 12,1-16 JL-D 73.

ABU SHANAB, ROBERT ELIAS. WATSONIAN BEHAVIOURISM VERSUS LOGICAL POSITIVISM. PAKISTAN PHIL J 12,1-18 JA-JE 74.

THIS PAPER POINTS OUT THE LOGICAL IMPLICATIONS OF WATSONIAN BEHAVIORISM AS VIEWED BY PHILOSOPHERS OF SCIENCE. A SIGNIFICANT ASPECT OF THE PAPER DEALS WITH THE 'BEHAVIORISTIC' THESIS OF LOGICAL POSITIVISM AS IT RELATES TO WATSONIAN BEHAVIORISM. I OFFER SOME CRITICAL REMARKS ABOUT VARIOUS ATTEMPTS OF PHILOSOPHERS OF SCIENCE TO IMPOSE THEIR METHODOLOGICAL APPROACH ON BEHAVIORISM.

ACKRILL, J. L. ARISTOTLE'S DEFINITIONS OF 'PSYCHE'. PROC ARIS SOC 73,119-133 1972-73.

THE PAPER DISCUSSES ARISTOTLE'S DEFINITION OF THE SOUL AS THE FORM OR ACTUALITY OF THE BODY. AN INTERPRETATION OFFERED BY D WIGGINS IS CRITICIZED. THE LOGICAL DIFFICULTIES INVOLVED IN ARISTOTLE'S ACCOUNT ARE EXPLAINED, AND SUGGESTIONS ARE MADE AS TO HOW THE DIFFICULTIES ARISE.

ACWORTH, RICHARD. LOCKE'S FIRST REPLY TO JOHN NORRIS. LOCKE NEWS 2,7-11 SUM 71.

IN HIS INTRODUCTION ACWORTH DESCRIBES THE CIRCUMSTANCES THAT LED TO THE WRITING OF LOCKE'S HITHERTO UNPUBLISHED FIRST REPLY TO JOHN NORRIS'S "CURSORY REFLECTIONS UPON A BOOK CALLED, AN ESSAY CONCERNING HUMAN UNDERSTANDING." HE THEN REPRODUCES THE TEXT OF LOCKE'S MANUSCRIPT, "JL ANSWER TO MR NORRIS'S REFLECTIONS 92" (ALSO MARKED "JL TO MR NORRIS"), FROM THE LOVELACE COLLECTION IN THE BODLEIAN LIBRARY. LOCKE'S FRAGMENT IS SARCASTIC IN TONE, BETRAYING THE BITTERNESS THAT RESULTED FROM HIS QUARREL WITH NORRIS IN THE AUTUMN OF 1692; IT DOES NOT TOUCH NORRIS'S MORE SUBSTANTIAL CRITICISMS OF HIS "ESSAY".\*

ADAMTAK, RICHARD. MARX, ENGELS, AND DUEHRING. J HIST IDEAS 35,98-112 JA-MR 74.

ADAMS, E. M. LINGUISTIC ANALYSIS AND EPISTEMIC ENCOUNTERS. PHIL PHENOMENOL RES 34,404-414 MR 74.

AN EPISTEMIC ENCOUNTER IS AN ACT OF 'THINKING THAT P' WHICH NOT ONLY INVOLVES BEING CORRECT, HAVING GOOD GROUNDS OR REASONS AND THOSE GROUNDS OR REASONS BEING RESPONSIBLE FOR GETTING IT RIGHT, BUT ALSO THE ACT OF 'THINKING THAT P' BEING AT LEAST PARTIALLY SELF-WARRANTING, AND THE MODE OF 'THINKING THAT P' BEING SUCH THAT IT PROVIDES AN ORIGINAL, INDIGENOUS SEMANTIC CONTENT. THE MODES OF EXPERIENCE AND THOUGHT WE TAKE TO PROVIDE EPISTEMIC ENCOUNTERS DETERMINE WHAT AREAS OF DISCOURSE APPEAR PHILOSOPHICALLY OPAQUE AND PROBLEMATIC AND HOW WE SEEK PHILOSOPHICAL CLARITY, FOR IT IS ONLY THROUGH EPISTEMIC ENCOUNTERS WE CAN ESTABLISH SEMANTIC TIES BETWEEN LANGUAGE AND ITEMS AND FEATURES OF THE WORLD.

ADAMS, ERNEST W. THE LOGIC OF 'ALMOST ALL'. J PHIL LOG 3,3-17 AP 74.

ADAMS, JOHN Q. GRUENBAUM'S SOLUTION TO ZENO'S PARADOXES. PHILOSOPHIA (ISRAEL) 3,43-50 JA 73.

ZENO'S PARADOXES OF MOTION ARE CONSIDERED AS CHALLENGES TO THE PRACTICE OF DESCRIBING MOTION IN TERMS OF CONTINUOUS FUNCTIONS. A BRIEF DESCRIPTION OF SOME WORK OF ADOLF GRUENBAUM TOWARD THE RESOLUTION OF THESE PARADOXES IS GIVEN. A NEW FORM OF ZENO'S DICHOTOMY PARADOX IS DESCRIBED, AND IT IS CLAIMED THAT THE PARADOX, IN THIS FORM, IS NOT AMENABLE TO THE EXPLANATIONS OF GRUENBAUM. THIS IS DEMONSTRATED BY GIVING THE NEW FORM OF THE PARADOX A SECOND, MORE MATHEMATICAL DESCRIPTION. IN A SHORT SUMMARY IT IS CLAIMED THAT THE CHALLENGES OF ZENO'S PARADOXES ARE STILL UNANSWERED.

ADAMS, LARRY L. EDMUND BURKE: THE PSYCHOLOGY OF CITIZENSHIP. INTERPRETATION 3,191-204 WINT 73.

ADAMS, MARILYN MCCORD. DID OCKHAM KNOW OF MATERIAL AND STRICT IMPLICATION: A RECONSIDERATION. FRAN STUD 33,5-37 1973.

ADAMS, ROBERT MERRIHEW. THEORIES OF ACTUALITY. NOUS 8,211-231 S 74.

I DISCUSS THE QUESTION, IN WHAT THE ACTUALITY OF THE ACTUAL WORLD CONSISTS, OR WHAT DISTINGUISHES IT FROM THE OTHER POSSIBLE WORLDS. I CRITICIZE THE THEORIES THAT THE ACTUALITY OF THE ACTUAL WORLD CONSISTS IN ITS BEING CHOSEN BY GOD, IN ITS BEING THE BEST OF ALL POSSIBLE WORLDS, IN ITS BEING 'THIS' ONE (THE WORLD IN WHICH 'THIS' STATEMENT IS MADE), OR IN ITS POSSESSION OF A SIMPLE, UNANALYZABLE PROPERTY OF ACTUALITY. ALL OF THESE THEORIES ARE AT LEAST HINTED AT BY LEIBNIZ, AND ONE OF THEM (THE INDEXICAL THEORY) HAS RECENTLY BEEN DEFENDED BY DAVID LEWIS. I PROPOSE A THEORY ACCORDING TO WHICH "IN THE ACTUAL WORLD 'P'" IS DEFINED AS "THE PROPOSITION THAT ('P') IS TRUE."

ADKINS, A W H. 'ARETE' 'TECHNE', DEMOCRACY AND SOPHISTS: "PROTAGORAS" 316B-328D. J HELLEN STUD 93,3-12 1973.

THE ARTICLE STUDIES THE AMBIGUITIES OF THE TERM 'ARETE' IN 'PROTAGORAS' 316B-328D, POINTS OUT PROTAGORAS' TENDENCY TO CONFUSE JUSTICE WITH POLITICAL SKILL, AND ITS BEING A NECESSARY CONDITION FOR A GOOD POLITICIAN TO BE JUST WITH ITS BEING A SUFFICIENT CONDITION, AND INVESTIGATES THE REASONS FOR THIS TENDENCY, INCLUDING THOSE DERIVED FROM 'ORDINARY GREEK' USAGE. IT IS ALSO ARGUED THAT PROTAGORAS' SPEECH IS A SMOKESCREEN, A CAPTATIO BENEVOLENTIAE, DESIGNED TO APPEAL TO AS MANY DIFFERENT GROUPS OF ATHENIANS AS POSSIBLE.

ADLER, MORTIMER J. LITTLE ERRORS IN THE BEGINNING. THOMIST 38,27-48 JA 74.

ADLER, MORTIMER J. THE SEVENTH CENTENARY OF AQUINAS. NEW SCHOLAS 48,4-18 WINT 74.

THIS ARTICLE SEEKS TO THROW LIGHT ON WHAT IS INVOLVED IN SAYING THAT THERE IS A MIDDLE GROUND BETWEEN A UNIVOCAL AND AN EQUIVOCAL USE OF WORDS WITHOUT USING THE WORD "ANALOGICAL" TO SIGNIFY THAT MIDDLE GROUND. WE THEREBY AVOID AN EQUIVOCAL USE OF THE WORD "ANALOGICAL" TO SIGNIFY (1) WHAT, ON THE ONE HAND, IS ONLY A MODE OF EQUIVOCATION AND (2) WHAT, ON THE OTHER HAND, IS A MODE OF NAMING WHICH IS NEITHER UNIVOCAL NOR EQUIVOCAL. I PROPOSE TO DO THIS IN THREE STEPS. IN THE FIRST, I WILL DEAL SOLELY WITH ARISTOTLE'S DOCTRINE OF THE UNIVOCAL AND THE EQUIVOCAL, AND WITH HIS ACCOUNT OF DIVERSE MODES OF EQUIVOCATION. IN THE SECOND, I WILL ATTEMPT TO SHOW THAT THE MODES OF THE ANALOGICAL DISCUSSED BY AQUINAS ARE ALL REDUCIBLE TO ARISTOTLE'S MODES OF EQUIVOCATION. IN THE THIRD, I WILL DRAW



CERTAIN CONCLUSIONS FROM MY ARGUMENT THAT THE MIDDLE GROUND BETWEEN THE UNIVOCAL AND THE EQUIVOCAL SHOULD NEITHER BE CALLED A MODE OF EQUIVOCAL SPEECH NOR A MODE OF ANALOGICAL SPEECH.

DORNO, THEODOR, W. LYRIC POETRY AND SOCIETY. TELOS 20,56-71 SUM 74.

DORNO, THEODORE W. THE STARS DOWN TO EARTH: THE LOS ANGELES TIMES ASTROLOGY COLUMN. TELOS 19,13-90 SPR 74.

DORNO, THEODORE W. THESES AGAINST OCCULTISM. TELOS 19,7-12 SPR 74.

FRICK, HENRY. SCOTT'S INTERPOLATION THEOREM FAILS FOR L-OMEGA-1, OMEGA (TITLE EDITED). J SYM LOG 39,124-126 MR 74.

AN INTERPOLATION THEOREM OF SCOTT FOR FIRST ORDER (FINITARY) LOGIC WAS PRESENTED IN THE "JOURNAL OF SYMBOLIC LOGIC," VOLUME 37, PAGES 683-695. HERE IT IS SHOWN THAT THE THEOREM FAILS FOR THE INFINITARY LOGIC L-OMEGA ONE-OMEGA.

GASSI, J. CRITERIA FOR PLAUSIBLE ARGUMENTS. MIND 83,406-416 JL 74.

THE SKEPTIC'S CRITICISM OF THE RATIONALIST VIEW IS TRADITIONALLY ADMITTED AS PLAUSIBLE, YET IT DID NOT LEND PLAUSIBILITY TO SKEPTICISM. WHEN IS AN ARGUMENT PLAUSIBLE AND WHEN DO PLAUSIBLE ARGUMENTS IN FAVOR OF A THESIS MAKE IT PLAUSIBLE? THERE IS ALMOST NO LITERATURE ON THESE QUESTIONS, WHOSE SIGNIFICANCE IS HERE DISCUSSED. CRITERIA OF PLAUSIBILITY HAVE TO BE RELATIVIZED TO HISTORICAL CONDITIONS. THIS LED SOME PHILOSOPHERS TO RELATIVIZE TRUTH LIKEWISE. BUT TRUTH AND RATIONALITY ARE DIFFERENT, AS WE MAY RATIONALLY ENDORSE A FALSE THESIS ON THE GROUNDS OF SOME PLAUSIBLE ARGUMENT. WHEN CRITERIA OF PLAUSIBILITY CHANGE THE CHANGE IS PLAUSIBLE BY THE OLD CRITERIA.

GASSI, JOSEPH. RATIONALITY AND THE 'TU QUOQUE' ARGUMENT. INQUIRY 16,395-406 WINT 73.

THE 'TU QUOQUE' ARGUMENT IS THE ARGUMENT THAT SINCE IN THE END RATIONALISM RESTS ON AN IRRATIONAL CHOICE OF AND COMMITMENT TO RATIONALITY, RATIONALISM IS AS IRRATIONAL AS ANY OTHER COMMITMENT. THE QUESTION RAISED HERE IS, IN WHAT SENSE IS A RATIONALIST COMMITTED TO HIS RATIONALITY, OR AN IRRATIONALIST TO HIS SPECIFIC AXIOM? THE TRADITION VIEWS ONLY THE LIFE-LONG COMMITMENT AS REAL. VIEWING RATIONALITY AS EXPERIMENTAL OPEN-MINDEDNESS, WE MAY CONSIDER A RATIONALIST UNABLE TO RETREAT INTO ANY LIFE-LONG COMMITMENT—EVEN COMMITMENT TO SCIENCE. IN THIS WAY THE LOGIC OF THE 'TU QUOQUE' ARGUMENT IS MADE IRRELEVANT: ANYONE ABLE TO FACE THE CHOICE BETWEEN RATIONALITY AND COMMITMENT IS ALREADY BEYOND SUCH A CHOICE; IT IS ONE THING TO BE STILL NAIVE AND ANOTHER—AND PARADOXICAL—THING TO RETURN TO ONE'S NAIVETE. (EDITED).

GASSI, JOSEPH. TESTING AS A BOOTSTRAP OPERATION IN PHYSICS. Z ALLG WISS 4,1-24 1973.

GASSI, JOSEPH. THE LOGIC OF SCIENTIFIC INQUIRY. SYNTHESE 26,498-514 AP 74.

IS METHODOLOGICAL THEORY A PRIORI OR A POSTERIORI KNOWLEDGE? IT IS PERHAPS A POSTERIORI IMPROVABLE, SOMEHOW. FOR EXAMPLE, DUHEM DISCOVERED THAT SINCE SCIENTISTS DISAGREE ON METHODS, THEY DO NOT ALWAYS KNOW WHAT THEY ARE DOING. HOW IS METHODOLOGICAL INNOVATION POSSIBLE? IF IT IS INAPPLICABLE IN RETROSPECT, THEN IT IS NOT UNIVERSAL AND SO SEEMS DEFECTIVE; IF IT IS, THEN THERE IS A MIRACLE HERE. EVEN SO, THE NEW EXPLICIT AWARENESS OF RULES PREVIOUSLY IMPLICITLY KNOWN IS IN ITSELF BENEFICIAL. AND SO, IMPROVED METHODOLOGY MAY MAKE FOR IMPROVED METHODS. HENCE, METHODOLOGY IS IN PART DESCRIPTIVE, IN PART PRESCRIPTIVE. KNOWING THIS, A



METHODOLOGIST MIGHT IMPROVE HIS OWN STUDIES. FOR EXAMPLE, POPPER WOULD THEN NOT HASTEN TO CONCLUDE FROM THE FACT THAT PAST SCIENTISTS DEPENDED ON POSITIVE EVIDENCE THAT THEY HAD BETTER DO SO IN FUTURE AS WELL; PERHAPS A LESSER CONCERN WITH CONFIRMATION MAY INCREASE THE PRODUCTIVITY OF SCIENTIFIC INQUIRY.

AGASSI, JOSEPH. WHEN SHOULD WE IGNORE EVIDENCE IN FAVOUR OF A HYPOTHESIS? RATIO 15,183-205 D 73.

BOYLE, FOLLOWING BACON'S BELIEF THAT FACTS ALONE ARE CERTAIN, RULED THAT WHENEVER A HYPOTHESIS AND A FACT CLASH, WE MUST GIVE UP THE HYPOTHESIS. NO ALTERNATIVE TO THIS RULE WAS DISCUSSED UNTIL RECENTLY. THIS PAPER ATTEMPTS TO DISCUSS SUCH ALTERNATIVES, ESPECIALLY AN ALTERNATIVE VIA POPPER'S AND BARTLEY'S VIEWS ABOUT SCIENCE. POPPER POINTS OUT THE IMPORTANT LOGICAL ASYMMETRY BETWEEN VERIFYING AND REFUTING A HYPOTHESIS BY OBSERVATION REPORTS. OBSERVATION REPORTS ARE THEMSELVES REFUTABLE AND SO MAY BE REJECTED, HE SAYS, BUT INSISTS THAT THE ABSENCE OF EXPLICIT REJECTION CRITERIA WILL ELICIT DOGMATISM. WHETHER HE HAS OFFERED ONE IS QUESTIONABLE. BARTLEY SUGGESTS ALL THIS MAY BE LESS IMPORTANT THAN THE POSSIBILITY OF INTERESTING DISCUSSIONS FROM ALL ANGLES. FOLLOWING THIS I SUGGEST WE REGULARLY EXPLORE ALTERNATIVE MOTIVATIONS--OF THE HYPOTHESIS AS WELL AS OF THE REFUTING FACT.

AGAZZI, EVANDRO. THE RISE OF THE FOUNDATIONAL RESEARCH IN MATHEMATICS. SYNTHSE 27,7-26 MY-JE 74.

THE PAPER EXAMINES THREE BASIC PROBLEMS OF THE PHILOSOPHY OF MATHEMATICS: THE RELATIONSHIP BETWEEN MATHEMATICS AND LOGIC, THE CONNECTION OF INTUITION WITH THEORETICAL CONSTRUCTION IN MATHEMATICS, THE NATURE OF THE SO CALLED 'MATHEMATICAL OBJECTS'. AN HISTORICAL INVESTIGATION, WHICH STARTS FROM THE NONEUCLIDEAN GEOMETRIES AND CONSIDERS THE EFFORTS ON THE FOUNDATIONS OF ANALYSIS, THE GROWTH OF ABSTRACT ALGEBRA, THE FOUNDATIONAL RESEARCH OF FREGE AND CANTOR IN THE PAST CENTURY AND THEN THE MODERN FORMALIST PERSPECTIVE EMERGED AFTER THE 'CRISIS' OF THE FOUNDATIONS IN OUR CENTURY, PERMITS TO SHOW HOW NONE OF SUCH PROBLEMS HAS REALLY BEEN ELIMINATED AND HOW THEY STILL ARE AT THE ROOT OF EVERY PHILOSOPHICAL INVESTIGATION ON MATHEMATICS. MODERN RESEARCH HAS SHOWN IN ADDITION HOW THEY ARE STRONGLY INTERCONNECTED AND SUCH TO INFLUENCE THEIR RESPECTIVE SOLUTIONS.

AGER, TRYG A. ARE BRIDGE LAWS NECESSARY? NOUS 8,119-134 MY 74.

WE MAINTAIN: (1) REDUCTION IN SCIENCE IS NOT A MATTER OF DEDUCING ONE THEORY FROM ANOTHER WITH THE AID OF 'BRIDGE LAWS'. (2) THE AIM OF REDUCTION IS TO DERIVE CONTINGENT IDENTITIES OF PROPERTIES BY INCORPORATING THE STATEMENTS OF ONE THEORY INTO ANOTHER IN VIRTUE OF CONCEPTS THE TWO THEORIES HAVE IN COMMON. WE DISCUSS THE REDUCTIONS OF CLASSICAL THERMODYNAMICS TO STATISTICAL THERMODYNAMICS AND PARTICLE MECHANICS TO WAVE MECHANICS, AND SHOW THAT THEY CONFORM TO OUR INTERPRETATION OF REDUCTION.

AGUES, FRANCESC. LO LOGICO Y LO HISTORICO EN LA ECONOMIA POLITICA CLASICA: UN SEUDO-PROBLEMA. TEOREMA 81-92 JE 72.

EL AUTOR, QUE CONSIDERA ESTE TRABAJO COMO UN PRIMER ACERCAMIENTO, PARTE DEL SUPUESTO DE QUE MARX CULMINA, EJEMPLARMENTE, LA ECONOMIA POLITICA CLASICA. SU ARTICULO CONSIDERA ERRONEAS LAS INTERPRETACIONES HISTORICISTAS (CENTRANDOSE EN ENGELS Y SUS SEGUIDORES DEL DIAMAT SOVIETICO POR UNA PARTE, Y EN LA ESCUELA ITALIANA DE DELLA VOLPE POR OTRA) DE EL CAPITAL QUE HAN TENDIDO A ESTABLECER CIERTAS CONEXIONES ENTRE EL DEVENIR HISTORICO Y EL ANALISIS LOGICO TAL COMO ES EXPUESTO EN DICHA OBRA DE MARX. SU PUNTO DE VISTA ES QUE EN TODO ELLO (Y CON ESTO ESTA DE ACUERDO CON L. ALTHUSSER) HAY UN MALENTENDIDO, QUE SE TRATA DE UN SEUDOPROBLEMA.\*

HLERS, ROLF. TECHNOLOGIE UND WISSENSCHAFT BEI HEIDEGGER UND MARCUSE. Z  
PHIL FORSCH 25,575-590 1971.

AHMAD, ABSAR. THE SELF AND MEMORY. PAKISTAN PHIL J 12,27-57 JA-JE 74.

AHMAD, AZIZ. CAUSALITY: PART I. PAKISTAN PHIL J 12,17-47 JL-D 73.

THREE PRINCIPLES MUST BE DISTINGUISHED FOR A CLEAR UNDERSTANDING OF THE CONCEPT OF CAUSALITY AND A PROPER CRITIQUE OF HUME'S AND OTHER MODERN PHILOSOPHERS' TREATMENT OF IT. ONE, 'EVERY OCCURRENCE HAS SOME CAUSE'. THIS IS INTUITIVELY CERTAIN AND THE SEAT OF NECESSITY IN THE CONCEPT, THE NEED FOR CAUSE ARISING FROM OCCURRENCE OR CHANGE. TWO, 'SOME PARTICULAR OCCURRENCES HAVE PARTICULAR CAUSES'. THIS IS EMPIRICAL GENERALIZATION. IT WAS SUPPOSED THAT THIS PRINCIPLE MAINTAINS A NECESSARY LOGICAL CONNECTION BETWEEN A PARTICULAR CAUSE AND ITS EFFECT, A VIEW EXPLODED BY IMAM GHAZALI AND LATER BY HUME. THREE, 'EVERY OCCURRENCE HAS FOR CAUSE ITS UNIQUE, INVARIABLE ANTECEDENTS'. THIS IS A MERE UNVERIFIED ASSUMPTION ABOUT THE CONSTITUTION OF THE UNIVERSE.

AHMAD, AZIZ. CAUSALITY: PART II. PAKISTAN PHIL J 12,87-113 JA-JE 73.

THREE PRINCIPLES MUST BE DISTINGUISHED FOR A CLEAR UNDERSTANDING OF THE CONCEPT OF CAUSALITY AND A PROPER CRITIQUE OF HUME'S AND OTHER MODERN PHILOSOPHERS' TREATMENT OF IT. ONE, 'EVERY OCCURRENCE HAS SOME CAUSE'. THIS IS INTUITIVELY CERTAIN AND THE SEAT OF NECESSITY IN THE CONCEPT, THE NEED FOR CAUSE ARISING FROM OCCURRENCE OR CHANGE. TWO, 'SOME PARTICULAR OCCURRENCES HAVE PARTICULAR CAUSES'. THIS IS EMPIRICAL GENERALIZATION. IT WAS SUPPOSED THAT THIS PRINCIPLE MAINTAINS A NECESSARY LOGICAL CONNECTION BETWEEN A PARTICULAR CAUSE AND ITS EFFECT, A VIEW EXPLODED BY IMAM GHAZALI AND LATER BY HUME. THREE 'EVERY OCCURRENCE HAS FOR CAUSE ITS UNIQUE, INVARIABLE ANTECEDENTS'. THIS IS A MERE UNVERIFIED ASSUMPTION ABOUT THE CONSTITUTION OF THE UNIVERSE.

AHMAD, AZIZ. CHANGE AND TIME. PAKISTAN PHIL J 11,74-107 JA-JE 73.

IN THIS ARTICLE I ARGUE THAT THE COMING OF CHANGE IS INSTANTANEOUS. THE MOVEMENT OF AN OBJECT THEN TURNS OUT TO BE ITS SUCCESSIVE STATES OF REST AT SUCCESSIVE POSITIONS, FOR SUCCESSIVE PERIODS OF TIME; SUCCESSION ITSELF BEING INSTANTANEOUS. THE CONCEPT OF THE STATE OF MOTION VANISHES IN THIS ACCOUNT. THE ARTICLE FURTHER MAINTAINS THAT TIME ALSO NEEDS TO BE CONCEIVED AS PASSING NOT CONTINUOUSLY BUT IN THE GARB OF STATIC QUANTA. THIS VIEW OF MOVEMENT AND TIME SOLVES THE PARADOXES OF ZENO. ACCORDING TO ME THIS ARTICLE IS ALSO OF GREAT IMPORTANCE AND DESERVES RETRIEVAL.

IZCORBE, C SANCHEZ. REFLEXION CRITICA DESDE LA FILOSOFIA SOBRE LA  
SOCIALIZACION MARXISTA, NO-SOCIALISTA Y PERONISTA. STOMATA  
29,95-116 JA-JE 73.

KINPELU, J A. AVENUES OF MORAL EDUCATION IN SOME NIGERIAN SECONDARY  
(GRAMMAR) SCHOOLS: A SURVEY. J MORAL EDUC 3,259-269 JE 74.

THIS ARTICLE SEEKS TO DISCOVER WHAT SECONDARY SCHOOL HEADMASTERS IN WESTERN NIGERIA ARE DOING TO PROMOTE THE MORAL DEVELOPMENT OF THEIR STUDENTS, SINCE THEY BELIEVE THAT THE HIGH RATE OF INDISCIPLINE IN THEIR SCHOOLS HAS SOMETHING TO DO WITH THE MORAL EDUCATION OF STUDENTS. A SURVEY OF THE HEADMASTERS' IDEA OF MORAL EDUCATION SHOWS THAT THEY CONCEIVE OF MORALITY MORE IN TERMS OF INTERPERSONAL HUMAN RELATIONSHIPS THAN IN TERMS OF DIVINE AND SUPER-NATURAL AFFINITY. RELIGION HAS ONLY A MEDIUM RANGE OF EFFECTIVENESS IN PROMOTING MORAL DEVELOPMENT, WHEREAS SUCH ITEMS AS GUIDANCE AND COUNSELLING, AND SOCIO-MORAL ACTIVITIES LIKE CURRENT AFFAIRS DISCUSSIONS, ARE MORE EFFICIENT AVENUES.

ALAND, BARBARA. DIE APOPHASIS MEGALE UND DIE SIMONIANISCHE GNOSIS: BEMERKUNGEN ZU J FRICKEL, DIE "APOPHASIS MEGALE" IN HIPPOLYTS REFUTATIO. THEOL PHIL 48,410-418 1973.

ALATZOGLOU-THEMLIS, GR. DIE 'AMPHO' ODER 'ANTIKEIMENOI LOGOI' IN DER METAPHYSIK DES ARISTOTELES (ARTICLE IN GREEK). PHILOSOPHIA (ATHENS) 3,226-245 1973.

NACH UNSERER INTERPRETATION DES ARISTOTELISCHEN METAPHYSIK-TEXTES (1005 B,1007 B,1009 A,1011 A,1012 A,1062 B,1063 B) KANN MAN DIE ANHAENGER DES "WIDERSPRUCHS" ('AMPHO' ODER 'ANTIKFIMENOI LOGOI') IN ZWEI HAUPTKATEGORIEN UNTERSCHIEDEN: A) DIE THEORETIKER, B) DIE ERISTIKER (DIE SOPHISTEN DER ZEIT PLATONS). DER ERSTEN KATEGORIE GEHÖREN DIE FOLGENDEN DREI GRUPPEN VON PHILOSOPHEN: A1) DIEJENIGE, DIE NACH BEWEIS FÜR DAS UNBEWEISBARE SUCHE (ANTISTHENES), A2) DIE VORSOKRATIKER DIE DURCH BEOBSACHTUNGEN DER SINNENWELT ZUM "WIDERSPRUCH" GELANGTEN, A3) PROTAGORAS; BEI IHM ENTSTAND DER "WIDERSPRUCH" AUS DEN FÜR EINANDER ENTGEGENGESETZTEN THEORIEN DER VORSOKRATIKER UND IST EINE KONSEQUENZ DES HOMO-MENSURA SATZES.

ALBERT, HANS. POLITISCHE THEOLOGIE IM GEWANDE DER WISSENSCHAFT. CLUB VOLTAIRE 4,17-27 1970.

ALBERTSEN, LEIF LUDWIG. ZUR THEORIE UND PRAXIS DER DIDAKTISCHEN GATTUNGEN IM DEUTSCHEN 18 JAHRHUNDERT. DEUT VIER LIT 45,181-192 1971.

ALBRECHT, ULRICH. DIE WERTURTEILSFRAGE IN DER TECHNIK. Z ALLG WISS 1,161-172 1970.

ALCORTA, JOSE IGNACIO. UNA NUEVA VISION DE LA FILOSOFIA. G METAF 28,465-479 S-D 73.

ES EL TERCER VOLUMEN DE INVESTIGACIONES NOOLOGICAS DEL REALISMO TRASCENDENTAL. PRETENDE SER UN REPLANTEAMIENTO RADICAL DE LA FILOSOFIA. ELLA MISMA DE BE RECONSIDERAR SUS FUNDAMENTOS. ESTOS SE HALLAN EN EL SER, SIGNIFICATIVO Y MANIFESTATIVO DE TODA REALIDAD. EL METODO NO PUEDE PARTIR DE PRESUPUESTOS; ES LA REVERSION TRASCENDENTAL DEL PENSAMIENTO SOBRE EL CONOCIMIENTO ORIGINARIO, UN ITINERARIO REGRESIVO. LA FILOSOFIA, COMO TAREA REFLEXIVA, SE CONSTRUYE RETOMANDO SU FUNDAMENTO, QUE LE FUE DADO ESPONTANEAMENTE COMO PREFILOSOFIA EN CAMPO TRASCENDENTAL. EL DESARROLLO ES DESCRIPTIVO. EL TEMARIO ABARCA DESDE LA FUNDAMENTACION DE LA FILOSOFIA HASTA LA DIERESIS ENTRE ENTE, SER Y SER PLENISIMO.

ALDER, MICHAEL D. ON THEORIES. PHIL SCI 40,213-226 JE 73.

AN AXIOM SET IS GIVEN WHICH PURPORTS TO FORMALIZE THE NOTION OF A 'THEORY INVOLVING MEASUREMENT'. THE ABSTRACT OBJECTS SATISFYING THESE AXIOMS ARE EXAMINED, AND SOME CANDIDATES FOR MEASURES OF COMPLEXITY ARE CONSIDERED. THIS FRAMEWORK ALLOWS US TO DISCUSS SOME FORMS OF A DEGREE OF CONFIRMATION. BOTH 'COMPLEXITY' AND 'DEGREE OF CONFIRMATION' APPEAR TO BE INTIMATELY BOUND UP WITH GEOMETRICAL ASPECTS OF THESE 'THEORIES' WHICH DERIVE FROM MEASUREMENT CONSIDERATIONS, SUGGESTING THAT THE CONCEPTS MAY BE INAPPLICABLE TO MORE 'GENERAL THEORIES'. THE VIEW IS TAKEN THROUGHOUT THAT THE WELL KNOWN PARADOXES INDICATE INADEQUACIES OF THE LINGUISTIC APPARATUS AND THAT THE AXIOMATIZATION HERE PRESENTED IS AN ATTEMPT TO CONSTRUCT AN ADEQUATE LANGUAGE FOR THE RELEVANT PORTION OF THE WORLD. THIS POSITION IS NOT DEFENDED IN THE PAPER.

ALDERMAN, HAROLD. DIALECTIC AS PHILOSOPHICAL CARE. MAN WORLD 6,206-219 MY 73.

THROUGH THE USE OF MATERIAL FROM THE "EUTHYPHRO", "ION", "EUTHYDEMUS," AND "APOLOGY" THE PAPER ARGUES THAT DIALECTIC IS THE PHILOSOPHER'S DISTINCTIVELY PHILOSOPHICAL MODE OF CARING. IN THE

COURSE OF THE ARGUMENT PRACTICAL SELF-REFLECTION (PSYCHOLOGY) AND THEORETICAL SELF-REFLECTION (PHILOSOPHY) ARE DISTINGUISHED AND RELATED. THE CONCLUSION IS REACHED THAT DIALECTIC IS THE MODE OF CARE WHICH INSURES THAT WE REMAIN OPEN TO THE DUAL POSSIBILITY OF KNOWLEDGE AND IGNORANCE AND TO THE PROPER ROLE OF MAN AS THE CARETAKER OF SPEECH. THE PAPER FOCUSES ON THE NATURE OF PHILOSOPHY, NOT ON PLATO.

LODERMAN, HAROLD. HEIDEGGER ON THE NATURE OF METAPHYSICS. J BRIT SOC PHEN 2,12-22 D 71.

THE ESSAY TRACES IN GENERAL OUTLINE HEIDEGGER'S PORTRAYAL OF METAPHYSICS AS AN ESSENTIALLY SUBJECTIVIST MODE OF THOUGHT WHICH NEGLECTS TO FULLY APPROPRIATE THE QUESTION OF BEING. FOCUS IS ON HEIDEGGER'S INTERPRETATIONS OF PLATO, DESCARTES AND NIETZSCHE.

LODERMAN, HAROLD. NIETZSCHE'S NACHLASS: REPLY TO DR BRANN. INT PHIL QUART 13,551-552 D 73.

LODERMAN, HAROLD. THE VERY IDEA OF A UNIVERSITY. TULANE STUD PHIL 22,1-13 1973.

THE ESSAY UTILIZES HEIDEGGER'S DESCRIPTION OF TEMPORALITY TO CHARACTERIZE THE UNIVERSITY AS THE WESTERN INSTITUTION WHOSE EXPLICIT FUNCTION IT IS TO CARE FOR TIME. THE PAPER ARGUES THAT IN SCHOLARSHIP FACULTY EXEMPLIFY THAT CARE AND THAT IN TEACHING THEY DISSEMINATE IT. THUS, ONLY THROUGH THE DUAL CONCERN OF SCHOLARSHIP-AND-TEACHING DO FACULTY FULLY ENGAGE THEMSELVES IN THE HISTORICITY OF THE UNIVERSITY.

LORICH, VIRGIL C. ON WHAT IT IS LIKE TO BE A MAN. INQUIRY 16,355-366 WINT 73.

THE HUMAN BODY IS 'TRANSMOGRIFIED' (CARICATURED) UNDER PHYSICALISTIC DESCRIPTIONS OF IT. THESE IMPLY THAT IT IS A CONTINGENT FACT THAT RATIONAL BEINGS SUCH AS HUMAN PERSONS HAVE THE SORT OF BODIES THEY DO HAVE. (OR, THAT, SAY, BABOONS ARE NOT RATIONAL CREATURES.) THE HUMAN BODY IS 'TRANSFIGURED' UNDER A DESCRIPTION THAT MAKES IT NECESSARY TO THE PERFORMANCE OF RATIONAL FUNCTIONS, INCLUDING SPEAKING A LANGUAGE. ANY VIEW OF THE MATTER THAT EXCLUDES THIS NOTION, EITHER BY REDUCTION TO THE PHYSICALIST TREATMENT OR SIMPLE DENIAL, IS INADEQUATE.

LORICH, VIRGIL C. VISUAL NOTICING WITHOUT BELIEVING. MIND 81,512-533 D 74.

THE ESSAY IS AIMED 'AGAINST' THE OLD NOTION THAT 'VISUAL' ACUITY IS A FUNCTION OF CONCEPTUALIZATION, EXPRESSED IN 'THEORY-LADEN' TERMS. ONE DOES MATURE INTO ACUTE VISION, BUT THE VISUAL FIELD IN WHICH THE SIMPLY SEEN THINGS APPEAR ARE NOT MADE DETERMINATE BY THINKING, WITH THEORETICAL PRESUPPOSITIONS. SIMPLY NOTICING SOMETHING IN THE FIELD OF VISUAL CONSCIOUSNESS IS MORE AN AFFAIR OF THE BODY THAN OF THE MIND, WHERE THIS DISTINCTION IS NOT CATEGORICALLY SHARP LIKE THE DICHOTOMY BETWEEN THE 'PHYSICAL' AND THE 'MENTAL'.

LESKANDROWICZ, JULIAN. ENVIRONMENTAL MEDICINE AND THE PHILOSOPHY OF ENVIRONMENTAL PROTECTION. DIALEC HUM 149-155 AUTUMN 73.

THE DEFICIENCIES OF BIOELEMENTS IN MAN'S NATURAL ENVIRONMENT AS: J--CAUSES THYROID DISEASES, FE--ANEMIA, NEUROSIS AND MENTAL RETARDATION, LI--MENTAL ILLNESS, MG--LYMPHATIC LEUKEMIA AND ARTERIOSCLEROSIS, SE--TUMORS AND SO ON. THESE CHANGES ARE THE DIRECT RESULT OF HUMAN ACTIVITY DUE TO THE IMPROPER USE OF THE CHEMICALS IN AGRICULTURE AND TO THE CONTAMINATION OF SOIL WITH THE BY PRODUCTS OF TECHNICAL CIVILIZATION (PB, HC--CAUSES THE ENCEPHALOPATHY). THE PHILOSOPHY OF THE PROTECTION OF NATURE IS



BASED ON THE PEACEFUL COEXISTENCE BETWEEN MEN. PROPHYLAXY OF CIVILIZATIONAL DISEASES NEEDS PROTECTION OF NATURAL ENVIRONMENT AND THIS IN TURN IS CONDITIONED BY THE PREVENTION OF HATRED BETWEEN PEOPLE, LIQUIDATION OF THE ARMAMENT INDUSTRY AND WAR.\*

ALENI, B. IL PROBLEMA DEL SENSO DELL'ESISTENZA NEL SISTEMA KANTIANO. RIV INT FILOSOF DIRITTO 48,554-561 O-D 71.

KANT UTILIZZA LE CONOSCENZE SCIENTIFICHE PER TRARNE CONSEGUENZE METAFISICHE. ATTRAVERSO LA METAFISICA EGLI SANA LA FRATTURA TRA UN MONDO STRUTTURATO E FENOMENICO E UN SOVRAMONDO DI CUI LOGICAMENTE NON SI PUO AFFERMARE L'ESISTENZA. PER PROCEDERE ALLA DISCOPERTA DEL SOVRASENSIBILE SENZA CADEDE NELLE OBIEZIONI DELLA RAGIONE TEORETICA, KANT AGGANCIA LA METAFISICA ALLA FEDE. QUEST'ULTIMA, COME MODO DI PENSARE MORALE DELLA RAGIONE, PORGE ALL'UOMO L'ESSENZIALE: LE COSE-IN-SE, PIU ESATTAMENTE L'AZIONE IN VISTA DELL'AZIONE. L'UOMO STESSO NELLA SUA UMANITA E DIGNITA E UNA COSA-IN-SE. KANT SOSTITUISCE AD UNA METAFISICA TRADIZIONALE UNA CENTRATA SULL'UOMO AFFINCHÉ QUESTI, COME ESSERE FINITO, LA UTILIZZI NELLA SUA VITA FINITA PER NON AVERE DISPERAZIONE DELLA SUA ESISTENZA.\*

ALEXANDER, HUBERT G. THE PARADOX OF THE UNIVERSAL IN ART. SW J PHIL 5,49-58 SPR 74.

THE ISSUE RAISED IS THE QUESTION HOW THE ARTS WHILE PRESENTING PRIMARILY SPECIFIC AND CONCRETE MATERIAL CAN' NEVERTHELESS IMPLY UNIVERSALS. IN A LARGER SENSE, THE PROBLEM CONCERNS THE RELATION OF THE AESTHETIC TO THE COGNITIVE. MENTION IS MADE OF THEORIES OF THE WORK OF ART AS ANALOGUE, AS IDEAL TYPE, AS FOCAL CENTER FOR EXTRAPOLATION, AND AS SYMBOL. THE CONCLUSION SUGGESTS THAT THE THEORY OF PSYCHICAL DISTANCE CAN BE EXTENDED TO INCLUDE THE RELATIONSHIP BETWEEN THE COGNITIVE AND AESTHETIC ATTITUDES, WITH DIMINISHING RANGES OF OVERLAP BETWEEN THEM.

ALEXANDER, PETER. BOYLE AND LOCKE ON PRIMARY AND SECONDARY QUALITIES. RATIO 16,51-67 JE 74.

LOCKE'S DISTINCTION BETWEEN PRIMARY AND SECONDARY QUALITIES HAS BEEN MISUNDERSTOOD BECAUSE INSUFFICIENT ATTENTION HAS BEEN PAID TO THE INFLUENCE OF BOYLE. IT IS ESSENTIALLY LINKED WITH THE CORPUSCULAR PHILOSOPHY AND WAS MADE IN THE SERVICE OF MECHANICAL EXPLANATION. THE PRIMARY QUALITIES ARE THOSE WHICH MUST BE ATTRIBUTED TO THE CORPUSCLES, IN ORDER THAT SATISFACTORY MECHANICAL EXPLANATIONS MAY BE GIVEN OF THE APPEARANCES AND ACTIONS OF BODIES. LOCKE ACCEPTS THIS FROM BOYLE AND REGARDS THE "ESSAY" AS IN PART, SUPPORTING THE CORPUSCULAR HYPOTHESIS INDIRECTLY. SECONDARY QUALITIES ARE AS MUCH QUALITIES OF OBJECTS AS PRIMARY QUALITIES. IN "ESSAY, 2, NUMBER 8." LOCKE WAS NOT MAKING THE DISTINCTION BUT ILLUSTRATING AND APPLYING IT; THESE ARGUMENTS ARE CONSEQUENTLY NOT AS EASILY DISPOSED OF AS HAS USUALLY BEEN SUPPOSED.

ALEXANDER, PETER. CURLEY ON LOCKE AND BOYLE. PHIL REV 83,229-237 AP 74.

E M CURLEY'S "LOCKE, BOYLE AND THE DISTINCTION BETWEEN PRIMARY AND SECONDARY QUALITIES" (PHILOSOPHICAL REVIEW 83,438-464) IS DISCUSSED. THE CLAIM IS MADE THAT IT MISINTERPRETS BOTH BOYLE AND LOCKE AND THAT THE DISTINCTION BETWEEN 'INDIVIDUAL' AND 'SORTAL' POWERS IS UNNECESSARY HERE. LOCKE WAS CONSISTENT IN DEFINING QUALITIES AS POWERS AND NEITHER OF THEM TOOK A POWER TO BE SOMETHING WHICH MIGHT BE ACQUIRED OR LOST WITHOUT A CHANGE IN A BODY'S INTRINSIC QUALITIES. THIS IS SHOWN BY REFERENCE TO BOYLE'S EXAMPLE OF THE KEY AND THE LOCK AND THE USE LOCKE MADE OF IT. THE IMPORTANCE OF THE CORPUSCULAR PHILOSOPHY FOR LOCKE IS STRESSED.



EXANDER, PETER. WISHES, SYMPTOMS AND ACTIONS. ARIS SOC 48,119-134 1974.

THIS IS A REPLY TO FRANK CIOFFI'S PAPER IN THE SYMPOSIUM. IT CONSIDERS THE QUESTION: IF, WHEN WE EXPLAIN NEUROTIC BEHAVIOR, WE USE UNCONSCIOUS REASONS DO WE THEREBY MAKE IT IMPOSSIBLE TO DISCOVER WHETHER IT IS APPROPRIATE TO EXPLAIN THE BEHAVIOR IN TERMS OF REASONS OR IN TERMS OF CAUSES? IT IS ARGUED THAT FREUDIAN EXPLANATIONS DEPENDS UPON ANALOGIES BETWEEN NORMAL AND NEUROTIC BEHAVIOR AND THEIR EXPLANATION IN TERMS OF REASONS AND CAUSE AND THAT CIOFFI APPEARS TO MAKE HIS CASE BY MAKING EVERYDAY EXPLANATION LOOK EASIER AND FREUDIAN EXPLANATION MORE DIFFICULT TO CHARACTERIZE AND ESTABLISH THAN THEY ARE.

EXANDER, ROBERT E. METAETHICS AND VALUE NEUTRALITY IN SCIENCE. PHIL STUD 25,391-401 AG 74.

EXENBERG, MELVIN L. TOWARD AN INTEGRAL STRUCTURE THROUGH SCIENCE AND ART. MAIN CURRENTS 30,146-152 MR-AP 74.

A PRESENTATION OF A RATIONALE FOR AN AESTHETIC EDUCATION PROJECT TO PROVIDE EQUAL OPPORTUNITY TO YOUTH OF ISRAEL'S TWO MAJOR JEWISH SUBCULTURES. IT IS BASED ON A TAXONOMY OF SPACE-TIME MORPHOLOGIES. THE TWO-DIMENSIONAL, MYTHOLOGICAL MORPHOLOGY WHICH CHARACTERIZES THE ORIENTAL SUBCULTURE IS CONTRASTED WITH THE THREE-DIMENSIONAL, MENTAL-RATIONAL MORPHOLOGY WHICH CHARACTERIZES BOTH THE WESTERN SUBCULTURE AND THE ISRAELI SCHOOLS. THE PROJECT IS DESIGNED AS A TRANSITION TO A FOUR-DIMENSIONAL, INTEGRAL MORPHOLOGY BECAUSE IT 1) OFFERS AN ALTERNATIVE MORPHOLOGY TO WHICH BOTH SUBCULTURES HAVE EQUAL ACCESS AND 2) CHARACTERIZES THE MORPHOLOGY OF THE LEADING EDGE OF CONTEMPORARY ART AND SCIENCE AS WELL AS THE DEEPEST STRUCTURE OF TRADITIONAL JEWISH THOUGHT AND EXPERIENCE.

FARO, JUAN. TEOLOGIA, FILOSOFIA Y CIENCIAS HUMANAS. GREGORIANUM 55,209-238 1974.

DANS CET ARTICLE, ON ETUDIE LA RELATION ENTRE LA THEOLOGIE, LA PHILOSOPHIE ET LES SCIENCES HUMAINES, NON PAS TELLEMENT EN CE QUI REGARDE LEUR CONTENU, MAIS PLUTOT DU POINT DE VUE DE LEUR MODE RESPECTIF DE CONNAITRE ET DE LEUR METHODE. ON DELIMITE AVANT TOUT LE PROBLEME DE LA RELATION ENTRE THEOLOGIE ET PHILOSOPHIE, CES DEUX 'SCIENCES' FONDAMENTALES (QUI TRAITENT DE LA QUESTION DU SENS DERNIER DE L'EXISTENCE HUMAINE) ET RADICALEMENT DIFFERENTES. POUR EXAMINER A FOND CE PROBLEME, ON S'EST IMPOSE DE PARTIR DE LA DIFFERENCE ET DE LA RELATION QUI EXISTENT ENTRE LA CONNAISSANCE DE LA FOI ET CELLE DE LA RAISON, ENTRE 'CROIRE' ET 'COMPRENDRE'. DANS SON PROJET MEME DE COMPRENDRE LA FOI ('FIDES QUÆRENS INTELLECTUM SUI') LA THEOLOGIE A ABSOLUMENT BESOIN D'UNE AUTHENTIQUE REFLEXION PHILOSOPHIQUE; SI ELLE N'EN EST PAS CONSCIENTE, ELLE SERA VICTIME D'UNE PHILOSOPHIE ACRIQUE ET BATARDE. DANS LA SECONDE PARTIE DE L'ARTICLE, ON EXAMINE AVANT TOUT LES CARACTERES PROPRES DE LA CONNAISSANCE 'SCIENTIFIQUE', SA REPERCUSSION SUR LA CONNAISSANCE DE LA FOI ET DE LA THEOLOGIE, ET LA NECESSITE D'UNE MEDIATION DE LA PHILOSOPHIE ENTRE LA THEOLOGIE ET LES SCIENCES. (EDITED).

LATRE, EDWIN B. WOLTERSTORFF AND BRADLEY ON ONTOLOGY. J PHIL 70,727-733 8 N 73.

LEN, DEREK P H. IS MARXISM A PHILOSOPHY? J PHIL 71,601-612 10 O 74.

AGAINST A RECENT INTERPRETATION OF MARX'S CRITIQUE OF JUSTICE I MAKE TWO POINTS. (1) MARX ARGUES THAT CAPITALIST PRACTICE APPEARS TO CONFORM TO THE CAPITALIST PRINCIPLE OF DISTRIBUTIVE JUSTICE BUT IN REALITY DOES NOT. NOR CAN IT, BECAUSE THE PRACTICE PRESCRIBED BY THE PRINCIPLE IS INCOMPATIBLE WITH CAPITALISM. TO REVEAL THE CONFLICT BETWEEN SOCIAL APPEARANCE AND SOCIAL REALITY IS A TASK FOR

WHAT MARX IN 1843 CALLS 'PHILOSOPHY' BUT LATER CALLS (EMPIRICAL) 'SCIENCE'. (2) MARX JUDGES THE CAPITALIST PRINCIPLE OF DISTRIBUTIVE JUSTICE TO BE DEFECTIVE IN COMPARISON TO THE COMMUNIST. BUT IT MIGHT BE OBJECTED THAT HE CANNOT DO SO CONSISTENTLY WITH HIS ACCOUNT OF JURIDICAL PRINCIPLES. I ARGUE THAT MARX COULD AVOID THIS DIFFICULTY BY APPEALING TO THE PRINCIPLE OF UTILITY.

ALLEN, DIOGENES. TWO EXPERIENCES OF EXISTENCE: JEAN-PAUL SARTRE AND IRIS MURDOCH. INT PHIL QUART 14,181-187 JE 74.

THE EXPERIENCE OF SARTRE'S CHARACTER ROQUENTIN, WHILE LOOKING AT THE ROOT OF A CHESTNUT TREE IN A PUBLIC PARK, IN THE NOVEL "LA NAUSEA" IS COMPARED TO A SCENE IN IRIS MURDOCH'S NOVEL "THE UNICORN." I CONSIDER THE QUESTION, WHY DOES SARTRE'S CHARACTER FIND THE CONTINGENT OVERABUNDANCE OF THE WORLD NAUSEATING RATHER THAN GLORIOUS, AS DOES MURDOCH'S CHARACTER? A COMPARISON OF THE KIND OF PERSON WHICH IS CORRELATED WITH EACH EXPERIENCE REVEALS THAT SARTRE'S SOLUTION IS A SOLUTION TO AN INACCURATELY POSED PROBLEM AND THAT MURDOCH GIVES US A SOUNDER PRESENTATION OF OUR MORAL TASK THAN DOES SARTRE.

ALLEN, DOUGLAS. GIVENESS AND CREATIVITY. J THOUGHT 8,270-277 N 73.

BY FOCUSING ON RELIGIOUS EXPERIENCE, I EXAMINE A CRUCIAL AMBIGUITY FOUND THROUGHOUT MOST PHENOMENOLOGICAL ANALYSES OF WHAT IS REVEALED IN EXPERIENCE. FIRST I ELUCIDATE THE FREQUENT EMPHASIS UPON UNIVERSAL OR GENERAL STRUCTURES AND MEANINGS WHICH ARE 'GIVEN' OR REVEALED TO PEOPLE IN RELIGIOUS EXPERIENCE. THEN I INTRODUCE SEVERAL CRITICISMS OF SUCH AN ANALYSIS, SHOWING THE NEED FOR AN EMPHASIS UPON ACTIVITY AND CREATIVITY, UPON THE HISTORICAL AND CULTURAL CONDITIONINGS OF THE PARTICULAR RELIGIOUS EXPERIENCE. FINALLY I SUGGEST SEVERAL WAYS OF BRINGING INTO RELATIONSHIP THE UNIVERSAL AND THE PARTICULAR, THE PASSIVE AND THE ACTIVE, THE GIVEN AND THE CONSTITUTED.\*

ALLEN, JAMES LOVIC. THE ROAD TO BYZANTIUM: ARCHETYPAL CRITICISM AND YEATS. J AES ART CRIT 32,53-64 FALL 73.

THE LITERARY ART OF WILLIAM BUTLER YEATS IS PARTICULARLY APPROACHABLE THROUGH MYTHOPOEIC AND ARCHETYPAL CRITICAL ANALYSIS BECAUSE OF THE POET'S OWN DEEP IMMERSION IN AND UNDERSTANDING OF MYTH AND ARCHETYPES. HOWEVER, AT LEAST TWO KINDS OF ARCHETYPAL CRITICISM HAVE BEEN APPLIED TO HIS WORK WITH MORE FAILURE THAN SUCCESS--THAT BASED ON JUNG'S CONCEPTS OF ARCHETYPES AND THAT DEVELOPED BY NORTHROP FRYE IN "ANATOMY OF CRITICISM" AND ELSEWHERE. THE ARCHETYPAL STUDIES AND THEORIES OF PHILIP WHEELWRIGHT, HOWEVER, ARE VERY MUCH IN TUNE WITH YEATS' OWN MODES OF THOUGHT AND MAKE APPLICATION OF WHEELWRIGHT'S IDEAS TO YEATS' WORK POTENTIALLY PROFITABLE.\*

ALLEN, JOSEPH. A THEOLOGICAL APPROACH TO MORAL RIGHTS. J RELIG ETHICS 2,119-141 SPR 74.

IN SEEKING TO DETERMINE WHAT PLACE, IF ANY, THE CONCEPT OF MORAL RIGHTS CAN AND/OR SHOULD HAVE IN THEOLOGICAL ETHICS, IT IS FIRST NECESSARY TO CLARIFY THE NATURE OF THE CONCEPT. ON THIS TASK CONTEMPORARY MORAL PHILOSOPHY IS FOUND TO BE ESPECIALLY HELPFUL. IT IS THEN SUGGESTED THAT FROM A THEOLOGICAL STANDPOINT AN APPEAL TO MORAL RIGHTS MIGHT BE JUSTIFIED BY REFERENCE TO (1) THE MORAL FABRIC OF PERSONS UNDER GOD, (2) THE WORTH OF PERSONS AS ENDS, AND (3) THE INCLUSIVENESS OF THE MORAL COMMUNITY. THE AUTHOR CLAIMS THAT THE CONCEPT OF MORAL RIGHTS IS COMPATIBLE WITH BELIEF IN A SOVEREIGN GOD WHO PROMISES HIS STEADFAST LOVE, AND THAT IT NEED NOT IMPLY ANY 'NATURAL' ETHIC IN COMPETITION WITH THEOLOGICAL ETHICS. FINALLY, THE AFFIRMATION OF MORAL RIGHTS IS FOUND TO BE HIGHLY APPROPRIATE TO AN EMPHASIS UPON LOVE TOWARD OTHER PERSONS.

ELLEN, R E. UNITY AND INFINITY: PARMENIDES 142B-145A. REV METAPH  
27,697-725 JF 74.

ELLEN, RICHARD T. SELF-REALIZATION, RELIGION AND CONTRADICTION IN ETHICAL  
STUDIES. IDEAL STUD 4,276-285 S 74.

BRADLEY FORMULATES MORALITY AS SELF-REALIZATION AND CLAIMS THAT IT  
INVOLVES A CONTRADICTION WHICH RELIGION RESOLVES. IT IS ARGUED THAT  
THIS CONTRADICTION IS IMPOSED BY BRADLEY'S METAPHYSICS AND THAT  
RELIGION DOES NOT RESOLVE IT. HOWEVER, GIVEN BRADLEY'S FUNDAMENTAL  
CHARACTERIZATION OF MORALITY, IT DOES LEAD TO RELIGION, TO THE  
VISION OF GCD IN LIFE ETERNAL, ONCE WE DISTINGUISH BETWEEN 'PROCESS'  
AND 'ACTIVITY' AND BETWEEN 'PROGRESS TO' AND 'PROGRESS IN', AND THUS  
AVOID CONTRADICTION IN MORALITY.

ELMENTUCK, MARCIA. HENRY FUSELI AND J G HERDER'S "IDEEEN ZUR PHILOSOPHIE  
DER GESCHICHTE DER MENSCHHEIT" IN BRITAIN: AN UNREMARKED CONNECTION.  
J HIST IDEAS 35,113-120 JA-MR 74.

ELMEDER, ROBERT F. SCIENCE AND IDEALISM. PHIL SCI 40,242-254 JE 73.

IN THIS ESSAY IT IS ARGUED THAT (1) IF THE PROCESS OF SCIENTIFIC  
INQUIRY WERE TO CONTINUE FOREVER, THEN SCIENCE WOULD ULTIMATELY  
TERMINATE IN THE ACCEPTANCE OF A SINGLE THEORETICAL FRAMEWORK BETTER  
THAN ALL CONCEIVABLE OTHERS, AND (2) THERE IS SOME EVIDENCE IN FAVOR  
OF THE VIEW THAT SCIENCE WILL CONTINUE UNTO ETERNITY BUT NO EVIDENCE  
IN FAVOR OF THE CONTRARY VIEW.

ELMEDER, ROBERT. DEFEASIBILITY AND SCEPTICISM. AUSTL J PHIL 51,238-244  
D 73.

RECENT COUNTEREXAMPLES TO THE CLASSICAL DEFINITION OF KNOWLEDGE HAVE  
INSPIRED THE VIEW THAT IN ADDITION TO BEING COMPLETELY JUSTIFIED IN  
BELIEVING WHAT IS TRUE, A PERSON'S JUSTIFICATION MUST BE  
NONDEFECTIVE IN ORDER FOR HIM TO KNOW WHAT HE CLAIMS TO KNOW. IN  
THIS ESSAY WE DISCUSS THREE RECENTLY PROPOSED DEFINITIONS OF  
NONDEFECTIVENESS. THEY SHARE (IN COMMON) WHAT HAS COME TO BE KNOWN  
AS THE 'DEFEASIBILITY APPROACH' AND IT IS ARGUED THAT THEY BOIL DOWN  
TO ONE BASIC REQUIREMENT THE SATISFACTION OF WHICH RENDERS THE  
ATTAINMENT OF NON-BASIC FACTUAL KNOWLEDGE IMPOSSIBLE IN PRINCIPLE.  
IT IS FURTHER ARGUED THAT DEFEASIBILITY ANALYSES AND ANY ANALYSIS  
WHICH BEGINS BY ACCEPTING THE USUAL COUNTEREXAMPLES TO THE CLASSICAL  
DEFINITION OF KNOWLEDGE ARE IN FACT ANALYSES OF ONLY THE STRONGEST  
POSSIBLE SENSE OF 'KNOWING'. IN THE END, DEFEASIBILITY ANALYSES ARE  
UNACCEPTABLE NOT SO MUCH BECAUSE THEY ENTAIL SCEPTICISM WITH RESPECT  
TO NON-BASIC FACTUAL KNOWLEDGE CLAIMS, BUT BECAUSE THEY REPRESENT  
ONLY A PARTIAL ANALYSIS OF THE CONCEPT OF KNOWLEDGE.

ELTHAM, J E J. REPROACH. PROC ARIS SOC 74,263-272 1973-74.

THE FREE WILL PROBLEM PROVOKES ETHICAL ANXIETY. PERHAPS THE LATTER  
CAN BE ALLAYED WITHOUT SOLVING THE FORMER, BY PROVIDING, NOT AN  
ANALYSIS OF PRESENT MORAL CONCEPTS, BUT A SYNTHETIC CONSTRUCTION OF  
CONCEPTS ADEQUATE FOR MORALITY, BUT BY-PASSING THE FREE WILL  
PROBLEM. THIS TASK IS STARTED BY CONSTRUCTING A CONCEPT TO BE  
CALLED REPROACH. REPROACH IS A SPEECH-ACT, PROMPTED BY FEELING,  
INVOLVING A BELIEF IN THE BADNESS OF THE RECIPIENT'S STATE OF MIND  
IN ACTING, AND UNDERTAKEN FOR A RESTORATIVE PURPOSE.

ELTHAM, J E J. THE CAUSAL THEORY OF NAMES: PART II. ARIS SOC 47,209-225  
1973.

THE ARTICLE CONSIDERS WHETHER ANY REFERENCE TO CAUSALITY MUST BE  
INCLUDED IN THE ACCOUNT OF THE DENOTATION OF A PROPER NAME IN A  
COMMUNITY, AND WHETHER IDENTITY-STATEMENTS WHERE THE IDENTITY-SIGN  
IS FLANKED BY PROPER NAMES ON BOTH SIDES ARE ALWAYS NON-CONTINGENT.

ON THE FORMER POINT, IT IS ARGUED THAT TO INTRODUCE A NAME, SOME DESCRIPTION MUST BE BELIEVED TO BE UNIQUELY SATISFIED, AND THIS BELIEF MUST HAVE GROUNDS WHICH WILL NORMALLY INVOLVE A CAUSAL TRANSACTION WITH THE ITEM BELIEVED UNIQUELY TO SATISFY THE DESCRIPTION. ON THE LATTER POINT, A POSSIBLE WORLDS MODEL IS SKETCHED WHICH ATMS TO SECURE NON-CONTINGENCY OF IDENTITY-STATEMENTS WHILE INSISTING ON A STRONG LINK BETWEEN NAMES AND DESCRIPTIONS. SOME CRITICISMS OF GARETH EVANS' ARTICLE IN THE SAME SYMPOSIUM ARE ALSO MADE.

ALTMANN, D. F. GEACH ON "KNOW" IN "IF" CLAUSES. ANALYSIS 33,174-175 AP 73 (LLBA).

WHILE DISCUSSING THE TOPICS OF ASSERTION AND 'ASSERTIC FORCE', GEACH ARGUES THAT WHEN "A KNOWS THAT P" OCCURS IN A CONDITIONAL STATEMENT, THE SPEAKER IS NOT COMMITTED TO ASSERTING (OR ASSENTING TO THE TRUTH OF) P. THE EXPLANATION GIVEN BY GEACH AS ESTABLISHING THIS IS INDEED AN INSTANCE WHERE THE SPEAKER WOULD NOT BE COMMITTED IN THIS WAY. HOWEVER, IT IS NOT CLEAR THAT GEACH CAN ARGUE FROM HIS EXAMPLE TO THE CONCLUSION THAT WHENEVER "A KNOWS THAT P" OCCURS IN A CONDITIONAL, THERE IS NO COMMITMENT TO ASSERTING P. GEACH DOES INTEND A STRONG CLAIM OF THIS SORT, FOR HE CONTRASTS THE CONDITIONAL BEHAVIOR OF "A KNOWS THAT P" WITH THAT OF "A FANCIES THAT P." IT IS IMPORTANT TO EMPHASIZE THE DISTINCTION BETWEEN CASES WHERE P LOGICALLY IMPLIES P, AND CASES WHERE THE USE OF AN EXPRESSION IN P COMMITS ONE TO ASSERTING P. GEACH'S EXAMPLE FAILS TO DEMONSTRATE THAT NO COMPLICATIONS ARISE FROM THE USE OF THE VERB 'KNOW'.\*

ALTON, D. A. COMPUTABILITY OF BOOLEAN ALGEBRAS AND THEIR EXTENSIONS. ANNALS MATH LOG 6,95-127 D 73.

A BOOLEAN ALGEBRA (BA) IS "COMPUTABLE" IF THERE IS A ONE-TO-ONE ENUMERATION OF ITS DOMAIN WHICH ASSOCIATES RECURSIVE FUNCTIONS WITH SUP, INF AND COMPLIMENT. THUS THE NATURAL NUMBERS ARE REGARDED AS LABELS FOR THE ELEMENTS OF THE BA. A COMPUTABLE BA B IS A "CONSTRUCTIVE EXTENSION" OF ITS COMPUTABLE SUBALGEBRA A IF THERE IS A RECURSIVE FUNCTION WHICH TRANSLATES THE LABELS OF ELEMENTS OF A INTO THEIR LABELS IN B. LET A BE A COMPUTABLE BA WHOSE ELEMENTS ARE THE CLOSED SETS IN SOME BOOLEAN SPACE. THE REGULAR OPEN SETS FORM A MINIMAL COMPLETION OF A. TWO CONCEPTS ARE DEFINED WHICH REPRESENT ATTEMPTS TO DEFINE 'THE RECURSIVE ELEMENTS OF' THIS COMPLETION. IT IS SHOWN THAT THESE TWO ATTEMPTS COINCIDE. (EDITED).

ALTRICHTER, F. ON WHAT CANNOT HAVE SPATIAL LOCATION. PHIL PHENOMENOL RES 34,252-256 D 73.

THE AIM OF THIS DISCUSSION PAPER IS TO EXAMINE A WELL-KNOWN ARGUMENT USED AGAINST THE SO-CALLED IDENTITY THEORY. ACCORDING TO THE ARGUMENT, THE IDENTITY THEORY CANNOT BE A MEANINGFUL HYPOTHESIS, SINCE THE LEIBNIZ PRINCIPLE FORMULATED IN RESPECT TO SPACE PREDICATES IS NOT SATISFIED IN THE CASE OF THE ASSUMED IDENTITY OF MENTAL PHENOMENA AND BRAIN STATES OR PROCESSES OR PHENOMENA. IN EXAMINING THE ARGUMENT THREE CASES ARE DIFFERENTIATED; FIRST, THE CASE OF THE SUPPOSED IDENTITY OF MENTAL PHENOMENA WITH BRAIN STATES. IT IS ARGUED THAT IN THIS CASE THE LEIBNIZ PRINCIPLE FORMULATED IN RESPECT TO SPACE PREDICATES IS VACUOUSLY SATISFIED, SINCE IT IS MEANINGLESS TO ASCRIBE 'SPATIAL LOCATION' NOT ONLY TO MENTAL PHENOMENA, BUT TO BRAIN STATES AS WELL. NEXT, THE CASE OF SUPPOSED IDENTITY OF MENTAL PHENOMENA WITH BRAIN PROCESSES IS EXAMINED WITH THE CONCLUSION THAT, ALSO IN THIS CASE, THE LEIBNIZ PRINCIPLE IS VACUOUSLY SATISFIED. LAST, THE CASE OF IDENTIFICATION OF MENTAL PHENOMENA WITH BRAIN PHENOMENA IS EXAMINED. AND I CONCLUDE THAT SINCE THE WORD 'PHENOMENON' MAY COVER MANY THINGS FALLING UNDER DIFFERENT CATEGORIES, NOTHING DEFINITE CAN BE SAID ABOUT THE VALIDITY OR INVALIDITY OF THE ARGUMENT IN QUESTION. (EDITED).\*



VAREZ, JUAN JOSE. CAMBIO SOCIAL Y RELIGION. ESTUD FILOSOF 52,613-628 S-D 70.

SE HA TOMADO HOY CONCIENCIA DE LA DIMENSION SOCIAL DEL FENOMENO RELIGIOSO. LA SOCIEDAD Y LA RELIGION SE INTERACCIONAN Y SE EXPLICAN MUTUAMENTE. SOCIOLOGICAMENTE HA SIDO LA RELIGION UN FACTOR ESTABILIZADOR DEL SISTEMA SOCIAL, Y, EN PARTE, DE CAMBIO, COMO PONE DE MANIFIESTO EL ANALISIS DE WEBER SOBRE LA ETICA PROTESTANTE Y EL ESPIRITU DEL CAPITALISMO. AHORA BIEN, EN UNA SOCIEDAD TECNICA Y SECULAR, LA RELIGION SUFRIRA CADA DIA MAYORES TRANSFORMACIONES. PERDERA GRAN PARTE DE SU PRESENCIA FORMAL Y EXIGIRA UNA ADAPTACION A LOS NUEVOS TIEMPOS.\*

VAREZ, OLMEDO GAVIRIA. L'IDEE DE CREATION CHEZ LEVINAS: UNE ARCHEOLOGIE DU SENS. REV PHIL LOUVAIN 72,509-538 AG 74.

CET ARTICLE PRESENTE LA POSITION DE LEVINAS EN FACE DU PROBLEME DU SENS: SI LEVINAS TROUVE DANS LE RAPPORT DE L'HOMME AVEC DIEU 'L'ARCHE' DU SENS, IL DOIT CEPENDANT SOUMETTRE 'L'IDEE DE CREATION'--QUI EXPRIME CE RAPPORT--A UNE MISE ENTRE PARENTHESES DES SIGNIFICATIONS QUE CETTE IDEE PEUT SUGGERER A UNE Pensee PORTEE PAR LE DOGME, LE MYTHE OU LA PHILOSOPHIE OCCIDENTALE. LEVINAS ARRIVE ALORS A DEGAGER CE QUE VISE L'IDEE DE CREATION, SON 'EIDOS', QU'IL DECRIT 'FORMELLEMENT' D'APRES L'ENSEIGNEMENT DES RELIGIONS MONOTHEISTES MAIS QU'IL JUSTIFIE PHILOSOPHIQUEMENT SOIT PAR DES CATEGORIES EMPRUNTEES A PLATON ET A DESCARTES, SOIT PAR UNE EXPERIENCE ORIGINELLE: L'EXPERIENCE DE LA FRATERNITE HUMAINE VECUE DANS L'ETHIQUE.

WRESTER, ROY. IDENTIFICATION WITHIN: KENNETH BURKE'S VIEW OF THE UNCONSCIOUS. PHIL RHET 7,205-216 FALL 74.

WROSE, ALICE. BELIEVING NECESSARY PROPOSITIONS. MIND 83,286-290 AP 74.

TWO CLAIMS IN AN EARLIER PAPER OF MINE WHICH ARE DISCUSSED BY MR DONALD MCQUEEN ARE CONSIDERED HERE: (A) THAT A NECESSARY TRUTH HAS NO TRUTH-CONDITIONS, (B) THAT NO FACT CAN BE EVIDENCE FOR BELIEVING AN A PRIORI PROPOSITION. ACCORDING TO MCQUEEN THE FIRST IS TRUE, BUT THE SECOND FALSE. IN DEFENSE OF (B) I BRING OUT THE PARADOX RESULTING FROM CHARACTERIZING EMPIRICAL AND A PRIORI PROPOSITIONS IN THE SAME WAY, AND I INTERPRET 'EVIDENCE E MAKES P PROBABLE' AND 'S BELIEVES P' IN A WAY THAT PRESERVES THE FACT THAT BOTH USE LANGUAGE CORRECTLY. 'S BELIEVES THAT P IS NECESSARILY TRUE' IS INTERPRETED AS A NONVERBAL WAY OF SAYING THAT S BELIEVES THAT THE 'SENTENCE P' EXPRESSES A NECESSARY PROPOSITION, I.E., THAT S HAS AN EMPIRICAL BELIEF THAT SOME VERBAL FACT OBTAINS.

WUENGL, BARTHELEMY. CINEMA ET ECRITURE. REV ESTH 26,145-157 AP-D 73.

LINGUISTES ET SEMIOLOGUES S'ACCORDENT POUR DIRE QUE LE CINEMA N'EST PAS UNE ECRITURE IDEOGRAPHIQUE. MAIS CELA N'ENLEVE RIEN A L'INTERET QUE PRESENTENT LES RECHERCHES DE CES CINEASTES--DURANT LE MUET NOTAMMENT--QUI ONT TENTE D'INVENTER UN CINEMA QUI DEVRAIT ETRE UNE ECRITURE IDEOGRAPHIQUE. L'EVOLUTION DU 'LANGAGE' CINEMATOGRAFIQUE RECOMMENCE D'AILLEURS L'HISTOIRE DE L'ECRITURE, ALLANT DU DESSIN-PHASE (IDEENSCHRIFT) AU DESSIN-MOT (WORTSCHRIFT) PUIS AU DESSIN-CONCEPT (IDEOGRAMME). L'OEUVRE DE S M EISENSTEIN (REFLEXIONS THEORIQUES ET FILMS) APPORTE SUR CETTE TENTATIVE DES TEMOIGNAGES PARTICULIEREMENT IMPRESSIONNANTS. SA CONCEPTION DU 'MONTAGE INTELLECTUEL' PENQUE PEUT-ETRE AVEC CE QUE A LEROI-GOURHAN ET J DERRIDA NOMMENT LA 'MYTHOGRAPHIE', PROTO-ECRITURE NON-LINEAIRE, PLURI-DIMENSIONNELLE. EISENSTEIN NE SE PROPOSAIT-IL PAS D'OBTENIR LA SYNTHESE DE LA "Pensee SAUVAGE" ET DE LA RATIONALITE MARXISTE EN ALLANT "A RECULONS, VERS LES FORMES LES PLUS ELEMENTAIRES DE LA CONNAISSANCE"?\*



AMERY, JEAN. DIE LINKE UND DIE TOLERANZ. CLUB VOLTAIRE 4,65-75 1970.

ANACKER, ULRICH. ERKENNTNIS UND INTERESSE: EIN DISKUSSIONSBEITRAG ZU  
JUERGEN HABERMAS. PHIL JAHR 78,394-401 1971.

ANAGNOSTOPOULOS, GEORGIUS. THE SIGNIFICANCE OF PLATO'S "CRATYLUS". REV  
METAPH 27,318-345 D 73.

I ARGUE THAT THE "CRATYLUS" IS NOT CONCERNED WITH THE ORIGIN OF LANGUAGE, BUT RATHER WITH WHAT PLATO CALLS THE "CORRECTNESS OF NAMES", I.E. WITH THE RELATION BETWEEN A NAME AND WHAT IT NAMES. I THEN EXAMINE THE TWO THEORIES OF THE CORRECTNESS OF NAMES THAT HE CONSIDERS: CONVENTIONALISM AND NATURAL CORRECTNESS. FINALLY I ARGUE THAT PLATO RAISES THE QUESTION OF THE CORRECTNESS OF NAMES BECAUSE HE WANTS TO FIND A METHOD FOR INQUIRING AFTER AND DISCOVERING THE NATURE OF THINGS. IN THE "CRATYLUS" HE EXAMINES WHETHER ONE CAN USE THE NAME OF SOMETHING IN ORDER TO INQUIRE AFTER AND DISCOVER ITS NATURE. PLATO CONCLUDES FOR VARIOUS REASONS THAT THE METHOD OF INQUIRING AFTER AND DISCOVERING THE NATURE OF THINGS CANNOT BE THE INVESTIGATION OF THEIR NAMES.

ANDERS-RICHARDS, DONALD. MORAL AND RELIGIOUS EDUCATION. J MORAL EDUC 1,103-108 F 72.

AT THE TIME OF THE 1944 EDUCATION ACT, IT WAS WIDELY ASSUMED THAT THERE IS A CLOSE CONNECTION BETWEEN MORALITY AND RELIGION. A DECADE AFTER THE ACT, WHEN JUVENILE DELINQUENCY AND DISCIPLINARY PROBLEMS IN SCHOOLS WERE SEEN AS INCREASING, PEOPLE BEGAN TO QUESTION THE WISDOM OF BASING MORALITY ON RELIGION IN AN INCREASINGLY SECULAR SOCIETY. AT THE SAME TIME, HOWEVER, THE THINKING OF MANY CHRISTIANS HAS BEEN RADICALLY CHANGED UNDER THE INFLUENCE OF THE EXISTENTIAL PHILOSOPHERS. IN THE LIGHT OF THIS INFLUENCE, IT IS ARGUED HERE, NOT THAT MORALITY DEPENDS UPON RELIGION, BUT THAT, PROPERLY CONCEIVED, THE TWO ARE IDENTICAL.

ANDERSECK, KLAUS. THE VALIDITY OF SUBJECTIVE INFORMATION AS A FORMAL CONCEPT APPLIED TO EMPIRICAL ANALYSIS. THEOR DECIS 5,23-43 JE 74.

THEORETICAL CONCEPTS WHICH MAY BE APPLICATED IN FORMALIZED CONTEXTS AS WELL AS BY EMPIRICAL RESEARCH ARE RELATIVELY RARE. THE CONCEPTS OF 'SUBJECTIVE INFORMATION' USED IN CYBERNETICALLY ORIENTED PEDAGOGISTS (LEARNING THEORISTS) SEEMS TO BE APPLICABLE IN BOTH WAYS. AN ANALYSIS OF ITS LOGICAL AND EMPIRICAL VALIDITY SHOWS, HOWEVER, THAT THE BASIS OF THIS CONCEPT IS AMBIGUOUS. THE CONCEPT IS DEFINED ON THE BASIS OF STATISTICAL PROBABILITY, BUT IMPLICITLY INTERPRETED ON THE BASE OF INDUCTIVE PROBABILITY. THUS THE MEASUREMENT AND ALSO THE STRATEGIC APPLICATION OF SUBJECTIVE INFORMATION ARE DOUBTFUL. THIS CONCEPT DOES NOT SEEM TO BE USEFUL AS A PARADIGM FOR THE SOLUTION OF ANALOGOUS PROBLEMS.

ANDERSON, ALAN ROSS. MEANING AND IMPLICATION. IDEAL STUD 4,79-88 JA 74.

ANDERSON, BARBARA C. KIERKEGAARD'S DESPAIR AS A RELIGIOUS AUTHOR. INT J PHIL RELIG 4,241-254 WINT 73.

ANDERSON, J G. A NOTE ON FINITE INTERMEDIATE LOGICS. NOTRE DAME J FORM LOG 15,149-155 JA 74.

BY AN 'INTERMEDIATE PROPOSITIONAL LOGIC' WE MEAN A PROPOSITIONAL CALCULUS DETERMINED BY A FINITE NUMBER OF AXIOM SCHEMES, INCLUDING THOSE OF HEYTING'S PROPOSITIONAL CALCULUS AND RULE MODUS PONENS. SUCH A LOGIC IS 'FINITE' IF IT HAS A FINITE CHARACTERISTIC MODEL, AND TWO SUCH LOGICS ARE 'EQUIVALENT' IF THEY HAVE IDENTICAL SETS OF THEOREMS. THE PURPOSE OF THIS PAPER IS TO DESCRIBE AN EFFECTIVE TEST TO DETERMINE OF AN ARBITRARY INTERMEDIATE PROPOSITIONAL LOGIC WHETHER OR NOT IT IS EQUIVALENT TO A GIVEN FINITE INTERMEDIATE

LOGIC. THE APPROACH IS VIA KRIPKE MODELS AND DEPENDS UPON KRIPKE'S COMPLETENESS THEOREM FOR HEYTING'S CALCULUS.

ANDERSON, JAMES C. A NOTE ON SEARLE'S NATURALISTIC FALLACY FALLACY. ANALYSIS 34,139-141 MR 74.

THE PURPOSE OF THIS PAPER IS TO BRIEFLY EXAMINE THE UNDERLYING JUSTIFICATION, E.G., IN TERMS OF SPEECH ACTS, THAT SEARLE CLAIMS FOR HIS DERIVATIONS OF 'OUGHT' FROM 'IS' IN HIS BOOK "SPEECH ACTS." HIS POSITION IS UNPACKED AND SHOWN TO BE CONTRADICTIONARY. IF WHAT IS ARGUED IN THIS PAPER IS CORRECT, THEN WHETHER OR NOT SEARLE'S PARTICULAR DERIVATIONS OF 'OUGHT' FROM 'IS' ARE SOUND, HIS GENERAL ACCOUNT OF HOW 'OUGHT STATEMENTS' ENTAIL 'IS STATEMENTS' CANNOT BE CORRECT.

ANDERSON, JOHN. ON EXISTENCE AND THE PERFECT. FOUND LANG 10,333-337 JL 73 (LLBA).

THE RESTRICTION ILLUSTRATED BY THE DIFFERENCE IN ACCEPTABILITY OF: (1) THE HITTITES PRODUCED FEW GREAT SCULPTORS; AND (2) THE HITTITES HAVE PRODUCED FEW GREAT SCULPTORS HAS BEEN REMARKED ON IN A NUMBER OF PLACES. HOWEVER, IT IS ACTUALLY ENTIRELY UNREMARKABLE AND SIMPLY FOLLOWS FROM THE FACT THAT THE PERFECT IS 'A KIND OF PRESENT TENSE' FORM. AFTER EXAMINING OTHER EXISTENTIAL TENSING PROBLEMS, THE FORMULATION OF THE CONSTRAINT ON THE EXISTENTIAL TENSING OF ARGUMENTS CAN BE STATED AS FOLLOWS: THE EXISTENTIAL TENSING OF AN ARGUMENT AGREES WITH THAT OF THE TENSED PREDICATE IT IS MOST IMMEDIATELY SUBORDINATE TO, UNLESS IT IS 'PRESENT'.\*

ANDERSON, TERRY L. A RESPONSE TO WILLIAM E DOLL. EDUC THEORY 24,197-200 SPR 74.

IN RESPONSE TO DOLL'S ARTICLE, "A METHODOLOGY OF EXPERIENCE: AN ALTERNATIVE TO BEHAVIORAL OBJECTIVES" ("EDUCATIONAL THEORY," 22, PAGES 309-324), IT IS ARGUED THAT: (1) NEITHER GOALS NOR BEHAVIORAL OBJECTIVES NECESSARILY IMPLY A RIGID SEPARATION BETWEEN MEANS AND ENDS. (2) INSTRUCTIONAL OBJECTIVES DO NOT NECESSARILY INVOLVE A FOCUS ON A LOGICAL ORDERING OF SUBJECT MATTER IN THE SENSE THAT DOLL SUGGESTS. (3) DOLL'S CURRICULUM RECOMMENDATIONS FOR A METHODOLOGY OF EXPERIENCE ARE NOT ENTIRELY CONSISTENT WITH WHAT APPEARS TO BE THE MAIN THRUST OF HIS ARGUMENT.

ANDERSON, TYSON. RESURRECTION AND RADICAL FAITH. RELIG STUD 9,171-180 JE 73.

AGAINST VAN HARVEY IT IS ARGUED THAT BELIEF IN THE RESURRECTION OF JESUS CAN BE NECESSARY FOR 'RADICAL FAITH' IN GOD. ONE'S BELIEF ABOUT THE PAST CAN BE A BASIS FOR ONE'S BELIEF ABOUT THE PRESENT. THUS, ONE'S BELIEF THAT ONE HAS TO DO WITH A GRACIOUS REALITY IN THE PRESENT MAY BE BASED ON ONE'S BELIEF THAT THIS REALITY WAS DECISIVELY REVEALED IN CERTAIN EVENTS IN THE PAST—SUCH AS THE LIFE OF JESUS. IF THE PAST EVENTS DID NOT TAKE PLACE (IF JESUS NEVER LIVED) IT MAY BE THAT ONE HAS LOST A NECESSARY PART OF THE BASIS OF HIS BELIEF ABOUT THE PRESENT. MOREOVER, BELIEF IN THE RESURRECTION OF JESUS SEEMS TO BE NECESSARY IF GOD IS DEFINED AS ONE WHO SAVES MEN FROM DEATH.\*

ANDERSON, TYSON. SOME REMARKS ON 'PHYSICALISM AND IMMORTALITY' - REPLY TO DAVID MOUTON. RELIG STUD 10,81-84 MR 74.

IT IS ARGUED THAT DAVID MOUTON MISREPRESENTED THE 'CLASSICAL' ARGUMENT FOR IMMORTALITY AND THAT HE IS WRONG IN CLAIMING THAT IMMORTALITY IS COMPATIBLE WITH ONE SORT OF PHYSICALISM. THE CLASSICAL ARGUMENT FOR IMMORTALITY IS NOT AN ARGUMENT FROM SIMPLICITY, BUT IS INSTEAD AN ARGUMENT FROM THE SPIRITUALITY OF CERTAIN OPERATIONS OF THE HUMAN SOUL. THE PHYSICALISM THAT SAYS THE

'PATTERN' IS WHAT COUNTS AND THAT IT CAN BE 'EN-MATTERED' ON IBM CARDS OR WHATEVER IS COMPATIBLE AT MOST WITH A KIND OF REINCARNATION--NOT IMMORTALITY. IF A PERSON'S PATTERN IS EN-MATTERED ON AN IBM CARD, IT IS ONLY THE PERSON'S PATTERN THAT SURVIVES AND NOT THE PERSON HIMSELF.

ANDRUFU, ANTONIO JARA. DESILUSION JURIDICA Y LIBERTAD. AN CATED SUAREZ 13,197-206 1973.

EL TRABAJO CONTIENE UNAS REFLEXIONES SOBRE LA OBRA DE UMBERTO CERRONI, "LA LIBERTAD DE LOS MODERNOS." TRATA DE RESALTAR EL PENSAMIENTO DEL AUTOR SOBRE LA INSUFICIENCIA DE UNA CONFIGURACION JURIDICA DE LA LIBERTAD Y SOBRE LA DEBILIDAD DE LAS FORMULACIONES LIBERALES EN TERMINOS DEMOCRATICOS, ASI COMO SUS VALIOSAS APORTACIONES AL CAMPO DE LA METODOLOGIA DE LA HISTORIA. ES DE ESPECIAL INTERES PARA NOSOTROS LA CRITICA A UNA DOGMATICA JURIDICA QUE EN MUCHOS ASPECTOS PUEDE CONSIDERARSE FUNCIONALMENTE VIGENTE. LOS ASPECTOS CARACTERIZADOS COMO 'POSITIVOS' EN LA OBRA DE CERRONI PECAN, A NUESTRO MODO DE VER, DE UN OPTIMISMO NEODEMOCRATICO Y, A LA VEZ, MINIMIZAN UN TANTO OTROS INTENTOS DE ANALISIS Y DE CRITICA A LAS BASES DEL RACIONALISMO LIBERAL MODERNO Y SUS SECUELAS, TALES COMO PUEDEN SER LA SICOLOGIA SOCIAL O LAS FORMULACIONES DE LA TEORIA CRITICA DE LA SOCIEDAD.\*

ANDREWS, PETER B. RESOLUTION AND THE CONSISTENCY OF ANALYSIS. NOTRE DAME J FORM LOG 15,73-84 JA 74.

IT IS SHOWN BY A PURELY SYNTACTIC ARGUMENT HOW THE COMPLETENESS OF RESOLUTION IN TYPE THEORY IMPLIES THE CONSISTENCY OF TYPE THEORY WITH AXIOMS OF EXTENSIONALITY, DESCRIPTIONS, AND INFINITY. IN THIS SYSTEM THE NATURAL NUMBERS ARE DEFINED, AND PEANO'S POSTULATES PROVED; INDEED, CLASSICAL ANALYSIS AND MUCH MORE CAN BE FORMALIZED HERE. NEVERTHELESS, GOEDEL'S RESULTS SHOW THAT COMPLETENESS OF RESOLUTION IN TYPE THEORY CANNOT BE PROVED IN THIS SYSTEM.

ANGELL, R B. THE GEOMETRY OF VISIBLES. NCUS 8,87-117 MY 74.

THIS PAPER ASSERTS THAT THE GEOMETRY WHICH PRECISELY FITS THE ACTUAL CONFIGURATIONS OF THE VISUAL FIELD IS A NON-EUCLIDEAN, TWO-DIMENSIONAL, ELLIPTICAL GEOMETRY. SECTION I DISTINGUISHES ACTUAL VS. JUDGED (OR PERCEIVED) GEOMETRICAL PROPERTIES OF BOTH PHYSICAL AND VISUAL OBJECTS (VISIBLES). SECTION II ARGUES, FOLLOWING THOMAS REID, THAT CONTRARY TO PREVAILING JUDGMENTS, VISIBLES ACTUALLY CONFORM TO ELLIPTICAL, NOT EUCLIDEAN, GEOMETRY AND SHOWS THAT THIS CAN BE SUPPORTED BY CERTAIN MEASURING DEVICES. SECTION III DEALS WITH THE APPARENT CONFLICT BETWEEN THIS THESIS AND LUNERBERG'S THESIS THAT THE GEOMETRY OF VISIBLES, THOUGH NON-EUCLIDEAN, IS HYPERBOLIC. SECTION IV ANSWERS SIX QUESTIONS SUGGESTED BY GRUENBAUM WHICH WOULD CHALLENGE THE CREDIBILITY OF OUR ASSERTION DUE TO ITS PREVIOUS NON-DISCOVERY. AN APPENDIX CRITICIZES JAMES HOPKINS' ARTICLE, 'VISUAL GEOMETRY', IN THE "PHILOSOPHICAL REVIEW," JANUARY, 1973.

ANGELOV, STEFAN AND GEORGIEV, DIMITR. THE PROBLEM OF THE HUMAN BEING IN CONTEMPORARY SCIENTIFIC KNOWLEDGE. SOVIET STUD PHIL 13,49-66 SUM 74.

THE MOULDING OF A NEW MAN IN A DEVELOPED SOCIETY RAISES AS IMPERATIVE THE NEED OF A THOROUGH STUDY OF THE PROBLEM OF MAN. THE SOCIAL NEED COINCIDES IN THIS CASE WITH THE POSSIBILITIES OF SOLVING THE PROBLEM BY MEANS OF DIFFERENT SCIENCES WHICH HAVE COME CLOSE TO THE STUDY OF MAN FROM DIFFERENT ANGLES. THIS TASK IS POSED FROM DIFFERENT WORLD OUTLOOK POSITIONS AND BY SCHOLARS IN DIFFERENT FIELDS. THE PROBLEM OF A COMPREHENSIVE STUDY OF MAN AT THE PRESENT STAGE HAS BEEN DEALT WITH AT LENGTH IN THE WORKS OF SOVIET SCHOLAR B G ANANYEV. THE AUTHORS SET FORTH THEIR OPINIONS ON THE RULE OF

PHILOSOPHY IN THE STUDY OF THESE PROBLEMS, ON THE METHODOLOGICAL PREREQUISITES FOR ESTABLISHING CENTERS OF THIS STUDY, ON THE INTERACTION OF DIFFERENT BRANCHES OF A NATION IN THE SOLUTION OF THE PROBLEM OF MAN ON THE GENERAL METHODOLOGICAL BASIS OF MATERIALIST DIALECTICS AND HISTORICAL MATERIALISM, AND ON THE INTERACTION AND MUTUAL PENETRATION OF SCIENTIFIC METHODS, INCLUDING UNIVERSAL ONES, IN THE SCIENCES WHICH DEAL WITH THE PROBLEM.

NGUIN, DAVID J. AUSTIN'S MISTAKE ABOUT 'REAL'. PHILOSOPHY 49,47-62 JA 74.

THERE ARE CHARACTERISTIC WAYS, FOR ALSTIN, IN WHICH A THING MIGHT FAIL TO BE WHAT IT SEEMS, SO THAT THE SENSE OF THE CLAIM THAT IT IS A REAL 'S' (E.G., DUCK) IS GIVEN BY THE WAYS EXCLUDED, WHERE EACH WAY ANSWERS TO A CRITERIA-GOVERNED EXPRESSION (E.G., 'DECOY'). THUS 'REAL' HAS DIFFERENT 'USES' AND, IN EACH USE, IS CRITERIA-GOVERNED; FURTHER, THE ABILITY TO MAKE SUCH REALITY CLAIMS IS APPARENTLY ACQUIRED USE BY USE. I ARGUE, HOWEVER, THAT IT IS NOT SET USES WHICH ARE LEARNED, BUT THE PURPOSES ONE HAS IN MAKING SUCH CLAIMS, AND THAT THIS KNOWLEDGE ACCOUNTS NOT ONLY FOR THE LEARNING OF THE USES, BUT ALSO FOR HOW THEY CAN COME TO BE MODIFIED. THIS BOTH EXPLAINS PHENOMENA WHICH AUSTIN CANNOT EXPLAIN, AND DISALLOWS HIS ARGUMENT AGAINST TRADITIONAL METAPHYSICS.

NAS, JULIA. INDIVIDUALS IN ARISTOTLE'S "CATEGORIES": TWO QUERIES. PHRONESIS 19,146-152 1974.

THIS ARTICLE CRITICIZES THE ATTEMPT BY BARRINGTON JONES (PHRONESIS 1972) I) TO APPLY ARISTOTLE'S ANALYSIS OF 'ONE' IN "METAPHYSICS I" TO THE PROBLEM OF NON-SUBSTANTIAL INDIVIDUALS IN THE "CATEGORIES," II) TO USE HIS ACCOUNT TO EXPLAIN THE ROLE OF PARONYMY IN THE "CATEGORIES." DOUBTS ARE RAISED ABOUT INTERPRETING ARISTOTLE TO SUPPORT EITHER CLAIM.

ONYMOUS. GUTACHTEN UEBER DIE FRAGE 'OB DIE POLITISCHE MITARBEIT IN EINER ATHEISTISCHEN PARTE I EINE KIRCHLICHE TAETIGKEIT GRUND SAETZLICH AUSSCHLIESSI'. INT DIALOG Z 6,201-211 1973.

ONYMOUS. HCFMANN'S COMIC TEATER KINDERKULTUR. KURSBUCH 34,25-48 1973.

ONYMOUS. WRITINGS BY JAMES K FEIBLEMAN. STUD GEN 24,842-850 1971.

NSBRO, JOHN J. PLATO'S JUST MAN: A REJOINDER. NEW SCHOLAS 47,490-500 AUTUMN 73.

BY REPLYING TO CRITICISMS MADE BY ROBERT HALL IN HIS ARTICLE ENTITLED "PLATO'S JUST MAN: A SECOND LOCK" IN THE SUMMER 1972 ISSUE OF "THE NEW SCHOLASTICISM," THIS PAPER FURTHER DEVELOPS THE INTERPRETATION THAT ALTHOUGH PLATO ARRANGES THAT ALL THE MEMBERS OF HIS PROPOSED 'POLIS' CAN BECOME JUST, STILL HE DOES MAINTAIN THAT THE PHILOSOPHER-KING WILL ACHIEVE THE HIGHEST DEGREE OF JUSTICE. THIS PAPER ALSO CHALLENGES HALL'S NOTION THAT PLATO REGARDS HIS 'POLIS' AS 'IDEAL', AND ATTEMPTS TO DEFEND THE ANALOGICAL NATURE OF JUSTICE IN THE "REPUBLIC" BY EXAMINING SOCRATES' CONVERSATION WITH THRASYMACHUS IN BOOK I, PLATO'S NOTION OF 'EXCELLENCE', HIS POLITICAL ANALOGY BETWEEN THE JUSTICE OF THE 'POLIS' AND THAT OF THE INDIVIDUAL, HIS POSITION ON THE LIMITED JUSTICE OF THE ARTISANS, HIS ANALOGICAL NOTION OF 'HARMONY', AND HIS DISTINCTION BETWEEN 'RIGHT OPINION' AND THE WISDOM BASED ON KNOWLEDGE OF THE FORMS.



ANSCOMBE, G F M. 'WHATEVER HAS A BEGINNING OF EXISTENCE MUST HAVE A CAUSE': HUME'S ARGUMENT EXPOSED. ANALYSIS 34,145-151 AP 74.

ANSCOMBE, G F M. HUME AND JULIUS CAESAR. ANALYSIS 34,1-7 O 73.

ANSCOMBE, G F M. ON JUSTICE IN A TRIAL. ANALYSIS 34,32 O 73.

ANSHEN, RUTH NANDA. AUTHORITY AND POWER: ERIC FROMM AND HERBERT MARCUSE. J SOC PHIL 5,1-8 S 74.

THE PURPOSE OF THIS ESSAY IS TO SHOW THAT WHILE AUTHORITY LEADS TO MORAL CONSCIOUSNESS AND RESPONSIBILITY (AS EXEMPLIFIED IN FROMM), POWER LEADS TO A FORM OF TYRANNY AND IRRESPONSIBILITY (AS EXEMPLIFIED IN MARCUSE). MARX AND FREUD ARE REEVALUATED AND REINTERPRETED AND THE INTERESTING RESULT IS THAT FROMM SUMMONS MAN TO RECOGNIZE AN AUTHORITY WHICH DERIVES FROM LOVE AND TRUTH, WHEREAS MARCUSE ACCEPTS AN 'AUTHORITY' WHICH DERIVES FROM POWER, FROM DOMINATION AND FORCE. THEREFORE, WHILE THE CONCEPTS OF FROMM LEAD TO AN IDENTITY OF THE FULFILLED SELF WITH A RESPONSIBLE SOCIETY, THE CONCEPTS OF MARCUSE LEAD TO AN ALIENATION OF THE SELF NOT ONLY FROM SOCIETY BUT FROM THE SELF'S VERY CORE AND THEREBY OPEN TO ANY TOTALITARIAN FORCE. WE COULD GO FURTHER AND SAY THAT WHEREAS MARCUSE'S THOUGHT LEADS TO THE LINEARITY OF CAUSE AND EFFECT, FROMM'S COMMITMENT IS TO THE CIRCULARITY OF REASON AND CONSEQUENCE. MARCUSE IS STEERED FROM THE EXTERNAL; FROMM, FROM THE INNER, ONTIC SOURCES OF BEING.

ANTISERI, DARIO. A PROPOSITO DEI NUOVI ASPETTI DELLA FILOSOFIA DELLA STORIA DELLA FILOSOFIA: EPISTEMOLOGIA, ERMENEUTICA E STORIOGRAFIA FILOSOFICA ANALITICA. ARCH FILOSOF 249-282 1974.

ANTLEY, KENT. MCCAWLEY'S THEORY OF SELECTIONAL RESTRICTION. FOUND LANG 11,257-272 MR 74.

THIS PAPER INVESTIGATES MCCAWLEY'S THESIS THAT SEMANTIC REPRESENTATIONS CONTAIN ALL THE INFORMATION NEEDED TO DETERMINE WHETHER SELECTIONAL RESTRICTIONS HAVE BEEN VIOLATED IN THE DERIVATION OF SURFACE STRUCTURES. THE SEMANTIC REPRESENTATIONS OF VARIOUS LEXICAL ITEMS ARE EXAMINED TO DETERMINE WHETHER THE INFORMATION THEY CONTAIN AND WHETHER THE PRESUPPOSITIONS WE CAN MAKE ABOUT WHAT THESE ITEMS DENOTE ARE SUFFICIENT TO DETERMINE ALL THE NEEDED SELECTIONAL RESTRICTIONS. THE CONCLUSION REACHED IS THAT MCCAWLEY'S THESIS IS WRONG BECAUSE THERE ARE MANY LEXICAL ITEMS DENOTING THINGS WITH PROPERTIES WHICH CAN IN NO WAY BE CORRELATED WITH THE NECESSARY SELECTIONAL RESTRICTIONS.

ANTON, ANATOLE. COMMODITIES AND EXCHANGE: NOTES FOR AN INTERPRETATION OF MARX. PHIL PHENOMENOL RES 34,355-385 MR 74.

THE AIM OF THE PAPER IS TO SHOW THAT MAKING THE ASSUMPTION THAT COMMODITIES ARE DEFINED BY CONSTITUTIVE, IF CHANGING, RULES FOR THE PRACTICE OF EXCHANGE IS ILLUMINATING. IT IS ILLUMINATING SINCE IT PROVIDES INSIGHTS INTO MARX'S SAYING THAT HE 'COQUETTED' WITH HEGELIAN TERMINOLOGY; IT FREES MARX FROM SOME CHARGES OF INCONSISTENCY AND OF THE USE OF A PRIORI METAPHYSICS IN SCIENCE; IT HELPS US UNDERSTAND THE RELATION BETWEEN MARX'S METHOD IN "CAPITAL" AND HIS GENERAL EMPHASIS ON HISTORICAL PROCESS; IT HELPS EXPLICATE MARX'S THIRD THESIS ON FEUERBACH, AND, FINALLY, IT SUGGESTS A SHARP CONTRAST BETWEEN ANALYTIC AND MARXIST PHILOSOPHY.

ANTON, JOHN P. THE PARADOX OF URBAN AESTHETICS IN TECHNOLOGICAL SOCIETY (IN GREEK). ANN ESTH 8,148-161 1969.

ON THE ASSUMPTION THAT WE CAN VIEW THE CITY AS AN ART WORK, THIS PAPER UNDERTAKES TO IDENTIFY THE FACTORS THAT FUNCTION AESTHETICALLY IN ORDER FOR THE CITY TO EMBODY THE DETERMINING FEATURES OF WORKS OF



ART, AND THE ATTITUDES THAT ARE FUNDAMENTAL TO EFFECTING AND MAINTAINING THE AESTHETIC CHARACTER OF THE CITY. ESSENTIAL TO OUR INQUIRY IS THE PROPOSAL TO VIEW THE CITY AS A CASE OF PURPOSEFUL ORGANIZATION OF HUMAN AND NATURAL MATERIALS. BEING AN OUTCOME OF HUMAN 'TECHNE', THE CITY FUNCTIONS AT ONCE AS CONTAINER AND CONTAINED, I.E., AS BOTH THE OUTCOME OF ART AND THE MATRIX ART. THE PARADOX OF URBAN AESTHETICS IS DEFINED AS A SITUATION WHERE (I) THE CITY AS CONTAINER OF ART WORKS TESTIFIES TO AN ABUNDANCE OF ARTISTIC GOODS AND TECHNOLOGICAL EFFICIENCY NECESSARY FOR THE ELIMINATION OF URBAN UGLINESS AND PLIGHT, BUT (II) THE MODERN CITY AS A CONTAINED COMPLEX TOTALITY OF MEN AND INSTITUTIONS APPEARS DEFECTIVE IN THE REQUISITE CONSIDERATIONS FOR ITS AESTHETIC FORM. (EDITED).

ANTON, JOHN P. TRAGIC VISION AND PHILOSOPHIC THEORIA IN CLASSICAL GREECE. DIOTIMA 1,11-31 1973.

THE THESIS OF THIS PAPER IS THAT THE TRAGIC POETS AND PHILOSOPHERS OF CLASSICAL GREECE HELD AN INTEGRATED SET OF IDEALS FUNCTIONING TO ILLUMINE THE CONDITION OF MAN, PREVENT 'HUBRIS' AND GUIDE THE ASPIRATION TO PERFECTION. THE CONVERGING PRINCIPLES OF THE TRAGIC AND THE PHILOSOPHIC VISIONS ARE DISCUSSED IN THE LIGHT OF (A) CLASSICAL ANTHROPOCENTRISM AND THE ART OF SOCIAL CONDUCT, (B) THE CONCEPT OF COSMIC AND POLITICAL JUSTICE, AND (C) THE PHILOSOPHICAL CRITIQUE OF 'MIMESIS' AND 'CATHARSIS'. ANALYSIS OF THE EVIDENCE SHOWS THAT BOTH VISIONS COOPERATED TO ASSIST THE CITIZENS IN THE PURSUIT OF EXCELLENCE.

ANTWEILER, ANTON. ALLMACHT--MACHT--OHNMACHT: EINE KRITISCHE SKIZZE ZUM ABSTRAKTEN GEBRAUCH DIESER WORTE. FREI Z PHIL THEOL 20,237-252 1973.

APPEL, KARL OTTO. WISSENSCHAFT ALS EMANZIPATION? Z ALLG WISS 1,173-195 1970.

APOSTOL, PAVEL. 96 SAETZE UEBER TOD UND FREIHEIT IN HEGEL'S PHILOSOPHIE UND IN UNSERER ZEIT. PRAXIS 191-202 1971.

APT, K R AND MAREK, W. SECOND ORDER ARITHMETIC AND RELATED TOPICS. ANNALS MATH LOG 6,177-229 MR 74.

AQUILA, RICHARD E. HUSSERL AND FREGE ON MEANING. J HIST PHIL 12,377-383 AG 74.

HUSSERL'S THEORY OF MEANING IS OFTEN REGARDED AS A SOMEWHAT OBSCURE ATTEMPT AT A VIEW WHICH FREGE STATED MORE CLEARLY. I ARGUE THAT WHILE THIS MAY BE TRUE WITH RESPECT TO THE "IDEAS," IT IS FALSE WITH RESPECT TO THE "LOGICAL INVESTIGATIONS." THE THEORY PRESENTED IN THE LATTER WORK IS SUPERIOR TO FREGE'S THEORY. IT PROVIDES AN OBJECTIVE FOUNDATION FOR THE SEMANTICAL DISTINCTIONS WHICH CONCERNED FREGE WHILE REMAINING WITHIN THE CONFINES OF AN ONTOLOGY THAT IS MORE ECONOMICAL THAN FREGE'S.

AQUILA, RICHARD E. PREDICATION AND HEGEL'S METAPHYSICS. KANTSTUDIEN 64,231-245 1973.

ARATO, ANDREW. THE SECOND INTERNATIONAL: A REEXAMINATION. TELOS 2-52 WINT 73-74.

THE ARTICLE CONCENTRATES ON THE FATE OF BOTH SOCIAL THEORY AND PHILOSOPHY IN CLASSICAL SOCIAL DEMOCRACY. THE EXAMINATION OF SOCIAL THEORY CULMINATES IN ROSA LUXEMBURG'S ANTINOMIC RECONSTRUCTION OF MARXISM, THAT OF PHILOSOPHY IN THE ANALGGOUS AND EVEN COMPLEMENTARY ANTINOMIES OF MAX ADLER.

ARBINI, RONALD. ON EXPLANATIONS OF LINGUISTIC COMPETENCE. PHILOSOPHIA (ISRAEL) 3,59-83 JA 73.

THE AUTHOR OFFERS THREE SETS OF CRITICISMS OF A RECENTLY PUBLISHED WORK IN WHICH STEPHEN STICH DEFENDS THE THESIS THAT SPEAKERS OF A NATURAL LANGUAGE 'QUA' SPEAKERS KNOW NOTHING ABOUT THIS LANGUAGE. FURTHER THE AUTHOR ATTEMPTS TO SHOW THE RESPECTS IN WHICH IT CAN BE MAINTAINED THAT THE SPEAKER OF A NATURAL LANGUAGE MAY BE PRESUMED TO HAVE THE KNOWLEDGE REQUISITE TO PROCESS PRIMARY LINGUISTIC DATA IN A MANNER CONSISTENT WITH THE EMPIRICALLY EVIDENT PERFORMANCE OF COMPETENT SPEAKERS OF NATURAL LANGUAGES.

ARCE CARRACISO, JOSE LUIS. METODOLOGIA CARTESIANA Y LOGICA DEPORT-RCYAL. AN SEMINARIO METAF 7,65-84 1972.

ARCHIE, LEE C. WILLIAM JAMES' DISTINCTION OF PHILOSOPHICAL TEMPERAMENTS. DIALOGUE (PST) 16,31-36 JA-MY 74.

JAMES' PRAGMATISM IS URGED AS A PHILOSOPHY THAT ACCEPTS THE PROPER BALANCE OF TENDER-MINDED AND TOUGH-MINDED TEMPERAMENTS. THE NATURE OF THIS ARGUMENT FOR PRAGMATISM AND THE PRAGMATIC METHOD ITSELF ARE EXAMINED. IT IS ARGUED THAT BOTH ARE EXAMPLES OF A 'NO ALTERNATIVE PARADOX' IN WHICH JAMES' ARGUMENTS PRECLUDE THE POSSIBILITY OF REFUTATION. THE NATURE OF THIS PARADOX IS ELUCIDATED BY EXAMPLES, AND GENERAL QUESTIONS ARE RAISED ABOUT ITS IMPLICATIONS FOR THE NATURE OF PHILOSOPHICAL DISCOURSE.

ARCOLEO, SANTO. UNA NUOVA STORIA DEL PENSIERO ANTICO. RIV FILOSOF NEO-SCOLAS 66,131-158 JA-MK 74.

SI ESAMINANO I 2 VOLL. DI G REALE: "I PROBLEMI DEL PENSIERO ANTICO" (MILANO, 1972-1973, 4 EDITION) E SI METTONO IN LUCE I FONDAMENTI TEORETICO-METODOLOGICI DI QUESTA STORIA DEL PENSIERO PAGANO. MUOVENDO DALLA COSMOGONIA E DALLA COSMOLOGIA L'AUTORE HA SAPUTO OFFRIRE NOTEVOLI CONTRIBUTI, SOPRATTUTTO SUL PENSIERO DEGLI ELEATI, DI PLATONE E DI ARISTOTELE. OTTIMA LA TRATTAZIONE DELLE FIGURE MINORI DELLA STORIA DEL PENSIERO ANTICO E DELLA FILOSOFIA E DELLA CULTURA ELLENISTICO-ROMANA: IL REALE HA SAPUTO FAR RIVIVERE, ATTUALIZZANDOLI, PROBLEMATICHE E PENSATORI POCO O MALE CONOSCIUTI.

ARDILES, D M. CONTRIBUCIONES PARA UNA ELABORACION FILOSOFICA DE LAS MEDIACIONES HISTORIO-SOCIALES EN EL PROCESO DE LIBERACION LATINOAMERICANO. STROMATA 28,351-370 JA-JE 72.

ARDILES, D. EL PENSAMIENTO DIALECTICO-MARXIANO EN AL ALEMANIA DE LOS ANOS VEINTE. STROMATA 29,447-490 D-D 73.

ARGERAMI, OMAR. LA QUESTION "DE AETERNITATE MUNDI" POSICIONES DOCTRINALES. SAPIENTIA 28,179-208 JL-S 73.

PERIODO 1271-74: LOS TEXTOS (DE NECESSITATE ET CONTINGENTIA CAUSARUM, DE I-IV ET VII PHYSICORUM, QUAESTIONES IN METAPHYSICAM I-V, DE V METAPHYSICAE) MUESTRAN QUE: 1) NO HAY 'EVOLUCION' SIGERIANA RESPECTO DE LA ETERNIDAD DEL MUNDO; 2) SIGER DISTINGUE CLARAMENTE LO EXEGETICO DE LO PERSONAL; 3) NO APARECE 'HETERODOXIA' EXPLICITA. PERIODO POSTERIOR A 1274 (QUAESTIONES IN METAPHYSICAM II-VII, IN I-IV ET VII PHYSICORUM) SE PRECISA Y ACLARA LA POSICION SIGERIANA: FILOSOFICAMENTE NO SE PUEDE DEMOSTRAR, CONTRA ARISTOTELES, EL COMIENZO TEMPORAL; NI, CONTRA LA FE, LA ETERNIDAD DEL MUNDO. CONCLUSIONES, LIMITADAS AL TEMA DE LA ETERNIDAD DEL MUNDO: 1. DENTRO DEL SISTEMA ARISTOTELICO NO HAY, PARA SIGER, SOLUCION COMPATIBLE CON EL CRISTIANISMO; 2. NO HAY DOS VERDADES CONTRADICTORIAS; 3. LOS DATOS DE FE SE ACEPTAN, NO SE DEMUESTRAN; 4. SIGER COMENTADOR SE ATIENE AL TEXTO; SIGER PENSADOR EN MUCHOS PUNTOS RECHAZA LAS AFIRMACIONES DE ARISTOTELES O AVERROES; 5. ENTRE LA FE Y ARISTOTELES, SIGER ACEPTA LA FE; 6. PERSONALMENTE, SOSTIENE LA

## TEMPORALIDAD DEL MUNDO.

ARGUEDO, A. LA SOCIALIZACION DEL PODER Y DE LOS MEDIOS DE PRODUCCION DESDE LA PERSPECTIVA PERONISTA. STROMATA 29,59-73 JA-JE 73.

EL ARTICULO AFIRMA QUE EL PROBLEMA DE LA SOCIALIZACION DEL PODER Y DE LOS MEDIOS DE PRODUCCION--TANTO DESDE LA PERSPECTIVA PERONISTA COMO DE AQUELLAS APARENTEMENTE "CIENTIFICAS"--ES UN PROBLEMA ESENCIALMENTE POLITICO PORQUE EL TERCER MUNDO, Y DENTRO DE EL MOVIMIENTO PERONISTA, REALIZA UN CUESTIONAMIENTO RADICAL DE LA SUPUESTA "CIENCIA," SENALANDO QUE EN EL CAMPO DE LAS CIENCIAS SOCIALES NO EXISTE UNA "CIENCIA" UNIVERSALMENTE VALIDA, CON CATEGORIAS ABSTRACTAS Y AVALORATIVAS CAPACES DE EXPLICAR EL MOVIMIENTO DE LA SOCIEDAD, SINO QUE SUS DISTINTAS CORRIENTES TEORICAS CONTIENEN NECESARIAMENTE, DE MANERA EXPLICITA O IMPLICITA, UN PROYECTO POLITICO. EL TRABAJO ENMARCA ASI, DESDE UNA PERSPECTIVA DEFINIDAMENTE POLITICA, EL DESARROLLO DEL MOVIMIENTO PERONISTA EN LOS ULTIMOS 27 AÑOS Y EL PROBLEMA DOCTRINARIO DE LA DEFINICION DEL SOCIALISMO NACIONAL.\*

RIEL, ROBERT ANDREW. A MATHEMATICAL ROOT OF WHITEHEAD'S COSMOLOGICAL THOUGHT. PROCESS STUD 4,107-113 SUM 74.

BY MEANS OF A CLOSE EXAMINATION OF WHITEHEAD'S 1905 PAPER "ON MATHEMATICAL CONCEPTS OF THE MATERIAL WORLD" IT IS ARGUED THAT THE FORMAL MATHEMATICAL APPROACH OF HIS EARLY WORK HAD AN INFLUENCE ON WHITEHEAD'S LATER THOUGHT. SPECIFICALLY, PARALLELS ARE DRAWN BETWEEN ASPECTS OF THE POSSIBLE WORLD VIEWS DEVELOPED IN THE 1905 PAPER AND WHITEHEAD'S LATER COSMOLOGY. FINALLY, COMMENT IS MADE ON THE WIDELY DIFFERING EFFECTS OF THE INFLUENCE OF THE FORMAL METHOD ON THE THOUGHT OF WHITEHEAD AND BERTRAND RUSSELL.

RIES, PHILIPPE. DEATH INSIDE OUT. HASTINGS CENTER STUD 2,3-18 MY 74.

RIOTTI, PIERO. CELESTIAL REDUCTIONISM OF TIME: ON THE SCHOLASTIC CONCEPTION OF TIME FROM ALBERT THE GREAT AND THOMAS AQUINAS TO THE END OF THE 16TH CENTURY. STUD INT FILOSOF 4,91-120 AUTUMN 72.

THE VIEWS OF TIME OF AVERROES, THE SCHOLASTICS, AND EARLY MODERN SCIENTISTS FROM THE RECOVERY OF THE ARISTOTELIAN CORPUS TO THE BEGINNING OF THE 17TH CENTURY ARE DESCRIBED AND DISCUSSED. IT IS ARGUED THAT THE PREDOMINANT CONCEPTION OF TIME OF THIS PERIOD IS ARISTOTELIAN AND CAN BEST BE CHARACTERIZED AS A CELESTIAL REDUCTIONISM OF TIME, A VIEW THAT IS, THAT SEES TIME AS BEING INSTANTIATED OR GIVEN REALITY IN AND BY THE CELESTIAL MOTIONS.

RIOTTI, PIERO. TOWARD ABSOLUTE TIME: CONTINENTAL ANTECEDENTS OF THE NEWTONIAN CONCEPTION OF ABSOLUTE TIME. STUD INT FILOSOF 5,141-164 AUTUMN 73.

THE CONCEPT OF ABSOLUTE, MATHEMATICAL, TRUE TIME AS SEEN IN NEWTON'S "PRINCIPIA" WAS NOT, AS IT HAS BEEN CLAIMED, SIMPLY AN ENGLISH OUTCOME OF THE THEN CURRENT REVIVAL OF NEOPLATONISM AT CAMBRIDGE. NOT ONLY THE NEED FOR SUCH A CONCEPTION HAD RESULTED FROM THE REFUTATION OF THE ARISTOTELIAN CONCEPT OF TIME BY THE ASTRONOMICAL AND PHYSICAL DISCOVERIES OF COPERNICUS, KEPLER, AND GALILEO, BUT CONSIDERABLE WORK TOWARD THE CONCEPT OF ABSOLUTE TIME HAD BEEN CARRIED OUT AND MADE PUBLIC ON THE CONTINENT BY, AMONG OTHERS, TELESIO, GALILEO, VAN HELMONT, AND GASSENDI.

RMELLINI, SERENELLA. L'ANTIROMANESIMO GIURIDICO DI CARLANTONIO PILATI. RIV INT FILOSOF DIRITTO 51,3-45 JA-MR 74.

CONTINUAZIONE DELL'ARTICOLO PRECEDENTE DEDICATO ALL'ANTIGIUSNATURALISMO PILATIANO. OPPOSIZIONE AL DIRITTO ROMANO, CONSIDERATO ESPRESSIONE DEL DISPOTISMO SIA GIURIDICO CHE POLITICO,

MOLTO DIFFUSA NEGLI AMBIENTI DEL RIFORMISMO GIURIDICO SETTECENTESCO ITALIANO. PILATI APPARTIENE ALLA CORRENTE PIU' ESTREMA: CRITICA ESTESA A TUTTA LA STORIA ED A TUTTO IL DIRITTO ROMANI, DALLE ORIGINI FINO A GIUSTINIANO. DAPPRIMA ANALISI DEI CANONI SU CUI PILATI OPERAVA: GIUSTIZIA ED EQUITÀ. VERIFICA STORICA IN FUNZIONE DI ESSA: SOCIETÀ ROMANA ARCAICA E PREDOMINIO DEI PATRIZI. DENUNCIA DEL FORMALISMO. CULMINE DELLA CRITICA: CORPUS IURIS GIUSTINIANEO. COLLEGAMENTO CON IL RELATIVISMO. RAPPORTO CERTEZZA DEL DIRITTO E RIFORMA GIURIDICA.

ARMOUR, LESLIE. LAW AND THE CONCEPT OF PERSON. PHIL CONTEXT 3,46-55 1973.

I BEGIN WITH A SET OF SEEMING PARADOXES, THE MOST IMPORTANT OF WHICH IS THAT, WHILE LAW INVOLVES RESPONSIBILITY AND RESPONSIBILITY INVOLVES FREEDOM, IT SEEMS THAT THE CLEARER, MORE EFFECTIVE, AND MORE EXTENSIVE THE LAW IS, THE LESS ACTUAL FREEDOM AND REAL RESPONSIBILITY THERE IS. I ARGUE THAT THE PARADOXES DERIVE FROM A MODEL IN WHICH IT IS ASSUMED THAT LAW IS IMPOSED UPON OR AGREED UPON BY A SET OF READY-MADE INDIVIDUALS. I SUGGEST THAT THERE IS A BETTER MODEL--ONE IN WHICH INDIVIDUALIZATION IS REGARDED AS A PROCESS WHICH MUST TAKE PLACE IN A SOCIO-LEGAL CONTEXT AND THAT, THEREFORE, LAW IS REQUIRED IF THERE ARE TO BE PERSONS IN THE FULL SENSE. MAINTAINING THE NECESSARY SOCIAL RELATIONS 'AND' PROVIDING THE FREEDOM WHICH MAKES RESPONSIBILITY POSSIBLE ARE, THEREFORE, RELATED FUNCTIONS OF ANY INTELLIGIBLE LEGAL SYSTEM.\*

ARMSTRONG, A HILARY. ELEMENTS IN THE THOUGHT OF PLOTINUS AT VARIANCE WITH CLASSICAL INTELLECTUALISM. J HELLEN STUD 93,13-22 1973.

ARMSTRONG, A HILARY. THE SEARCH FOR UNDERSTANDING: PHILOSOPHY AND THEOLOGY IN 1973. PROC CATH PHIL ASS 47,43-48 1973.

ARMSTRONG, D M. EPISTEMOLOGICAL FOUNDATIONS FOR A MATERIALIST THEORY OF THE MIND. PHIL SCI 40,178-193 JE 73.

A PHILOSOPHY MIGHT TAKE ITS GENERAL INSPIRATION FROM (1) COMMONSENSE; (2) CAREFUL OBSERVATION; (3) PHILOSOPHICAL ARGUMENTATION; (4) THE SCIENCES; (5) 'HIGHER' SOURCES OF ILLUMINATION. IT IS ARGUED IN THIS PAPER THAT IT IS BEDROCK COMMONSENSE, AND THE SCIENCES, WHICH ARE THE MOST RELIABLE FOUNDATIONS FOR A PHILOSOPHY. THIS RESULT IS APPLIED TO THE DISCUSSION AND DEFENSE OF A MATERIALIST THEORY OF THE MIND.

ARMSTRONG, ROBERT L. THE REHUMANIZATION OF WORK. SOCIAL THEOR PRACT 2,459-474 FALL 73.

I BRIEFLY SKETCH A BROAD CONTEXT OF UTILITARIAN SOCIAL PHILOSOPHY THAT I THINK IS WIDELY ACCEPTED. I ARGUE THAT THIS SOCIAL PHILOSOPHY HAS A MAJOR FLAW WHICH IS RELATED TO THE CONCEPT OF WORK WHICH I ATTEMPT TO EXPLICATE. A NORMATIVE CONCEPT OF WORK IS PROPOSED AND I ARGUE THAT ITS EMPLOYMENT CORRECTS THE DEFICIENCY IN AN OTHERWISE ADEQUATE SOCIAL PHILOSOPHY. FINALLY, I PROVIDE SOME APPLICATIONS OF THE NORMATIVE CONCEPT TO SOCIAL PROBLEMS IN ORDER TO SHOW ITS EFFECTIVENESS IN ILLUMINATING THE MEANING OF ALIENATION.

ARNASON, JOHANN P. UNIVERSALGESCHICHTE UND EMANZIPATION. PRAXIS 167-175 1971.

ARNOLD, SIDNEY. THEORY AND FACT IN THE PHILOSOPHY OF AESTHETICS. ANN ESTH 8,82-94 1969.



RNSTINE, DONALD. THE USE OF COERCION IN CHANGING THE SCHOOLS. EDUC THEORY 23,277-288 FALL 73.

DECISION-MAKING IN AMERICAN SCHOOLS AND SCHOOL SYSTEMS IS HIERARCHICALLY ORGANIZED. FOR TWO REASONS, THIS BUREAUCRATIC ORGANIZATION IS INAPPROPRIATE. FIRST, THE OPEN-ENDED NATURE OF EDUCATIONAL GOALS DOES NOT LEND ITSELF TO ADMINISTRATIVE TREATMENT THAT AIMS AT EFFICIENCY. SECOND, UNLIKE FACTORIES, SCHOOLS TURN OUT NO 'PRODUCT' WHOSE IMPORTANCE JUSTIFIES THE PSYCHOLOGICALLY HARMFUL IMPACT THAT BUREAUCRACIES HAVE ON THOSE WHO WORK WITHIN THEM. BECAUSE BUREAUCRATIC DECISIONS ARE MADE SOLELY IN TERMS OF EFFICIENCY, MORAL CONCERNS ARE IRRELEVANT TO THEM. THUS MORAL SUASION WOULD NOT BE RELEVANT TO THE MANNER IN WHICH DECISIONS ARE MADE IN BUREAUCRACIES. THE ONLY WAY TO INFLUENCE BUREAUCRATIC DECISIONS WOULD BE TO CONVERT THE RIGHTS AND INTERESTS OF INDIVIDUALS INTO PRESSURES--I.E., TO EXERT COERCION. FOR HISTORICAL AND OTHER REASONS, SCHOOL BOARDS AND ADMINISTRATORS CANNOT INITIATE CHANGE; ONLY WELL ORGANIZED TEACHERS CAN.

RNTZ, HELMUT. ZIELE UND PROBLEME DER INFORMATIONSUBERMITTLUNG IN DER HEUTIGEN GESELLSCHAFT UND FORSCHUNG. UNIVERSITAS 28,1083-1092 1973.

RONSON, RONALD. 'L'IDIOT DE LA FAMILLE': THE ULTIMATE SATRE? TELOS 20,90-107 SUM 74.

"L'IDIOT DE LA FAMILLE" REPRESENTS SARTRE'S THOUGHT FREED FROM ITS ACTIVIST IMPULSE. THIS BIOGRAPHY OF FLAUBERT MAKES NO ATTEMPT TO MOVE OR PERSUADE US, BUT RATHER SETS AS ITS GOAL TO UNDERSTAND A MAN AS COMPLETELY AS POSSIBLE. USING BOTH MARXIAN AND FREUDIAN KEYS, SARTRE TRIES TO CAPTURE GUSTAVE FLAUBERT'S INTENTIONAL STRUCTURE. AN INTERNAL STUDY OF THE FORMATION-PROCESS OF GUSTAVE'S GOALS, THE BIOGRAPHY OPERATES LARGELY BY HYPOTHESES ABOUT WHAT 'MUST HAVE HAPPENED' AT THE FLAUBERTS AND ABOUT WHAT GUSTAVE 'MUST HAVE' FELT AS A CHILD.

RIGHI, GINO. LA "LEZIONE IN LODE DELLA ARITMETICA" DI REGOLO TURRETTINI (1602-1629). FILOSOFIA 25,3-14 JA 74.

IL GIOVANE TURRETTINI TENNE LA "LEZIONE" ALL'ACCADEMIA DEGLI OSCURI DI LUCCA SUA CITTA' NATALE. LA PRESENTE EDIZIONE DEL MANOSCRITTO, CONSERVATO NELLA BIBLIOTECA STATALE DI LUCCA E DA ME ILLUSTRATO, E LA PRIMA TRATTAZIONE ITALIANA DI TALE ARGOMENTO. SI MOSTRA L'IMPORTANZA DELLE SCIENZE DEL NUMERO IN VARI CAMPI DEL SAPERE E IL NUMERO E RIGLIARDATO SOTTO L'ASPETTO DELLA LOGISTICA, DELL'ARITMETICA TEORICA E DELL'ARITMOSOFIA.

RRINGTON, ROBERT L. THE VERIFICATION OF GOD-TALK. NEW SCHOLAS 48,305-320 SUM 74.

THE PAPER OFFERS A RESPONSE TO THE CHARGE THAT RELIGIOUS LANGUAGE, BEING UNVERIFIABLE, IS MEANINGLESS. I ARGUE THAT THE CHALLENGE OF THE VERIFICATIONIST IS ONE WHICH CAN BE MET BY THE RELIGIOUS BELIEVER, I.E., THAT GOD-TALK CAN BE VERIFIED. I SUGGEST, MOREOVER, THAT THE PRECISE MANNER IN WHICH GOD-TALK IS CONFIRMED REVEALS SOMETHING EXTREMELY IMPORTANT ABOUT THE POSSIBILITY AND NATURE OF FAITH. FAITH REQUIRES THE ABILITY TO TALK MEANINGFULLY ABOUT GOD BUT ALSO INVOLVES, IN ITS VERY DEFINITION, A LIMITATION ON THE INTELLIGIBILITY OF THE CONCEPT OF GOD. TO BE IN POSSESSION OF FAITH IS (1) TO LACK A KNOWLEDGE OF GENERAL CONDITIONS WHICH VERIFY RELIGIOUS CLAIMS, AND (2) TO BE IN POSSESSION OF CERTAIN PARADIGMATIC PARTICULARS WHICH BOTH VERIFY AND GIVE MEANING TO THESE CLAIMS. THE FAITH THAT GOD LOVES THE WORLD, FOR EXAMPLE, IS CONFIRMED AND RENDERED MEANINGFUL BY THE PARADIGMATIC LIFE OF JESUS, WHICH LIFE, BEING PARADIGMATIC, WE DO NOT UNDERSTAND IN TERMS OF ANY MORE GENERAL CONCEPT OF DIVINE LOVE. IF WE DID POSSESS SUCH A



GENERAL CONCEPT, OURS WOULD NOT BE A FAITH, BUT RATHER A HYPOTHESIS OR A SUPERSTITION.

ARVON, HENRI. L'ESTHETIQUE DE LUKACS EST-ELLE MARXISTE? REV INT PHIL 27,457-473 1973.

ASENJO, F G. SOBRE LA LOGICA DIALECTICA. TEOREMA 133-134 JE 72.

EL OBJETO DE ESTA NOTA ES DIRIGIR LA ATENCION DEL LECTOR AL HECHO DE QUE ES POSIBLE CONSTRUIR LOGICAS ANTINOMICAS POR MEDIO DE PROCEDIMIENTOS SEMANTICOS O SINTACTICOS, LAS CUALES SON DEMOSTRABLEMENTE COMPLETAS EN EL SENTIDO DE QUE LAS FORMULAS LOGICAMENTE VERDADERAS Y LAS SEMANTICAMENTE ANTINOMICAS SON PRECISAMENTE LOS TEOREMAS DE LA TEORIA.\*

ASHLEY, LAWRENCE. HUME'S THEORY OF THE SELF AND ITS IDENTITY. DIALOGUE (CANADA) 13,239-254 JE 74.

IN OUR PAPER WE ATTEMPT AN EXAMINATION OF HUME'S POSITIVE CONTRIBUTIONS TO THE PROBLEM OF PERSONAL IDENTITY. IN CONTRAST TO PENELHUM, SMITH AND OTHERS, WE ARGUE THAT HUME CAN AND DOES MAKE SENSE OF THE IDENTITY OF PERSONS THROUGH TIME, BUT THAT THIS IDENTITY IS NOT PERFECT (I.E., UNCHANGING) IN NATURE. WE ARGUE THAT HUME PRESENTS A LOGICAL CONSTRUCTION THEORY OF THE SELF. WE EXPLAIN HOW SUCH A VIEW ACCOUNTS FOR OUR IDENTITY AND INDIVIDUALITY AND WHY IT CONFORMS TO THE EMPIRICIST APPROACH.

ASHWORTH, E J. PRIORITY OF ANALYSIS AND MERELY CONFUSED SUPPOSITION. FRAN STUD 33,38-41 1973.

IN THIS PAPER I CRITICIZE THE ARGUMENT PUT FORWARD BY SWINIARSKI THAT OCKHAM SHOULD HAVE ADOPTED THE PRIORITY OF ANALYSIS RULE WHEREBY THE SUBJECT IS ANALYZED BEFORE THE PREDICATE, AND THAT HAD HE ADOPTED SUCH A RULE, MERELY CONFUSED SUPPOSITION WOULD HAVE BECOME UNNECESSARY. I POINT OUT THAT IN LATER MEDIEVAL LOGIC EXPLICIT PRIORITY OF ANALYSIS RULES WERE ADOPTED, WHEREBY TERMS WITH DETERMINATE SUPPOSITION WERE ANALYZED FIRST, WHETHER THEY WERE SUBJECT OR PREDICATE. I ALSO DISCUSS THE USE MADE OF MERELY CONFUSED SUPPOSITION, PARTICULARLY IN THE ANALYSIS OF THE RELATIONSHIP BETWEEN "ALL A IS B" AND "ONLY B IS A."

ASHWORTH, E J. SOME ADDITIONS TO RISSE'S "BIBLIOGRAPHIA LOGICA". J HIST PHIL 12,361-365 AG 74.

THIS PAPER CONCERNS LOGIC TEXTS PUBLISHED BETWEEN 1472 AND 1800. I LIST 20 ITEMS WHOSE AUTHORS DO NOT APPEAR IN RISSE, 12 ITEMS WHOSE AUTHORS APPEAR IN RISSE IN CONNECTION WITH ANOTHER TITLE OR OTHER TITLES, AND 58 ITEMS WHICH APPEAR IN RISSE IN ANOTHER EDITION OR IN OTHER EDITIONS. I INDICATE THE LIBRARIES IN WHICH ALL THESE ITEMS ARE TO BE FOUND, AND I ALSO LIST SOME USEFUL BIBLIOGRAPHICAL WORKS.

ASHWORTH, E J. THE DOCTRINE OF EXPONIBILIA IN THE FIFTEENTH AND SIXTEENTH CENTURIES. VIVARIUM 11,137-167 N 73.

THE DOCTRINE OF 'EXPONIBILIA' DEALS WITH SENTENCES WHICH NEED ANALYSIS BECAUSE OF THE PRESENCE OF SUCH TERMS AS 'ONLY', 'BEGINS', AND 'ENDS'. IN THIS PAPER I CONCENTRATE ON THREE CASES: EXCEPTIVES, CONTAINING 'EXCEPT', EXCLUSIVES, CONTAINING 'ONLY', AND REDUPLICATIVES, CONTAINING 'IN SO FAR AS'. I EXPLAIN HOW THEY WERE ANALYZED BY MEANS OF LOGICALLY EQUIVALENT SENTENCES; AND I ALSO SHOW THAT THE ACCOUNTS OFFERED BY LOGICIANS OF THE LATE FIFTEENTH AND EARLY SIXTEENTH CENTURIES WERE MORE SOPHISTICATED THAN THOSE OFFERED BOTH BY LATER LOGICIANS AND BY SUCH EARLIER LOGICIANS AS PAUL OF VENICE.

ASTRADA, CARLOS. LOS "MANUSCRITOS ECONOMICO-FILOSOFICOS" EN LA DOCTRINA DE MARX. DIALOGOS 6,61-72 JL-S 69.

ATHERTON, MARGARET AND SCHWARTZ, ROBERT. LINGUISTIC INNATENESS AND ITS EVIDENCE. J PHIL 71,155-168 28 MR 74.

ATKINSON, GARY M. THE MORALITY OF ABORTION. INT PHIL QUART 14,347-362 S 74.

THE CONTENTION OF THIS PAPER IS THAT ABORTION, INFANTICIDE, AND INVOLUNTARY EUTHANASIA ARE INDISSOLUBLY CONNECTED AS MORAL ISSUES, SO THAT ACCEPTANCE OF ANY ONE OF THE THREE ENTAILS ACCEPTANCE OF THE OTHER TWO, AND REJECTION OF ANY ONE ENTAILS REJECTION OF THE OTHERS. IN DEFENSE OF THIS CONTENTION, AN ANALYSIS OF THE NATURE OF MORALITY AND OF WHAT CONSTITUTES A GOOD REASON IN MORALITY IS PRESENTED; AND IT IS SHOWN HOW ARGUMENTS USED TO JUSTIFY ABORTION AND TO DISTINGUISH ABORTION FROM INFANTICIDE AND INVOLUNTARY EUTHANASIA FAIL TO MEET THE CONDITIONS REQUISITE FOR A GOOD REASON AND SO ARE FALLACIOUS.

ATKINSON, JAMES B. NAIVETE AND MODERNITY: THE FRENCH RENAISSANCE BATTLE FOR A LITERARY VERNACULAR. J HIST IDEAS 35,179-196 AP-JE 74.

THE MAIN SUBSTANTIVE ISSUES OF THE DEBATE ABOUT VERNACULAR LITERATURE WERE SPELLED OUT IN ITALY AND BEQUEATHED TO FRANCE WHERE THE USE OF THE WORD 'NAIVETE' CONSIDERABLY ALTERED THE PRO-VERNACULAR DEBATE BECAUSE FRENCH DEFENDERS DEVELOPED A CONCEPT OUT OF 'NAIVETE'. IT HELPED TO DEFINE WHAT WAS PARTICULARLY INDIGENOUS TO THEM AS WRITERS AND AS FRENCHMEN. THUS THEY COULD PROCEED TO A NEW SYNTHESIS OF PERSONAL, NATIONAL, AND MODERN IDEAS. MODERNITY WAS NO LONGER DEPENDENT UPON ORIGINAL PRINCIPLES ENUNCIATED BY ANTIQUITY; IT WAS DIRECTLY RELATED TO CONCRETE SOURCES INHERENT IN THEM AND THEIR CULTURE. IN THEIR USE OF 'NAIVETE' THEY CRYSTALLIZED A SIGNIFICANT ASPECT OF WHAT THEY JUDGED WAS REBORN DURING THE RENAISSANCE.

ATKINSON, MAX. INTERPRETING RETRIBUTIVE CLAIMS. ETHICS 85,80-86 O 74.

ATTESLANDER, PETER. INFORMATIONSLUT UND INFORMATIONSEFIZIT IN UNSERER UEBERFLUSSGESELLSCHAFT. UNIVERSITAS 26,159-168 1971.

ATTFIELD, ROBIN. ON BEING HUMAN. INQUIRY 17,175 SUM 74.

AFTER A CLARIFICATION OF THE CONCEPT OF CONCEPT THE PROJECT OF ANALYSING THE CONCEPT OF MAN IS DEFENDED (1), AND IT IS CONCLUDED THAT TO BE HUMAN INVOLVES BEING BOTH OF A CERTAIN ANATOMICAL STRUCTURE AND A MEMBER OF A RACE MOST OF WHOSE MEMBERS ARE CAPABLE OF THEORETICAL AND PRACTICAL REASONING (2). SINCE FURTHER THE DEVELOPMENT OF ESSENTIAL CAPACITIES IS NECESSARY FOR MEMBERS OF A SPECIES TO FLOURISH, THE ABILITY TO EXERCISE THE ESSENTIAL HUMAN CAPACITIES FOR THEORETICAL AND PRACTICAL REASONING IS NECESSARY FOR A MAN TO LIVE WELL (3). BESIDES ITS BEARING ON IDEALS OF HUMAN FLOURISHING, THIS CONCLUSION WOULD HAVE A CRUCIAL BEARING ON MORAL ISSUES, WERE IT GRANTED THAT THERE IS AN INTERNAL RELATION BETWEEN MORALITY AND HUMAN FLOURISHING (4). FINALLY THE CONCLUSIONS OF 3 ARE SUSTAINED AGAINST FURTHER OBJECTIONS (5). EDUCATIONAL AND OTHER PRACTICAL IMPLICATIONS OF THESE CONCLUSIONS ARE REMARKED UPON THROUGHOUT.

ATTFIELD, ROBIN. THE LOGICAL STATUS OF MORAL UTTERANCES. J CRIT ANAL 4,70-84 JL 72.

IT IS ARGUED THAT UTTERANCES ARE ONLY MEANINGFUL AS ASSERTIONS IF THEY EXCLUDE POSSIBILITIES AND THERE ARE REASONS FOR PREFERRING WHAT IS ASSERTED TO THE POSSIBILITIES EXCLUDED. BUT MORAL UTTERANCES ARE OFTEN ASSERTIONS, AND THE SENTENCES OF MORAL LANGUAGE AT LEAST

TYPICALLY HAVE CONSTATIVE POTENTIAL. SO IT IS APPROPRIATE TO LOOK FOR GROUNDS BEHIND MORAL UTTERANCES, AND TEST THEIR TRUTH THEREBY. AS, HOWEVER, EXPRESSIONS OF AXIOMS ARE NOT CONSTATIVE IN THE ABOVE SENSE, PERHAPS THE FIRST PRINCIPLES OF MORALITY ARE IMMUNE FROM THESE REQUIREMENTS. IT IS CONTENDED, IN REPLY, THAT THESE FIRST PRINCIPLES ARE NOT AXIOMS BUT ANALYTIC AND THUS SUSCEPTIBLE TO RATIONAL APPRAISAL.

AUDI, ROBERT N. GOLDMAN ON ABILITY, EXCUSES AND CONSTRAINT. J VALUE INQ 8,225-236 FALL 74.

THIS PAPER ASSESSES AND EXTENDS GOLDMAN'S TREATMENT OF ABILITY, EXCUSES, AND CONSTRAINT IN HIS BOOK "A THEORY OF HUMAN ACTION." SINCE HIS ACCOUNT OF ABILITY DEPENDS ON HIS ACCOUNT OF WANTING, THE LATTER ACCOUNT IS EXPLORED FIRST, WITH A VIEW TO FORMULATING THE ROLE OF WANTS IN THE MOTIVATION OF INTENTIONAL ACTIONS. GOLDMAN'S ACCOUNT OF ABILITY IS THEN SET OUT; SOME DIFFICULTIES ARE IDENTIFIED; AND SOME REVISIONS IN THE ACCOUNT ARE PROPOSED. THE PAPER THEN CONSIDERS GOLDMAN'S TREATMENT OF INABILITY AS AN EXCUSE, AND THE MAXIM THAT 'OUGHT' IMPLIES 'CAN' IS FORMULATED MORE PRECISELY THAN USUAL AND DEFENDED AGAINST GOLDMAN'S CRITICISM OF IT. THE CONCLUDING SECTION EXPLORES SEVERAL FORMS OF CONSTRAINT GOLDMAN DISTINGUISHES. IT IS SUGGESTED THAT WE ALSO DISTINGUISH AT LEAST TWO DIMENSIONS ON WHICH CONSTRAINTS MAY DIFFER IN DEGREE, AND THE RELEVANCE OF THIS DISTINCTION FOR MORAL RESPONSIBILITY IS THEN BROUGHT OUT.

AUDI, ROBERT. A COGNITIVE-MOTIVATIONAL THEORY OF ATTITUDES. SW J PHIL 5,77-87 SPR 74.

THIS PAPER PROPOSES AN ANALYSIS OF THE CONCEPT OF AN ATTITUDE AND AN ACCOUNT, BASED ON THE ANALYSIS, OF THE ROLE OF ATTITUDES IN THE EXPLANATION OF INTENTIONAL ACTIONS. IT IS ARGUED THAT ATTITUDES ARE COMPLEXES OF (A) ONE OR MORE EVALUATIVE BELIEFS, TYPICALLY 'PRO' OR 'CON', ABOUT THE ATTITUDE OBJECT, AND (B) CERTAIN WANTS REGARDING THAT OBJECT. WHAT THESE WANTS ARE IN A PARTICULAR ATTITUDE DEPENDS MAINLY ON THE EVALUATIVE BELIEF(S) CONSTITUENT IN THE ATTITUDE AND ON CERTAIN OF THE SUBJECT'S OTHER WANTS AND BELIEFS. THESE IDEAS ARE DEVELOPED AND CLARIFIED THROUGH EXAMPLES; AND THE PAPER SHOWS HOW THE CONCEPTION OF ATTITUDES DEFENDED EXPLAINS THE EVALUATIVE, AFFECTIVE, AND BEHAVIORAL TENDENCIES WHICH WRITERS ON ATTITUDES USUALLY CONSIDER THEIR MOST IMPORTANT CHARACTERISTICS. THE CONCLUDING SECTION SUGGESTS HOW, IF THE THEORY OF ATTITUDES PRESENTED IS ESSENTIALLY SOUND, THE PAPER GOES A GOOD DISTANCE TOWARD INTEGRATING ATTITUDES INTO A SYSTEMATIC ACCOUNT OF PSYCHOLOGICAL CONCEPTS.

AUDI, ROBERT. MORAL RESPONSIBILITY, FREEDOM, AND COMPULSION. AMER PHIL QUART 11,1-14 JA 74.

THIS PAPER SETS OUT AND DEFENDS AN ACCOUNT OF FREE ACTION AND EXPLORES THE RELATION BETWEEN FREE ACTION AND MORAL RESPONSIBILITY. FREE ACTION IS ANALYZED AS A CERTAIN KIND OF UNCOMPELLED ACTION. THE NOTION OF COMPULSION IS EXPlicated IN DETAIL, AND SEVERAL FORMS OF COMPULSION ARE DISTINGUISHED AND COMPARED. IT IS ARGUED THAT CONTRARY TO WHAT IS USUALLY SUPPOSED, A PERSON MAY BE MORALLY RESPONSIBLE FOR DOING SOMETHING EVEN IF HE DID NOT DO IT FREELY. ON THE BASIS OF THE ACCOUNT OF FREE ACTION, IT IS ALSO ARGUED THAT FREEDOM AND DETERMINISM ARE COMPATIBLE AND THAT, THOUGH A PERSON IS MORALLY RESPONSIBLE FOR DOING SOMETHING ONLY IF HE COULD HAVE DONE OTHERWISE, DETERMINISM DOES NOT ENTAIL THAT NO ONE EVER CAN, IN THE RELEVANT SENSE, DO OTHERWISE. THE CONCLUDING PART OF THE PAPER SUGGESTS THAT, IF THE ACCOUNT OF THE RELATION BETWEEN FREE ACTION AND MORAL RESPONSIBILITY IS CORRECT, THEN THE CLASS OF ACTIONS FOR WHICH WE BEAR MORAL RESPONSIBILITY IS SIGNIFICANTLY WIDER THAN A GREAT MANY PEOPLE SUPPOSE.

ONE, BRUCE. ON POSTULATING UNIVERSALS. CAN J PHIL 3,285-294 D 73.

ALTHOUGH PHILOSOPHY HAS UNDERGONE A NUMBER OF REVOLUTIONS SINCE THE TURN OF THE CENTURY, THE EXISTENCE OF UNIVERSALS IS STILL DEBATED LARGELY IN THE TERMS EMPLOYED BY MOORE AND RUSSELL AROUND 1910. THE ARTICLE CONTAINS A CRITICAL EVALUATION OF THE CASE ALAN DONAGAN MAKES FOR WHAT HE TAKES TO BE RUSSELL'S PRINCIPAL ARGUMENT FOR UNIVERSALS. THE GENERAL CONCLUSION OF THE ARTICLE IS THAT THE MOST PLAUSIBLE STRATEGY FOR DEFENDING A COMMITMENT TO UNIVERSALS ACTUALLY RAISES MORE PROBLEMS THAN IT PROMISES TO SOLVE.

ONE, BRUCE. PRICHARD, ACTION, AND VOLITION. PHIL STUD 25,97-115 F 74.

THE AIM OF THE ESSAY IS TO PROVIDE A CRITICAL ANALYSIS OF H A PRICHARD'S VIEWS ON ACTION AND TO RELATE HIS VIEWS TO CURRENT THINKING ON THE SUBJECT. THE CONCLUSION IS THAT, IN SPITE OF PRICHARD'S MISLEADING LANGUAGE, HIS MAJOR CLAIMS ABOUT ACTION ARE VERY CLOSE TO THE TRUTH. THE CHIEF DEFECT OF HIS POSITION IS A TOTALLY INADEQUATE CONCEPTION OF VOLITION, BUT IT IS EXPLAINED AT SOME LENGTH HOW THIS DEFECT CAN BE REPAIRED.

VESANI, GIUSEPPE. LA INTELLIGENZA UMANA SECONDO BERNARD LONERGAN. PENSAMENTO 30,5-35 JA-MR 74.

VEGLIS, N. DIE BASISTHEORIEN DES LOGISCHEN POSITIVISMUS: ZUR PROBLEMATIK EINES ERKENNTNISTHEORETISCHEN MODELLS. PHILOSOPHIA (ATHENS) 3,97-123 1973.

VINERI, SCHLOM. THE INSTRUMENTALITY OF PASSION IN THE WORLD OF REASON: HEGEL AND MARX. POLIT THEOR 1,388-398 N 73.

YERS, M R. SOME THOUGHTS. PROC ARIS SOC 73,69-86 1972-73.

YERS, MICHAEL. INDIVIDUALS WITHOUT SORTALS. CAN J PHIL 4,113-148 S 74.

YIM, MARYANN. RETRODUCTION: THE RATIONAL INSTINCT. TRANS PEIRCE SOC 10,34-43 WINT 74.

PEIRCE SPEAKS OF A TYPE OF INFERENCE WHICH HE CALLS 'RETRODUCTION', DISTINCT FROM EITHER DEDUCTION OR INDUCTION. ALL DISCOVERIES ARE CLASSIFIED AS INSTANCES OF THIS RETRODUCTIVE REASONING BY PEIRCE, THUS ILLUSTRATING ITS IMPORTANCE IN HIS SYSTEM. PEIRCE CLAIMS THAT RETRODUCTION IS BOTH INSTINCTIVE AND RATIONAL. THIS ARTICLE EXAMINES THE IMPLICATIONS OF SUCH A CLAIM. THIS IS DONE BY FIRST COMPARING RETRODUCTION TO MORE COMMON TYPES OF INSTINCTIVE BEHAVIOUR, SHOWING THE FEATURES WHICH THEY POSSESS IN COMMON; RETRODUCTION IS THEN SHOWN TO MEET FOUR BASIC CRITERIA OF RATIONAL BEHAVIOUR. THE ARTICLE CONCLUDES THAT PEIRCE'S DESCRIPTION OF RETRODUCTION AS INSTINCTIVE AND RATIONAL IS BOTH SCIENTIFICALLY AND PHILOSOPHICALLY DEFENSIBLE AND THAT IT OPENS INTERESTING NEW AVENUES TO EDUCATORS.

ABOLIN, ALBERTO. PROSPETTIVE E ORIENTAMENTI DI FILOSOFIA DELLA RELIGIONE IN ITALIA, OGGI. RIV FILOSOF NEO-SCOLAS 65,592-605 JL-S 73.

LA DIVERSITÀ DELLE PROSPETTIVE, NELL'AMBITO DELLA FILOSOFIA DELLA RELIGIONE, RIFLETTE LA SITUAZIONE DI PLURALISMO FILOSOFICO, CHE SI È VENUTA MANIFESTANDO IN ITALIA, IN SEGUITO ALLA RADICALE CRISI DELL'IDEALISMO E ALL'APERTURA ALLA PROBLEMATICA FILOSOFICA EUROPEA. IL CARACCIÒLO, PUR MUOVENDOSI IN UN CONTESTO DI PENSIERO IMMANENTISTICO, CONNESSO CON LA PROBLEMATICA DELL'ATTUALISMO GENTILIANO, SE NE DISTACCA, PER LE SUGGERZIONI PROFONDE CHE RICEVE DA PENSATORI COME JASPERS E HEIDEGGER. IN E CASTELLI LA TEMATICA DELL'ERMENEUTICA E DELLA DEMITIZZAZIONE, PUR PRESENTI NEL CARACCIÒLO, È CONGIUNTA CON L'ISTANZA DELLO ESISTENZIALISMO TEOLÓGICO CRISTIANO, IN UN AMBITO ANTI-INTELLETTUALISTICO. IL TEMA



HUSSERLIANO DELL'INTENZIONALITA E APPROFONDITO E RIVISSUTO ORIGINALMENTE, IN UNA PROSPETTIVA RELIGIOSA, DA R LAZZARINI. LA FILOSOFIA DELLA RELIGIONE, INFINE, SI CONFIGURA IN I MANCINI, COME INDAGINE CRITICA SULLA POSSIBILITA DEL DISCORSO TEOLOGICO.

BAGOLINI, LUIGI. FEDELTA AL DIRITTO E INTERPRETAZIONE. AN CATED SUAREZ 13.19-66 1973.

THIS ESSAY CONTAINS A CRITICAL EXAMINATION OF SOME MORE RELEVANT EXPRESSIONS OF CONTEMPORARY LITERATURE CONCERNING THE ACTIVITY OF THE JUDGE AND THE VARIOUS MEANINGS OF THESE CONCEPTS: INTERPRETATION, JUDGE'S DECISIONS, AND LEGAL EVALUATION. IN THE FIELD OF THIS DISCOURSE ARE CONSIDERATIONS ABOUT TIME IN THE SO-CALLED LEGAL COSMOS, EQUALITY, EQUITY AND BALANCING APPROACH. AGAINST PURE FORMALISM IN THE INTERPRETATION OF LAW, AGAINST CONCEPTION OF THE 'JUDGE' AS CREATOR OF LAW AND AGAINST THE ECLECTIC INSIGHTS, THE AUTHOR TRIES TO DETERMINE THE FOUNDATIONS OF SOME ARGUMENTATIONS USEFUL TO JUSTIFY THE DECISION OF THE JUDGE. REFERRING TO SOME AMBIGUOUS CASES, HE TRIES TO SEE HOW A DECISION CAN BE THE LEAST ARBITRARY POSSIBLE.

BAHM, ARCHIE J. THE FUTURE OF PHILOSOPHY: A REPORT ON THE XVTH WORLD CONGRESS OF PHILOSOPHY. SW J PHIL 5,175-178 SPR 74.

FOUR APPROACHES TO THE FUTURE APPEARED IN PAPERS AT THE XVTH WORLD CONGRESS: THOSE DOUBTING PREDICTABILITY, FOR THE FUTURE WILL NOT BE THE SAME AS TODAY. THOSE HOLDING THE FUTURE AS LIKE THE PAST, INCLUDING INDIAN PHILOSOPHY AND MARXISM. THOSE HAVING FAITH IN THE CONTINUING SYNOPSIS FUNCTIONS OF PHILOSOPHY, SUCH AS NEOPRAGMATISM, CONTEXTUALISM, AND SYSTEMS THEORY. THOSE EXPECTING UPEHAVAL BEFORE RESYNTHESIS, SUCH AS ORGANICISM, WHICH AIM TO INCLUDE BOTH ASIAN AND WESTERN CONTRIBUTIONS.

BAHM, ARCHIE. IS AMERICAN SOCIETY ETHICALLY DEFICIENT? J SOC PHIL 5,8-9 S 74.

YES. TRENDS TOWARD MORAL VACUUM: 1. DIMINISHED ETHICAL SENSITIVITIES. 2. PUBLIC POLICY DECISIONS INCREASINGLY OMIT EXPLICIT ETHICAL CONSIDERATIONS. 3. DECLINE IN ANTICIPATED COST OF UNETHICAL BEHAVIOR. 4. FURTHER DECREASE IN THE POWER OF TRADITIONAL RELIGIOUS BASES FOR MORAL APPEALS. 5. REDUCED UNDERSTANDING OF THE NATURE OF THE ETHICAL. 6. REFUSAL BY SCIENTISTS TO ADMIT THAT ETHICS AND VALUES CAN BE DEALT WITH SCIENTIFICALLY. 7. NEW INTERDISCIPLINARY RESEARCH INSTITUTES CONCERNED WITH HUMAN SURVIVAL AND WELFARE IGNORE ETHICS AS A DISCIPLINE. 8. FOUNDATIONS, PUBLIC AND PRIVATE, FAIL TO FUND ETHICAL THEORY RESEARCH.

BAHR, HANS ECKEHARD. WUNSCH UND WIRKLICHKEIT. INT DIALOG Z 4,341-352 1971.

BAHR, HANS-DIETER. HISTORISCHER MATERIALISMUS IN HEGELS GESCHICHTSPHILOSOPHIE. PRAXIS 139-159 1971.

BATER, KURT. THE SANCTITY OF LIFE. J SOC PHIL 5,1-6 AP 74.

I DISTINGUISH FOUR INTERPRETATIONS OF THE IDEAL OF THE SANCTITY OF LIFE, THE 'SACRED PROCESS' INTERPRETATION, ACCORDING TO WHICH THE WHOLE OF THE LIFE CYCLE IS SACROSANCT, THE 'SACRED INDIVIDUAL' INTERPRETATION, ACCORDING TO WHICH THE NATURAL LIFE SPAN OF EVERY HUMAN INDIVIDUAL IS SACROSANCT, THE 'SACRED ESSENCE' INTERPRETATION, ACCORDING TO WHICH THAT WHICH CONSTITUTES THE UNIQUELY VALUABLE DISTINGUISHING FEATURE OF MAN IS SACROSANCT, AND THE 'SACRED ESSENCE' INTERPRETATION, ACCORDING TO WHICH THERE IS A GOAL TO WHICH EVERY RATIONAL BEING IS COMMITTED AND WHICH IS SACROSANCT. I THEN EXAMINE WHAT IS WORTH PRESERVING OF EACH OF THESE INTERPRETATIONS OF THIS IDEAL.\*



BAILLIE, P. CONFIRMATION AND THE DUTCH BOCK ARGUMENT. BRIT J PHIL SCI  
24,393-397 D 73.

BAKAN, DAVID. MIND, MATTER AND THE SEPARATE REALITY OF INFORMATION. PHIL  
SOC SCI 4,1-15 MR 74.

AN ARGUMENT IS ADVANCED THAT INFORMATION IS SUBSTANTIALLY DIFFERENT  
FROM MATTER AND ENERGY, BASED ON LEO SZILARD'S WORK ON THE  
RELATIONSHIP BETWEEN INTELLIGENCE AND THERMODYNAMIC SYSTEMS. THE  
SCHROEDINGER HYPOTHESIS THAT LIVING ORGANISMS MAINTAIN STABILITY BY  
CONSUMING NEGATIVE ENTROPY (INFORMATION) IS BROUGHT TO BEAR. THIS  
ORGANISMIC TRAIT IS NAMED 'NEGENTROPHAGIA'. IMPLICATIONS ABOUT THE  
NATURE OF PSYCHOLOGICAL AND EVOLUTIONARY PROCESSES ARE DRAWN.

BAKER, BRENDA. ACTING UNDER DURESS. CAN J PHIL 3,515-523 JE 74.

BAKER, JOHN A. HYPOTHETICALS: CONDITIONALS AND THETICALS. PHIL QUART  
23,335-345 O 73.

I ARGUE THAT IT IS NECESSARY TO DISTINGUISH GENUINE CONDITIONALS  
FROM OTHER HYPOTHETICALS (IF-STATEMENTS) WHICH ARE NOT ASSERTIONS  
THAT THE APODOSIS IS CONDITIONAL UPON, OR A CONSEQUENCE OF, THE  
PROTASIS. MAKING THIS DISTINCTION ALLOWS US TO DISCREDIT SEVERAL  
PUTATIVE COUNTEREXAMPLES TO CONTRAPOSITION AND TO HYPOTHETICAL  
SYLLOGISM RECENTLY PRESENTED BY ROBERT STALNAKER AND BY D L C  
MACLACHLAN. FAILURE TO MAKE THIS DISTINCTION RESULTS IN THE LOSS OF  
EVEN SUCH FUNDAMENTAL PRINCIPLES AS MODUS PONENS AND MODUS TOLLENS.\*

BAKHALE, S W. RELATION OF BODY-MIND STATEMENTS. INDIAN PHIL QUART  
1,154-160 JA 74.

(1) THE PURPOSE OF THE PAPER IS TO FIND OUT THE LOGICAL RELATION, IF  
ANY, BETWEEN THE BODY STATEMENTS AND THE MIND STATEMENTS. (2) THE  
PAPER SHOWS THAT THE RELATION IS NOT ONE OF IMPLICATION, OR  
CONSEQUENCE, OR EQUIVALENCE, OR CONTRADICTION, OR CONGRUENCE. (3)  
IN THIS CONTEXT WAIMANN'S CONCEPT OF 'OPEN TEXTURE' OF CHAIN OF  
INFERENCE AND EMPIRICAL CONCEPTS IS CONSIDERED AND THE DIFFICULTIES  
IN IT SHOWN.\*

BAKKER, R. AUGUSTINUS EN HET MODERNE DENKEN. TIJDSCHR FILOSOF  
36,442-465 S 74.

IN THIS ARTICLE WE HAVE TRIED TO DRAW SOME CONNECTIONS BETWEEN THE  
PHILOSOPHY OF ST AUGUSTINE AND THE PHENOMENOLOGY OF HUSSERL AND  
HEIDEGGER. THE WAY ST AUGUSTINE APPROACHED THE BASIC QUESTIONS OF  
HUMAN EXISTENCE IS CLOSELY RELATED TO CONTEMPORARY PHENOMENOLOGICAL  
THOUGHT. WE ILLUSTRATED THIS WITH THE HELP OF SOME RELEVANT NOTIONS  
AS 'MEMORY' AND 'TIME'. ST AUGUSTINE PHILOSOPHIZES STARTING FROM  
THE EXPERIENCED REALITY OF HIS SEEKING EXISTENCE, TRYING TO FIND THE  
TRUTH. BUT ST AUGUSTINE IS NOT A FORERUNNER OF THE MODERN WAY OF  
VIEWING THE PROBLEM OF TIME, SINCE HE TRIED TO TRANSCEND THE TIME  
INTO ETERNITY.

BAJOA BATILES, DANIEL. ANTECEDENTES HISTORICOS DE LAMARGINACION. LOGOS  
1,175-199 MY-AG 73.

BALDASSARRI, MARIANO. INTERNI ALL'UTOPIA DI GIAMBULO: PART II. RIV  
FILOSOF NEC-SCOLAS 65,471-487 JL-S 73.

PRESENTATA NEL PRIMO ARTICOLO LA TRADUZIONE COMMENTATA DEL TESTO DI  
DIODORO SICULO, L'AUTORE, TRAENDO LE CONCLUSIONI DELLA SUA  
PRECEDENTE ANALISI, AFFRONTA IL PROBLEMA DELLA DATAZIONE DELL'OPERA  
DI GIAMBULO (FINE SEC. III A. C.), IL PROBLEMA DEL RAPPORTO DELLA  
RELAZIONE DIODORICA CON IL TESTO DELL'OPERA DI GIAMBULO (SUNTO  
FIDELE, E PROBABILMENTE INTEGRALE, DI QUEL CHE DI SERIO V'ERA  
NELL'OPERA), IL PROBLEMA DELLE INFLUENZE CULTURALI SULL'OPERA DI

GIAMBULO (SCIENZA, FILOSOFIE PLATONICA E STOICA, PENSIERO RELIGIOSO); QUINDI, RAPIDAMENTE CHIARITA LA STRUTTURA INTERIORE DELLO SCRITTO DI GIAMBULO (PIANO DEL FANTASTICO E PIANO DEL CONCETTUALE), ESPONE NELLE SUE LINEE FONDAMENTALI E CARATTERISTICHE L'ORGANIZZAZIONE POLITICA DEGLI ELIADI E CONCLUDE RILEVANDO NEL CONCETTO DELL'ASSOLUTO EGUALITARISMO TRA GLI UOMINI IL NUCLEO ESSENZIALE E NUOVO DELL'UTOPIA DI GIAMBULO.\*

BALDWIN, DALTON D. EVIL AND PERSUASIVE POWER: A RESPONSE TO HARE AND MADDEN. *PROCESS STUD* 3,259-272 WINT 73.

IT IS THE PURPOSE OF THIS ARTICLE TO ANSWER HARE AND MADDEN'S CRITICISMS OF WHITEHEAD'S SOLUTION TO THE PROBLEM OF EVIL (*PROCESS STUDIES*, 2/1, 44-48). IN ORDER TO REMOVE SOME CONFUSION IN THE USE OF TERMS THREE SETS OF MEANINGS FOR THE TERMS PERSUASION, COERCION AND FREEDOM ARE DIFFERENTIATED. THE PAPER DEFENDS COBB'S POSITION THAT THE REALLY WORTHWHILE POWER THAT GOD SHOULD EXERCISE IS PERSUASIVE AND FORD'S POSITION THAT THE MASSIVE EXCESS EVIL PRESENT IN THE WORLD IS COMPATIBLE WITH UNLIMITED DIVINE PERSUASIVE POWER.

BALLESTROSM, JESUS. NOTAS SOBRE LA ALTERIDAD DEL DERECHO EN LA FILOSOFIA JURIDICA ITALANA ACTUAL. *AN CATED SUAREZ* 13,181-195 1973.

TRAS UNA REFERENCIA INICIAL AL NEOKANTISMO JURIDICO (PETRONE, DEL VECCHIO), RESPECTO AL CUAL SE SUBRAYA COMO, EN CONTRA DE LO QUE A MENUDO SE AFIRMA, CAPTO BIEN EL CARACTER BILATERAL DE TODA LA EXPERIENCIA HUMANA, EL ARTICULO SE CENTRA EN EL ESTUDIO DE LAS DIFERENCIAS ENTRE EL PHANTEAMIENTO DEL PROBLEMA DE LA ALTERIDAD DEL HOMBRE Y DEL DERECHO EN LA FILOSOFIA DE LA EXPERIENCIA JURIDICA (CAPOGRASSI, COTTA, OPCCHER) Y EN EL NEHEGELISMO JURIDICO (BATTAGLIA EN SU PRIMERA EPOCA, CAMMARATA, CESARINI). SE DESTACA COMO MIENTRAS EN LOS PRIMEROS EXISTE UNA ADECUADA Y COHERENTE COMPRESION DE LO JURIDICO DENTRO DE LA EXPERIENCIA HUMANA, ESTA FALTA EN LOS SEGUNDOS O SE LOGRA A BASE DE TRAICIONAR SU FIDELIDAD A LOS DOS GRANDES MAESTROS DE LA ESCUELA (CROCE Y GENTILE).\*

BANFIELD, ANN. NARRATIVE STYLE AND THE GRAMMAR OF DIRECT AND INDIRECT SPEECH. *FOUND LANG* 10,1-39 MY 73 (LLBA).

RECENT ATTEMPTS TO FORMULATE A THEORY OF NARRATIVE ACCORDING TO A MODEL PROVIDED BY GRAMMATICAL THEORY HAVE CONCEIVED OF GRAMMAR AS A SUBTYPE OF A THEORY OF COMMUNICATION. IN THIS FRAMEWORK, THE RELATION OF NARRATOR TO READER IS THE BASIC RELATIONSHIP UNDERLYING ALL NARRATIVE STRUCTURES. KURODA'S HYPOTHESIS THAT THE SPEAKER-ADDRESSEE PARADIGM DOES NOT APPLY TO ALL USES OF LANGUAGE IS SUPPORTED IN A DISCUSSION OF THREE PARTS: (1) GRAMMATICAL CHARACTERISTICS RELEVANT TO THE SPEAKER-ADDRESSEE RELATIONSHIP IN DIRECT SPEECH, INDIRECT SPEECH, AND THE 'FREE INDIRECT STYLE'; (2) GRAMMATICAL ANALYSIS BASED ON THE PRINCIPLES FROM WHICH THE DIFFERENCES BETWEEN DIRECT SPEECH, INDIRECT SPEECH, AND THE 'FREE INDIRECT STYLE' FOLLOW; (3) DISCUSSION OF IMPLICATIONS FROM THIS ANALYSIS ON THE QUESTION OF PRESENCE OF NARRATOR AND ADDRESSEE IN ALL TEXTS.\*

BANU, ION. THE GRAPHIC FIGURE AND THE PHILOSOPHICAL ABSTRACTION. *PHIL LOG* 15,28-37 1971.

THE WORK SHOWS, ON BASIS OF DATA FROM CHINESE CULTURE, THE ROLE PLAYED BY CERTAIN TRADITIONAL GRAPHIC FIGURES TO SIGNIFY AND COMMUNICATE PHILOSOPHICAL ABSTRACTIONS. THE TASK OF IDEOGRAMS TO STIMULATE THE PROCESS OF ABSTRACTIZATION IN GENERAL IS ALSO STUDIED. IT IS ESTABLISHED THAT SOME SIGNS FULFILL THE ROLE OF CATEGORIES (CALLED BY THE AUTHOR CATEGORIOGRAMS), JUDGMENTS, SYLLOGISM; THE BICOLOUR CIRCLE WHICH INDICATE THE GAME OF NOTIONS YIN AND YANG REPRESENT A WHOLE SYSTEM OF WORLD INTERPRETATION. ALTHOUGH THE ESSENTIAL DIFFERENCE BETWEEN CONCEPTUAL AND FIGURATIVE GOES WITHOUT

SAYING, THE GRAPHIC LANGUAGE HAD THE FUNCTION OF STIMULATING THE COMMENCING CAPACITY OF PHILOSOPHICAL ABSTRACTION.\*

BAR-HILLEL, Y. ON HABERMAS' HERMENEUTIC PHILOSOPHY OF LANGUAGE. SYNTHESE 26,1-11 O 73.

IT IS CLAIMED THAT HABERMAS' RECENT ATTEMPTS AT DEVELOPING A HERMENEUTIC PHILOSOPHY OF LANGUAGE SUFFERS SO MUCH FROM LACK OF PRECISION, FROM INACCURACIES IN QUOTING AND SUMMARIZING RELEVANT CONTRIBUTIONS BY AUSTIN AND SEARLE, FOR INSTANCE, THAT A RESPONSIBLE DISCUSSION OF HIS CONCEPTIONS IS HARDLY POSSIBLE. THIS HARSH CRITICISM IS AMPLY ILLUSTRATED. IT IS SURMISED THAT HIS TORTUOUS ARGUMENTATION IS DUE TO THE FACT THAT HE INTENDS TO GIVE A 'SCIENTIFIC UNDERPINNING' TO HIS SOCIO-POLITICAL VIEWS. THIS STILL LEAVES THE NEED FOR THE FEASIBILITY OF A 'THEORY OF COMMUNICATION COMPETENCE' OR A 'UNIVERSAL PRAGMATICS' OPEN FOR FURTHER DISCUSSION. BUT IT MAY BE DOUBTED WHETHER SUCH LOADED CONCEPTS AS 'SYMMETRICITY ASSUMPTION OR THE DISTRIBUTION OF CHANCES TO CHOOSE AND PERFORM SPEECH ACTS' OR 'HERRSCHAFTSFREIE DISCUSSION' WILL PLAY A ROLE IN ANY SUCH FUTURE SERIOUS THEORIES.\*

BAR-HILLEL, Y. PRIMARY TRUTH BEARERS. DIALECTICA 27,304-312 1973.

TRUTH CAN BE PREDICATED OF MANY KINDS OF THINGS: PROPOSITIONS, SENTENCES, STATEMENTS, JUDGMENTS, ASSERTIONS, UTTERANCES, HYPOTHESES, THEORIES, STORIES, ETC. THE PROBLEM TACKLED IN THIS PAPER IS WHETHER SOME OF THESE TRUTH BEARERS CAN BE REGARDED AS PRIMARY IN THE SENSE THAT THE TRUTH OF THE OTHER KINDS OF THINGS CAN BE REDUCED TO THEIR TRUTH. IT IS SUGGESTED THAT PROPOSITIONS ARE PRIMARY, UTTERANCES SECONDARY, 'ETERNAL' SENTENCES TERTIARY. THE CARTWRIGHT-STROLL DEBATE ON PROPOSITIONS AND STATEMENTS IS DISCUSSED IN SOME DETAIL.

BAR-HILLEL, YEHOSHUA. EDITORIAL PREFACE TO "NOTES ON SEMANTICS". PHILOSOPHIA (ISRAEL) 2,1 AP 72.

BARBANTI, MARIA DI PASQUALE. FONDAMENTI TEORICI E CONSEGUENZE PRATICHE DEL 'RAPPORTO ILITCHEV'. TEORESIS 28,297-312 JL-D 73.

BARBARULO PECORARO, ANNA MARIA. IL LINGUAGGIO DI KAFKA E L'ARCANO DI 'DER PROZESS'. LOGOS (ITALY) 461-484 1972.

BARBIERI, FRANCISCO. LA INVESTIGACION EN CIENCIA. ENSAY ESTUD 77-78 S 73.

BARDEN, GARRETT. REFLECTIONS OF TIME. HUMAN CONTEXT 5,330-343 SUM 73.

WORKS OUT THE CONCEPTION OF TIME AMONG THE ABORIGINES OF CENTRAL AUSTRALIA AND ASSOCIATES THIS WITH THEIR KINSHIP SYSTEM AND WITH THE COMPOSITION OF THE NOMADIC GROUP. SUGGESTS THAT THE DOMINANT IMAGE IN THE CONTRAST BETWEEN SACRED AND PROFANE IS NOT TIME BUT OPPOSED STATES. THUS, ACTIONS OF MYTHOLOGICAL CHARACTERS IN THE 'DREAM TIME' DO NOT OCCUR IN A PAST THAT IS BECOMING PROGRESSIVELY DISTANT BUT IN A DISTINCT STATE WHOSE TEMPORAL RELATION TO THE PRESENT IS NOT DEVELOPED. A DISTINCTION IS MADE BETWEEN THE EXPERIENCE OF DURATION WITH ITS ASSOCIATED MEMORY AND THE CONSTRUCTION OF TIME. MEMORY AND FAME ARE DISCUSSED AND CONTRASTED WITH THESE FEATURES WITHIN THE HEBRAIC-CHRISTIAN AND EUROPEAN IMAGE. THE GENEALOGY IS SHOWN TO BE A DEVICE TO LINK SOCIETY WITH TIME SERIALY CONCEIVED. THERE IS A BRIEF DISCUSSION OF THE CONFLICT BETWEEN OLD AND NEW CONCEPTIONS OF TIME AND AN INDICATION OF SOME OF THE STRAINS INTRODUCED.\*

BARDI, JOHN. JOHN LOCKE AND THE PROBLEM OF SUBSTANCE. DIANJIA 16-25 SPR 73.

BARGELIOTES, LEONIDAS C. PLETHON AS A FORERUNNER OF NEO-HELLENIC AND MODERN EUROPEAN CONSCIOUSNESS. DIOTIMA 1,33-60 1973.

THIS PAPER ATTEMPTS TO SHOW PLETHO'S IMPORTANCE FOR THE FORMATION OF THE NEO-HELLENIC AND MODERN EUROPEAN CONSCIOUSNESS. FOR A BETTER UNDERSTANDING AND APPRECIATION OF PLETHO'S CONTRIBUTION A BRIEF OUTLINE IS GIVEN COVERING THE SOCIAL, POLITICAL AND INTELLECTUAL CONDITIONS OF THE BYZANTINE EMPIRE DURING WHICH PLETHO LIVED AS WELL AS PLETHO'S LIFE AND WORK. THIS HISTORICAL APPROACH SERVES A DOUBLE PURPOSE: IT GIVES A COMPREHENSIVE OUTLOOK OF THE BACKGROUND TO PLETHO'S LIFE AND WORK AND OF HIS CONTRIBUTION TO NEO-HELLENIC AND EUROPEAN WORLD. THIS CONTRIBUTION IS CARRIED OUT THROUGH A REACTION TO THE EXISTING SOCIAL, POLITICAL AND INTELLECTUAL CONDITIONS, THE REVIVAL OF THE PLATONIC AND STIC PHILOSOPHY AND THE DECLARATION OF INDEPENDENCE OF HELLENISM.

BARKER, JOHN A. 'IF', 'MATERIAL IMPLICATION', AND THE PRINCIPLE OF EXPORTATION. PHIL STUD 26,127-133 O 74.

IN CHALLENGING MICHAEL CLARK'S USE OF THE PRINCIPLE OF EXPORTATION TO DEFEND THE MATERIAL INTERPRETATION OF THE ORDINARY CONDITIONAL, JOHN J YOUNG HAS REJECTED THE PRINCIPLE WITHOUT DOING JUSTICE TO ITS INTUITIVE APPEAL. IN THIS PAPER I ATTEMPT TO FORMULATE ACCEPTABLE VERSIONS OF THE PRINCIPLE AND TO EVALUATE CLARK'S ARGUMENT IN RELATION TO THESE VERSIONS. THE UPSHOT IS THAT CLARK'S ARGUMENT IS QUITE STRONG, BUT NOT ABSOLUTELY AIR-TIGHT.

BARKER, JOHN A. BRAND AND SWAIN ON CAUSATION. SYNTHESE 26,396-400 AP 74.

MYLES BRAND AND MARSHALL SWAIN HAVE ARGUED THAT THERE IS LOGICAL INCOHERENCE IN THE COMMON VIEW THAT A IS THE CAUSE OF B ONLY IF A AND B ARE UNDER THE CIRCUMSTANCES NECESSARY AND SUFFICIENT CONDITIONS OF EACH OTHER. AGAINST BRAND AND SWAIN IT IS ARGUED THAT IT IS ILLEGITIMATE TO ASSUME THAT THE CAUSE A CONSTITUTES A UNIQUE SET OF CONDITIONS NECESSARY AND SUFFICIENT FOR THE EFFECT B. THE UNIQUENESS ASSUMPTION, WHICH CAN NEITHER BE PROVED NOR JUSTIFIED, IS SHOWN TO BE THE SOURCE OF THE ALLEGED DIFFICULTIES WITH THE NECESSARY AND SUFFICIENT CONDITION VIEW OF CAUSATION.\*

BARLINGAY, W S. DR AMBEDKAR AND CONVERSION TO BUDDHISM. INDIAN PHIL QUART 1,144-153 JA 74.

AMBEDKAR MOVED AWAY FROM HINDUISM BECAUSE OF SOCIAL INEQUALITIES INHERENT IN IT. FOR HIM BUDDHISM WAS NEAREST TO RATIONALISM AND SATISFIED CONDITIONS NECESSARY FOR DEMOCRACY SUCH AS ECONOMIC AND SOCIAL EQUALITY. IN AN ACQUISITIVE SOCIETY LEGISLATIVE PROCESSES FOR CHANGING THE EXISTING SOCIAL ORDER MUST BE SUPPORTED BY VOLUNTARY EFFORT IN THAT DIRECTION BE INTELLECTUALS. THE 'SANGH' OF BUDDHISM APPEARED TO AMBEDKAR AS SUCH AN EFFORT. HENCE HE COMMENDED BUDDHISM TO HIS HARIJAN FOLLOWERS. HOWEVER, DOGMATIC RELIGIONS STRIPPED OF ALL PROPOSITIONS CONTRARY TO SCIENCE LEAVE A COMMON RESIDUE WHICH REVEALS THE IMPROPRIETY OF CONVERSIONS.

BARNER, WILFRIED. STILBEGRIFFE UND IHRE GRENZEN, AM BEISPIEL BAROCK. DEUT VIER LIT 45,302-325 1971.

BARNES, WINSTON. REFERRING TO INDIVIDUALS. PROC ARIS SOC 73,167-179 1972-73.



ARNHART, J E. PERSUASIVE AND COERCIVE POWER IN PROCESS METAPHYSICS. PROCESS STUD 3,153-157 FALL 73.

PETER HARE AND EDWARD MADDEN, CRITICIZING JOHN B COBB'S VIEW OF PERSUASION AS THE ONLY MORAL FORM OF POWER, TEND TO CONFUSE PERSUASION WITH INEFFECTIVE CONTROL. COBB FAILS TO STRESS THAT IN A TRAGIC WORLD COERCION MAY BE MORALLY REQUIRED, WHICH IS THE POINT OF HARE AND MADDEN. BUT THEY FAIL TO STRESS THAT COERCION, BY FRUSTRATING DESIRE, EVOKES RESENTFULNESS, WHICH REDUCES THE EFFECTIVENESS OF COERCION. THEISM, BY ALWAYS RAISING ITS MORAL AND AESTHETIC VISION, CREATES PERPETUALLY THE PROBLEM OF THEODICY.

ARON, JONATHAN. SEMANTIC COMPONENTS AND CONCEPTUAL DEVELOPMENT. COGNITION 2,229-317 1973.

SEVERAL PHENOMENA IN THE ACQUISITION OF WORD MEANINGS MAY BE ACCOUNTED FOR BY A THEORY OF COMPONENT-BY-COMPONENT ACQUISITION, A MECHANISM ANALOGOUS TO THAT PROPOSED FOR PHONOLOGICAL DEVELOPMENT. BY DEFINING A CONCEPT AS AN HABITUAL PLAN, AND A COMPONENT AS A SUBPLAN, WE MAY EXTEND THIS THEORY TO ACQUISITION OF CONCEPTS IN GENERAL. THIS THEORY MAY BE APPLIED TO LOGICAL CONCEPTS, PHYSICAL REASONING AND MORAL REASONING AS WELL AS VERBAL CONCEPTS. THE IDEAS OF COMPONENT-BY-COMPONENT ACQUISITION AND OF TRANSFER OF LEARNING BETWEEN CONCEPTS SHARING COMPONENTS THUS PROVIDE AN ALTERNATIVE TO DEVELOPMENTAL STAGE THEORIES.

ARONI, ERNESTO. DIE ZEIT, DIE NICHT-ZEIT UND DAS NICHTS. PRAXIS 187-190 1971.

ARR, WILLIAM F. A PRAGMATIC ANALYSIS OF IDEALIZATIONS IN PHYSICS. PHIL SCI 41,48-64 MR 74.

A BRIEF DISCUSSION IS OFFERED OF WHAT IT MEANS TO SAY THAT A SET OF STATEMENTS PROVIDES D-N EXPLANATION WITH SPECIAL EMPHASIS GIVEN TO APPROXIMATIVE D-N EXPLANATION. AN 'IDEALIZED THEORY' IS SEEN TO PROVIDE APPROXIMATIVE D-N EXPLANATION. AN 'IDEAL CASE' PROVIDES EXPLANATION ONLY IF POSTULATES ARE OFFERED WHICH CONNECT THE IDEAL ANTECEDENT CONDITION WITH ACTUAL CONDITIONS. SUCH POSTULATES WILL HELP IN ACCOUNTING FOR DEVIATIONS BETWEEN WHAT THE CONSEQUENT OF THE IDEAL CASE ENTAILS AND WHAT ACTUALLY OCCURS. THREE WAYS ARE PRESENTED FOR DECIDING ON THE ACCEPTABILITY OF IDEALIZATIONS: (1) AS ACTUAL CONDITIONS MORE CLOSELY APPROXIMATE THE IDEAL ANTECEDENT CONDITIONS SPECIFIED IN AN IDEAL CASE, THE MORE CLOSELY ACTUAL CASES OUGHT TO APPROXIMATE THE CONSEQUENT OF THE IDEAL CASE; (2) THE ADDITIONAL POSTULATES CONNECTING IDEAL ANTECEDENT CONDITIONS WITH ACTUAL CONDITIONS OUGHT TO ACCOUNT FOR DEVIATIONS BETWEEN WHAT IS ENTAILLED BY AN IDEALIZED THEORY AND WHAT ACTUALLY OCCURS; AND (3) AN IDEALIZED THEORY IS EXPLAINED BY A MORE GENERAL THEORY WHEN CERTAIN STATE VARIABLES IN THE MORE GENERAL THEORY ARE GIVEN EXTREME VALUES. IT IS ARGUED THAT (3) IS NOT A NECESSARY CONDITION FOR THE ACCEPTABILITY OF IDEALIZATIONS.

ARREAU, HERVE. LE TRAITE ARISTOTELICIEN DU TEMPS ("PHYSIQUE", IV, 10-14, 217 B 29-224 A 17). REV PHIL FR 163,401-437 JL-S 73.

EN SUIVANT LA METHODE QU'UTILISE ARISTOTE DANS SES TRAITES PHYSIQUES, A SAVOIR LA SUCCESSION D'UNE ARGUMENTATION DIALECTIQUE, D'UNE ARGUMENTATION LOGICO-MATHEMATIQUE ET D'UNE ARGUMENTATION COSMOLOGIQUE, ON MONTRE L'ORIGINALITE, L'INTERET ET LES INSUFFISANCES DE L'ANALYSE ARISTOTELICIENNE DU TEMPS, ET L'ON SUGGERE QUE LE TRAITE DU TEMPS REUNIT PROBABLEMENT DEUX REDACTIONS DIFFERENTES (CHAP. 10-12; 13-14) DONT CELLE QUI EST LA SECONDE DANS LE TEXTE DEFINITIF DU TRAITE SERAIT, SANS DOUTE, LA PREMIERE DANS LE DEVELOPPEMENT DE LA PENSEE PHYSIQUE D'ARISTOTE.



BARROW, ROBIN. RELIGION IN THE SCHOOLS. EDUC PHIL THEOR 6,49-57 PR 74.

THE PURPOSE OF THIS PAPER IS TO EXAMINE THE QUESTION OF WHETHER IT IS NECESSARILY OBJECTIONABLE TO INCULCATE BELIEF IN SUCH RELIGIOUS PROPOSITIONS AS 'GOD EXISTS'. AN EXAMINATION OF THE STANDARD OBJECTION TO SUCH A PROCEDURE (THAT IS AN EXAMPLE OF INDOCTRINATION SINCE IT INVOLVES TEACHING AS TRUE THAT WHICH IS NOT KNOWN TO BE TRUE) AND OF WHAT IS INVOLVED IN RELIGIOUS BELIEF LEADS TO TWO CONCLUSIONS: 1) THAT THE OBJECTION IS MEANINGLESS IN RELATION TO YOUNG CHILDREN 2) THAT THE VIEW THAT WE SHOULD ONLY TALK 'ABOUT' RELIGION IS EFFECTIVELY A RECIPE FOR INDOCTRINATION IN ATHEISM.

BARRY, BRIAN. LIBERALISM AND WANT-SATISFACTION: A CRITIQUE OF JOHN RAWLS. POLIT THEOR 1,134-153 MY 73.

BARRY, BRIAN. WOLLHEIM'S PARADOX: COMMENT. POLIT THEOR 1,317-322 AG 73.

BARRY, LAWRENCE F. ETERNITY AND CRITICAL INSIGHT. NEW SCHOLAS 48,351-359 SUM 74.

THOMAS' CONCEPT OF ETERNITY AS TIMELESS IS ESSENTIAL IN TREATING THE QUESTION OF DIVINE KNOWLEDGE OF FUTURE CONTINGENTS. TO UNDERSTAND THIS CONCEPT WE MUST TRANSCEND THE WAY WE IMAGINE THINGS. WITHOUT A PERSONAL EFFORT TO ACHIEVE THIS CRITICAL INSIGHT WE CAN READ THOMAS' WORDS BUT MISS HIS MEANING. THE FUNDAMENTALS OF NATURAL THEOLOGY DEMAND THAT ETERNITY BE TIMELESS EXISTENCE. IN QUESTION FOURTEEN OF THE "SUMMA" THOMAS REFUSES SOLUTIONS BASED ON FUTILE MANIPULATIONS OF CONDITIONALS AND INSISTS ON A SOLUTION BASED ON THE DIFFERENCE BETWEEN THE EXISTENCE PROPER TO DIVINE KNOWLEDGE AND THE EXISTENCE PROPER TO THINGS. THIS CONCEPT OF TIMELESS ETERNITY DEALS EFFECTIVELY WITH DIFFICULTIES THOUGHT TO BE CENTRAL TO DIVINE KNOWLEDGE OF FUTURE CONTINGENTS, BUT AN EXPLICIT DENIAL OF THIS CONCEPT PROMOTES DIFFICULTIES TO CLEAR IMPOSSIBILITIES. A PARALLEL SITUATION IS ILLUSTRATED BY A DISCUSSION OF KANT'S FIRST ANTI-NOMY AND OF THE DIFFERENCE BETWEEN PROMOTION AND CAUSALITY.

BARRY, ROBERT M. PROFESSIONAL VIRTUOSITY VS COMMON GOOD. PROC CATH PHIL ASS 47,123-129 1973.

THIS PAPER IS AN ATTEMPT TO EXAMINE A NEW MODEL FOR TEACHING. THE TRADITIONAL MODEL STRESSES THE IMPORTANCE OF LEARNING THE THEORIES OF PAST PHILOSOPHERS; THE NEW MODEL PLACES THE PHILOSOPHICAL TRADITION AT THE SERVICE OF THE STUDENT'S EXPERIENCE. THE TEACHER SHOWS THE STUDENT HOW PAST PHILOSOPHICAL WISDOM CAN PLAY A ROLE IN THE LIVING EXPERIENCE OF THE STUDENT. THUS THE PHILOSOPHICAL TRADITION IS USED TO SERVE THE COMMON GOOD, RATHER THAN MERELY GUARANTEEING ITS OWN "PURITY." THERE IS A CONCLUDING COMPARISON BETWEEN A PROFESSIONAL EMPHASIS AND PHILOSOPHICAL WISDOM AT THE SERVICE OF THE COMMON GOOD.\*

BARTENIEFF, IRMGARD. SPACE, EFFORT AND THE BRAIN. MAIN CURRENTS 31,37-40 S-C 74.

BARTLEY, WILLIAM WARREN. DIE OESTERREICHTISCHE SCHULREFORM ALS WIEGE DER MODERNEN PHILOSOPHIE. CLUB VOLTAIRE 4,349-366 1970.

BARTOSZYNSKI, KAZIMIERZ. DAS PROBLEM DER LITERARISCHEN KOMMUNIKATION IN NARRATIVEN WERKEN. SPRACHE TECH ZEIT 47,202-224 1973.

BARTSCH, HANS-WERNER. LE TEMOIGNAGE ANONYME. ARCH FILOSOF 75-87 1972.

ARTSCH, HANS-WERNER. THEOLOGIE ET HISTOIRE DANS LA TRADITION DE LA VIE DE JESUS. ARCH FILOSOF 2,173-188 1971.

ASAVE, AGUSTIN. LA DIMENSION JURIDICA DEL HOMBRE. SAPIENTIA 28,209-215 JUL-S 73.

AYENS, DIDERIK. NICHOLAS PESCHER'S COHERENCE THEORY OF TRUTH. LOG ANAL 16,393-411 S-D 73.

AYES, STANLEY. THE MOTIVATION TO BE JUST. ETHICS 85,1-17 O 74.

THIS ARTICLE EXAMINES THE RELATIONSHIP BETWEEN TWO PARTS OF JOHN RAWLS'S THEORY OF JUSTICE: HIS ACCOUNT OF WHAT JUSTICE IS, AND HIS ACCOUNT OF WHY HUMAN BEINGS WILL ACT AS JUSTICE REQUIRES (WHEN THEY DO SO ACT). THE ARTICLE ATTEMPTS TO SHOW THAT RAWLS'S THEORY AVOIDS THE SUPPOSED METAETHICAL DIFFICULTY OF ANSWERING THE QUESTION "WHY OUGHT I TO BE MORAL (OR JUST)?" HIS THEORY IS COMPARED TO KANT'S MORAL THEORY ON THIS TOPIC, AND CERTAIN MISUNDERSTANDINGS OF RAWLS ARE COMPARED TO SCHOPENHAUER'S MISUNDERSTANDING OF KANT.

ATKIN, LEONID M. THE PARADOX OF CAMPANELLA. DIOGENES 77-102 FALL 73.

ATOG, T. IS THERE A CONTRADICTION IN THE THEORY OF TYPES? INT LOG REV 4,284-287 O 73.

BATTAGLIA, FELICE. ROSMINI INTERPRETE DI DANTE E MARSILIO. RIV INT FILOSOF DIRITTO 50,595-602 O-D 73.

ANTONIO ROSMINI, UNO DEI PIU' CELEBRATI FILOSOFI ITALIANI DELL'OTTOCENTO, E AUTORE DI UN'OPERA: LE CINQUE PIAGHE DELLA SANTA CHIESA, CHE AI SUOI TEMPI EBBE SUSCITARE ASPRE POLEMICHE. IL ROSMINI RITENEVA NECESSARIO NELLA CHIESA IL PRINCIPIO ELETTIVO, COME CONSACRATO DALL'ANTICA PRASSI E CONVENIENTE IN UNA RINNOVATA STRUTTURA ECCLESTIALE. NONOSTANTE CHE EGLI FACCIA IL NOME DI MARSILIO DA PADOVA, CHE RITIENE UN LEGISTA CHE SVILUPPA UN SISTEMA DI DIRITTO PUBBLICO, CHE DA LUI PERVIENE A DANTE, IL BATTAGLIA ESCLUDE CHE ROSMINI CONOSCESSE IL DEFENSOR PACIS E CHE DA QUESTA OPERA DERIVASSE SUGGERZIONI IN VISTA DEL DESIDERATO RINNOVAMENTO DELLA CHIESA.

BUTZ, WILLIAM G. THE HISTORICAL ANTHROPOLOGY OF JOHN LOCKE. J HIST IDEAS 35,663-670 O-D 74.

IN CREATING HIS TREATISES ON CIVIL GOVERNMENT, JOHN LOCKE WAS NOTABLY INFLUENCED BY THE WRITINGS OF EUROPEAN EXPLORERS IN THE NEW WORLD WHO DESCRIBED THE PEOPLES AND ENVIRONMENT OF THE AMERICAS IN TRAVELOGUE MEMOIRS PUBLISHED AT THEIR RETURN. SOME OF THE MAJOR CHARACTERISTICS--AND AMBIGUITIES--OF LOCKE'S CONCEPT OF MAN IN THE STATE OF NATURE WERE DRAWN FROM HIS KNOWLEDGE OF THE AMERICAN INDIAN. AND IN POSTULATING THE EMERGENCE OF GOVERNMENT AS A FINAL STEP AFTER THE DEVELOPMENT OF PROPERTY INSTITUTIONS, LOCKE ABSTRACTED THE DEVELOPMENTAL SCHEME HE RECOGNIZED IN THE HISTORY OF THE AZTEC EMPIRE. THIS THESIS IS SUPPORTED BY COMPARISONS BETWEEN THE TWO TREATISES AND THE EXPLORERS' MEMOIRS FOUND IN LOCKE'S PERSONAL LIBRARY.

DEUER, GERHARD. SPRENGSTOFF MIT STILISTISCHEN SICHERHEITSVORKEHRUNGEN: ZUR POLITISIERUNG DES APHORISMUS. SPRACHE TECH ZEIT 37,68-79 1971.

DEUM, GUENTHER. K L REINHOLDS ELEMENTARPHILOSOPHIE UND DIE IDEE DES TRANSCENDENTALEN IDEALISMUS. KANTSTUDIEN 64,213-230 1973.

BAUMANN, HANS HEINRICH. SPRACHE, LINGUISTIK, BEWUSSTSEIN. SPRACHE TECH ZFET 35,258-268 1970.

BAUMLI, FRANCIS. WITTGENSTEIN'S THEORY ABOUT THE PROBLEM OF OTHER MINDS. DIANJIA 1-11 SPR 73.

THE PURPOSE OF THIS ARTICLE IS TO PROVIDE A NON-CRITICAL EXPOSITION REGARDING WITTGENSTEIN'S THEORY ABOUT KNOWING OTHER MINDS. EFFORT HAS BEEN MADE TO BE FAITHFUL TO WITTGENSTEIN'S INTENDED MEANING, THE PAPER IS HEAVILY FOOTNOTED, AND REFERENCES TO OTHER COMMENTATORS ARE AVOIDED IN LIEU OF TEXTUAL ANALYSIS. HIS ATTACK ON THE CARTESIAN NOTION OF PRIVATE LANGUAGE IS ANALYZED, AND HIS APPEAL TO THE PUBLIC NATURE OF LANGUAGE EMERGES FROM THIS ATTACK. I THEN SHOW HOW WITTGENSTEIN AVOIDS THE OPPOSITE EXTREME OF BEHAVIORISM. HIS OWN THEORY PROVIDES NO SYNTHESIS WHICH MIGHT RECONCILE CARTESIANISM AND BEHAVIORISM; RATHER, IT PROVIDES AN ALTERNATIVE THAT IS BOTH REFRESHING AND APPEALING. THIS ESSAY CLARIFIES THIS ALTERNATIVE, AND ARGUES IN FAVOR OF IT.

BAYLES, MICHAEL D. COERCIVE OFFERS AND PUBLIC BENEFITS. PERSONALIST 55,139-144 SPR 74.

THIS PAPER DEFENDS A STANDARD ANALYSIS OF COERCION BY WHICH OFFERS OF BENEFITS ARE NOT COERCIVE. BY THE ANALYSIS OFFERED, ARGUMENTS AGAINST GOVERNMENT IMPOSITIONS OF CONDITIONS FOR RECEIPT OF BENEFITS AS COERCIVE BEG THE QUESTION.

BAYLES, MICHAEL D. MILL'S "UTILITARIANISM" AND ARISTOTLE'S "RHETORIC". MOD SCH 51,159-170 JA 74.

MILL'S ETHICAL THEORY PRIMARILY DIFFERS FROM BENTHAM'S BY ITS ARISTOTELIAN ELEMENTS. MILL'S "ON LIBERTY" HAS ALREADY BEEN RECOGNIZED TO HAVE A STRONG ARISTOTELIAN ELEMENT. THIS PAPER CONTENDS THAT ARISTOTLE'S "RHETORIC" WAS INFLUENTIAL ON MILL'S DOCTRINES IN "UTILITARIANISM." THE EARLY MILL WAS GREATLY IMPRESSED BY IT AND HIS DOCTRINE OF QUALITIES OF PLEASURE AND 'PROOF' OF THE PRINCIPLE OF UTILITY CORRESPOND TO ARGUMENTS IN IT. AN ARISTOTELIAN INTERPRETATION OF MILL'S DOCTRINES MAKES THEM MORE PLAUSIBLE.

BAYLES, MICHAEL D. THE COMPLEXITY OF 'WHY BE MORAL'? PERSONALIST 54,309-317 AUTUMN 73.

THE AIM IS TO DISTINGUISH VARIOUS QUESTIONS WHICH MAY BE INTENDED BY THE INTERROGATIVE "WHY BE MORAL?" THE ANSWERS PHILOSOPHERS PROVIDE INDICATE THEY ARE ANSWERING DIFFERENT QUESTIONS. DIFFERENCES DEPEND UPON WHO IS TO BE MORAL, WHAT IT IS TO BE MORAL, WHAT MORALITY IS, AND THE PSYCHOLOGY AND CIRCUMSTANCES OF PERSONS ASSUMED. IT IS SUGGESTED THAT WHATEVER QUESTION IS ASKED, IF ONE ASSUMES THE PSYCHOLOGY AND CIRCUMSTANCES OF ACTUAL MEN, THERE ARE NOT GOOD REASONS FOR EVERYONE BEING MORAL.

BAZAN, BERNARDO CARLOS. LA ETAPA APORETICA EN LA PSICOLOGIA PERIPATETICA. CUAD FILOSOF 13,61-89 JA-F 73.

BAZAN, BERNARDO CARLOS. LE DIALOGUE PHILOSOPHIQUE ENTRE SIGER DE BRABANT ET THOMAS D'AQUIN: A PROPOS D'UN OUVRAGE RECENT DE E H WEBER O P. REV PHIL LOUVAIN 72,53-155 F 74.

LE PROPOS DE CET ARTICLE EST DE SOUMETTRE A REVISION LES PRINCIPALES THESES DEFENDUES PAR LE P E H WEBER DANS SON RECENT OUVRAGE, "L'HOMME EN DISCUSSION A L'UNIVERSITE DE PARIS EN 1270" (BIBLIOTHEQUE THOMISTE, 40), PARIS, Vrin, 1970. L'ENJEU DES DISCUSSIONS GRAVITE AUTOUR DES VIGOUREUX ECHANGES PHILOSOPHIQUES SUR LA NATURE DE L'AME INTELECTIVE, QUI ONT OPPOSE THOMAS D'AQUIN ET SIGER DE BRABANT AU MOMENT OU ECLEAT A L'UNIVERSITE DE PARIS LA PLUS GRAVE CRISE DOCTRINALE QU'ELLE AIT CONNUE AU XIIIIE SIECLE. SELON LE

P WEBER, CES DEBATS AURAIENT AMENE THOMAS D'AQUIN A MODIFIER SENSIBLEMENT SA DOCTRINE DES PUISSANCES DE L'AME. L'AUTEUR APPORTE ICI, SUR CES DIFFICILES QUESTIONS, TOUTES LES MISES AU POINT NECESSAIRES. EN CE QUI CONCERNE LA DOCTRINE DES PUISSANCES DE L'AME, ON NE PEUT DOUTER QUE, DES LE DEBUT DE SON ENSEIGNEMENT, THOMAS CONSIDERAIT L'AME HUMAINE COMME SUBSISTANTE ET ESSENTIELLEMENT INTELLECTIVE. (EDITED).

AZAN, FRANCISCO GARCIA. PLOTINO Y EL LENGUAJE DE LA METAFISICA. CUAD FILOSOF 13,91-110 JA-F 73.

PLOTINO UTILIZA EN LAS ENEADAS DIVERSOS RECURSOS DEL LENGUAJE QUE VAN DE LO ANALITICO A LO SINTETICO (LENGUAJE DISCURSIVO, MITOS, SIMBOLOS E IMAGENES) CON CONCIENCIA DE SUS DIFERENTES NIVELES EXPRESIVOS PARA TRATAR DE SUGERIR SU EXPERIENCIA DE LA REALIDAD. ESTE USO DEL LENGUAJE SOBREENTIENDE, A SU VEZ, UNA TEORIA METAFISICA DEL LENGUAJE QUE INSERTA A ESTE COHERENTEMENTE, EN LA TEORIA ONTOLOGICA DE LA IMAGEN PROPIA DEL NEOPLATONICO. SON, FINALMENTE, ESTOS ELEMENTOS REUNIDOS LOS QUE PERMITEN COMPRENDER QUE PLOTINO UTILIZA IMAGENES Y MITOS MAS CON LA SIGNIFICACION DEL 'LENGUAJE VERDADERO' QUE HAN RECUPERADO LOS MODERNOS ESTUDIOS HERMENEUTICOS PARA EL LENGUAJE SIMBOLICO EN GENERAL, QUE CON SENTIDO ALEGORICO, COMO SE HA VENIDO SOSTENIENDO.

EAL, M. W. UNIVERSALITY WITHOUT UNIVERSALS: A DELETED ARGUMENT FROM BERKELEY'S INTRODUCTION TO THE "PRINCIPLES". MOD SCH 50,301-310 MR 73.

BERKELEY DELETES SEVERAL SECTIONS OF HIS FIRST DRAFT OF THE INTRODUCTION TO THE "PRINCIPLES." I EXAMINE ONE DELETION. THE DELETED ARGUMENT IS STATED AND EXAMINED IN LIGHT OF THE TRADITIONAL PROBLEM OF UNIVERSALS. I ARGUE THAT BERKELEY MAINTAINS AN 'ANTI-ESSENTIALIST' THESIS THAT LEADS TO AN INTERPRETATION OF BERKELEY AS REJECTING THE TRADITIONAL PROBLEM OF UNIVERSALS. BY DISTINGUISHING BETWEEN QUESTIONS OF UNIVERSALITY OR GENERALITY IN LANGUAGE, AND QUESTIONS OF THE ONTOLOGICAL STATUS OF UNIVERSAL ENTITIES, BERKELEY SHOWS THAT AN ANSWER TO THE FIRST QUESTION CAN BE GIVEN WITHOUT AN ANSWER TO THE SECOND. FURTHERMORE, THE SECOND QUESTION MAKES SENSE ONLY IF IT IS NECESSARY TO ANSWER IT BEFORE GIVING AN ADEQUATE RESPONSE TO THE FIRST QUESTION. I ARGUE THAT BERKELEY'S POINT IS THAT UNIVERSALITY CAN BE ACCOUNTED FOR WITHOUT A DISCUSSION OF UNIVERSALS.

EARD, ROBERT W AND LOFTIN, ROBERT W. ON HEMPEL'S REJECTION OF COMPLETE VERIFIABILITY. PHIL STUD 25,227-229 AP 74.

EARD, ROBERT W. A NATURAL DEDUCTION VARIANT OF SYSTEMS T, S4, S5, AND THE BROWERIAN SYSTEM. LOG ANAL 16,311-314 S-D 73.

HAVING HELD TO A PERSONAL THEISM, MAX SCHELER SUDDENLY SHIFTED TO A PERSONAL DUALISM OF POWERLESS MIND (GEIST) AND POWERFUL BUT 'BLIND' IMPULSE (DRANG); WITH THE INTERACTION OF THESE TWO ELEMENTS IN MAN FORMING A 'BECOMING GOD' WHEN HIGHER VALUES ARE REALIZED. SINCE MIND HAD 'VISION' BUT NO POWER, WHILE THE POWERFUL IMPULSE WAS BLIND, CRITICS QUICKLY QUESTIONED HOW INTERACTION BETWEEN THEM COULD EVER BEGIN. THIS PAPER IS AN ATTEMPT TO SOLVE THIS PROBLEM. MY MAIN ARGUMENTS ARE BASED ON THE PREMISE THAT THE NEW POSITION WRITINGS NOW EXTANT REFLECT SCHELER'S NEW ATTEMPT TO SOLVE A SERIOUS DIFFICULTY IN THE EARLIER POSITION (THE 'REALIZATION OF VALUE' PROBLEM) AND ARE THUS SOMEWHAT IMBALANCED IN PRESENTATION. I SHOW THAT SCHELER NEVER MEANT TO DENY ALL POWER TO MIND, BUT RATHER JUST CREATIVE POWER, AND THAT THE TWO ELEMENTS OF HIS DUALISM ARE NOT SO DISPARATE THAT INTERACTION IS IMPOSSIBLE.



BEARDSLEE, WILLIAM A. OPENNESS TO THE NEW IN APOCALYPTIC AND IN PROCESS THEOLOGY. PROCESS STUD 3,169-178 FALL 73.

AFTER SHOWING HOW ANCIENT APOCALYPTIC THOUGHT BOTH INTENSIFIED AND THREATENED A NARRATIVE VISION OF LIFE, AND AFTER EXAMINING SIMILAR THREATS TO A NARRATIVE VISION IN CONTEMPORARY CULTURE, THE ARTICLE SHOWS HOW PROCESS THINKING PROVIDES THE POSSIBILITY OF RENEWING A NARRATIVE VISION IN WHICH NEW OCCURRENCE CAN BE TAKEN SERIOUSLY.

BEARDSLEY, MONROE C. AESTHETIC WELFARE, AESTHETIC JUSTICE, AND EDUCATIONAL POLICY. J AES EDUC 7,49-60 O 73.

THE TOTALITY OF AESTHETICALLY VALUABLE OBJECTS AVAILABLE TO A SOCIETY IS ITS AESTHETIC WEALTH; ITS AESTHETIC WELFARE IS THE SUM OF THE REALIZATIONS OF THE CAPACITIES IN WHICH AESTHETIC VALUE CONSISTS; AESTHETIC JUSTICE CONSISTS IN A FAIR DISTRIBUTION OF AESTHETIC WEALTH AMONG THE MEMBERS OF THAT SOCIETY. THESE CONCEPTS ENABLE US TO POSE IMPORTANT QUESTIONS ABOUT THE JUSTIFIABILITY OF THE CONCENTRATION OF AESTHETIC WEALTH (E.G., GREAT PAINTINGS) IN CERTAIN AREAS, THE TREATMENT OF ARTISTIC TALENT AS A NATURAL RESOURCE, THE PROMOTION OF AESTHETIC WELFARE AS A MATTER OF GOVERNMENT POLICY, THE VARIED ROLES THAT EDUCATIONAL INSTITUTIONS CAN PLAY IN THE PRODUCTION AND DISTRIBUTION OF AESTHETIC WEALTH THROUGH TRAINING IN WHAT RALPH A SMITH HAS CALLED 'CULTURAL SERVICES'.

BEARDSLEY, MONROE C. WHAT IS AN AESTHETIC QUALITY? THEORIA 39,50-70 1973.

DESPITE WIDESPREAD RECOGNITION OF THE IMPORTANCE OF FRANK SIBLEY'S DISTINCTION BETWEEN 'AESTHETIC' AND 'NON-AESTHETIC' QUALITIES, THE EXACT NATURE AND SIGNIFICANCE OF THIS DISTINCTION REMAIN PROBLEMATIC. IT WILL NOT DO TO SAY THAT AESTHETIC QUALITIES ARE THOSE DISCERNED BY TASTE OR A SPECIAL SENSITIVITY, OR BY A PARTICULAR 'MODE OF PERCEPTION'. NOR ARE ALL OF THEM NAMED SOLELY BY METAPHORICAL PREDICATES. THEY TURN OUT TO BE THOSE QUALITIES WHOSE PRESENCE IN AN OBJECT COUNTS AS A REASON FOR OR AGAINST ASCRIBING AESTHETIC VALUE TO THAT OBJECT.

BEARDSLEY, PATRICK J. AQUINAS AND WITTGENSTEIN ON THE GROUNDS OF CERTAINTY. MOD SCH 51,301-334 MY 74.

THIS PAPER LOOKS AT THE WAYS AQUINAS AND WITTGENSTEIN CONFRONTED THE PROBLEM OF HOW TO JUSTIFY THE CERTAINTY OF OUR EMPIRICAL KNOWLEDGE. AQUINAS SAW THAT CERTAINTY WAS BASED ON A 'RESOLUTIO IN PRINCIPIA'. THE FIRST PRINCIPLES OF THOUGHT (AND BEING) INFORM ALL OUR KNOWING. THEY ARE INDISPUTABLE; DOUBT OF THEM WOULD JEOPARDIZE THE VERY POSSIBILITY OF KNOWING ANYTHING. CERTAINTY IS HAD WHEN OUR KNOWLEDGE CAN BE 'RESOLVED' TO THESE PRINCIPLES. WITTGENSTEIN WAS FASCINATED BY THE COMMON SENSE PROPOSITIONS DISCUSSED BY G E MOORE. HE SAW THESE PROPOSITIONS AS PLAYING A ROLE IN OUR KNOWLEDGE SIMILAR TO THAT ENVISAGED BY AQUINAS FOR THE FIRST PRINCIPLES. OUR COMMON SENSE VIEW OF THE WORLD PROVIDES A STABLE FRAMEWORK WITHIN WHICH OUR EVERYDAY KNOWLEDGE CAN FIND THE STABILITY IT NEEDS TO BE CERTAIN KNOWLEDGE.\*

BEARDSLEY, PHILIP L. POLITICAL SCIENCE: THE CASE OF THE MISSING PARADIGM. POLIT THEOR 2,46-61 F 74.

THIS PAPER SEEKS TO EXPOSE AND TO RECTIFY THE WIDESPREAD MISAPPLICATION OF THOMAS KUHN'S NOTION OF PARADIGM TO THE DISCIPLINE OF POLITICAL SCIENCE, AS ILLUSTRATED BY THE ARGUMENTS OF DAVID TRJMAN AND GABRIEL ALMOND. IN DOING SO IT CONTENDS THAT POLITICAL SCIENCE (1) HAS NOT HAD A PARADIGM FOR A CONSIDERABLE LENGTH OF TIME, (2) IS NOT ACQUIRING ONE NOW, (3) CANNOT AND SHOULD NOT ACQUIRE A SINGLE PARADIGM IN THE FUTURE, BUT (4) CAN AND SHOULD



## ACQUIRE MULTIPLE PARADIGMS.

EATTIE, PAUL H. WHY I DON'T BELIEVE IN GOD. HUMANIST 34,21-24 JA-F 74.

FATTY, HARRY. BEHAVIOURISM, MENTALISM, AND QUINE'S INDETERMINACY THESIS.  
PHIL STUD 97-110 O 74.

EAUCHAMP, TOM L. HUME ON CAUSAL CONTIGUITY AND CAUSAL SUCCESSION.  
DIALOGUE (CANADA) 13,271-282 JE 74.

HUME MAINTAINS THAT CONTIGUITY, SUCCESSION, AND CONSTANT CONJUNCTION ARE INDIVIDUALLY NECESSARY AND JOINTLY SUFFICIENT CONDITIONS OF CAUSATION. THE FIRST TWO CONDITIONS HAVE BEEN LARGELY IGNORED OR MISSTATED. I GIVE A CONSTRUCTIVE AND CRITICAL INTERPRETATION WHICH DIFFERS FROM PAST UNDERSTANDINGS. I CONCLUDE THAT HUME FAILS TO SHOW BY HIS ARGUMENTS EITHER THAT SUCCESSION IS ESSENTIAL TO THE IDEA OF CAUSATION OR THAT CONTEMPORANEITY IS INCOMPATIBLE WITH IT.

EAUCHAMP, TOM L. HUME'S TWO THEORIES OF CAUSATION. ARCH BEGRIFF 55,281-300 1973.

EAUCHAMP, TOM L. ON CAUSAL IRREGULARITY: A REPLY TO DRETSKE AND SNYDER.  
PHIL SCI 40,285-287 JE 73.

DRETSKE AND SNYDER DO NOT ANSWER THE MOST DIFFICULT QUESTIONS FORCED BY TRADITIONAL AND MODERN PROPONENTS OF THE REGULARITY THEORY. ARGUMENTS ADVANCED BY HUME AND DONALD DAVIDSON, FOR EXAMPLE, MAKE A SIGNIFICANT DISTINCTION BETWEEN 'CAUSES' AND THOSE 'FEATURES OF CAUSAL OCCASIONS' WHICH ARE GENERALLY CITED IN OUR DESCRIPTIONS OF A CAUSE AND ITS EFFECT. THE DRETSKE-SNYDER COUNTEREXAMPLE (USING A RANDOMIZING DEVICE) FAILS BECAUSE IT CONFLATES THE CAUSAL LAWS ACTUALLY ENTAILED BY TRUE SINGULAR CAUSAL STATEMENTS AND THE GENERAL STATEMENTS OUR DESCRIPTIONS OF THOSE CAUSAL OCCASIONS WOULD ENTAIL IF THE SINGULAR STATEMENT WERE ITSELF GENERALIZED. THE PECULIARITIES OF A RANDOMIZING DEVICE FAIL TO ALTER THE FORCE OF THIS POINT.

ECCHIO, DENISE. SUR LES DEFINITIONS DES ALGEBRES TRIVALENTES DE LUKASIEWICZ DONNEES PAR A MONTEIRO. LOG ANAL 16,339-344 S-D 73.

LE BUT DE CET ARTICLE EST DE SIMPLIFIER LES DEFINITIONS DES ALGEBRES TRIVALENTES DE LUKASIEWICZ DONNEES PAR A MONTEIRO. A MONTEIRO DEFINIT UNE ALGEBRE TRIVALENTE DE LUKASIEWICZ COMME UN TREILLIS DE KLEENE MUNI D'UNE LOI UNIAIRE M VERIFIANT TROIS AXIOMES SUPPLEMENTAIRES (M1, M2 ET M'3). NOUS DEMONSTRONS QU'UNE ALGEBRE TRIVALENTE DE LUKASIEWICZ PEUT ETRE DEFINIE COMME UN TREILLIS DE KLEENE MUNI D'UNE LOI UNIAIRE M VERIFIANT SEULEMENT LES AXIOMES M1 ET M2, C'EST-A-DIRE COMME UNE STRUCTURE ALGEBRIQUE CARACTERISEE PAR SEPT AXIOMES DONT NOUS DEMONSTRONS L'INDEPENDANCE.

ECHEER, R A. A LACK OF DISCIPLINE. PHILOSOPHY 49,205-211 AP 74.

THE PHILOSOPHICAL STUDY OF EDUCATIONAL ISSUES IS REPRESENTED AS A SPECIALISM COMPARABLE WITH THE PHILOSOPHY OF MATHEMATICS OR SCIENCE. THE AUTHOR SUGGESTS THAT THE PHILOSOPHY OF EDUCATION CANNOT PROPERLY BE DISTINGUISHED FROM PHILOSOPHY AS A WHOLE. EDUCATION, HAVING NO DISTINCTIVE CONCEPTS, INVESTIGATIONAL METHODS, MODES OF ARGUMENT OR INTELLECTUAL VALUES, IS NO MORE A DISCIPLINE THAN IS POLITICS OR AESTHETICS. A RECENT COLLECTION OF PAPERS, "EDUCATION AND THE DEVELOPMENT OF REASON" (EDITED BY DEARDEN, HIRST, AND PETERS) ILLUSTRATES THE POINT. THE CONTRIBUTORS COMPRISE SOME DESCRIBING THEMSELVES AS PHILOSOPHERS OF EDUCATION AND OTHERS WHO--THOUGH QUALIFIED PHILOSOPHERS--DO NOT CLAIM THIS SPECIAL DISTINCTION. THE FORMER WRITE FOR LAYMEN BUT ARE GENERALLY NARROW AND PEDESTRIAN IN THEIR CONCERNS; THE LATTER WRITE FOR FELLOW PROFESSIONALS BUT TREAT OF MORE INTERESTING--BECAUSE MORE FUNDAMENTAL--ISSUES. THE

RESULTING MELANGE IS LIKELY TO SATISFY NEITHER PHILOSOPHERS NOR EDUCATIONALISTS.

BECK, ROBERT N. TECHNOLOGY AND IDEALISM. IDEAL STUD 4,181-187 MY 74.

IT IS JRGD THAT THE PRIMARY PROBLEM OF TECHNOLOGY IS NOT A CAUSAL ONE--I.E., THE SOCIAL AND PSYCHOLOGICAL EFFECTS OF TECHNOLOGY--BUT THE ADEQUACY OF THE POSSIBILITIES FOR THE HUMAN CONDITION PROJECTED BY TECHNOLOGY. THESE ARE IDENTIFIED AS INFINITUDE, TOTALIZATION, AND ABSOLUTISM. ON THE BASIS OF AN 'EXPERIENTIAL IDEALISM', THESE POSSIBILITIES ARE SEEN TO INVOLVE BOTH OPPORTUNITIES AND CONSTRAINTS.

BECK, ROBERT N. THE RIGHT OF PROFESSIONAL PRIVACY. PERSONALIST 55,145-150 SPR 74.

THE RIGHT OF PROFESSIONAL PRIVACY IS THE RIGHT OF AN INDIVIDUAL IN HIS PROFESSIONAL CAPACITY TO BE FREE FROM POLITICAL ACTIONS AND DETERMINATIONS. THIS RIGHT IS DEFENDED AND RELATED TO SUCH ACTIVITIES AS NEWS AND PUBLIC FIGURES, AND IT IS CONCLUDED THAT ATTEMPTS TO POLITICIZE INSTITUTIONS AND PROFESSIONAL SOCIETIES ARE IN VIOLATION OF THE RIGHT.

BECKER, LAWRENCE C. CRIMINAL ATTEMPT AND THE THEORY OF THE LAW OF CRIMES. PHIL PUE AFFAIRS 3,262-294 SPR 74.

THIS PAPER EXPOSES PROBLEMS WITH THE STANDARD THEORY OF THE LAW OF CRIMES AND PROPOSES A REVISION OF ITS SOCIAL HARM DOCTRINE. IT FRAMES THE PROPOSAL WITH, AND TESTS ITS CONSEQUENCES FOR, THE VIEW THAT CRIMINAL ATTEMPTS SHOULD BE PUNISHED AS SEVERELY AS THE CORRESPONDING COMPLETED CRIMES. IT CONCLUDES THAT THE SOCIAL HARMS RELEVANT TO THEORY OF CRIMINAL LAW ARE THOSE WHICH COME FROM THE PROCESS OF DOING THE CRIMINAL ACT; THAT IN MOST CASES THOSE HARMS ARE 'COMPLETE' ONCE AN ATTEMPT HAS BEEN MADE; AND THAT MOST CRIMINAL ATTEMPTS SHOULD BE PUNISHED AS SEVERELY AS THE CORRESPONDING COMPLETED CRIMES.

BEDALL, FRITZ K AND DESCHLER, HANS P. DIE ANTWORTKATEGORIEN DER LIKERT-TECHNIK. Z SOZ 4,80-83 1973.

BEDAU, HUGH ADAM. COMPLEMENTARITY AND THE RELATION BETWEEN SCIENCE AND RELIGION. ZYGON 10,202-224 S 74.

SOME HAVE THOUGHT THAT THE TRUE RELATION BETWEEN SCIENTIFIC AND RELIGIOUS PROPOSITIONS IS ONE OF 'COMPLEMENTARITY'. AFTER A REVIEW OF ALTERNATIVE POSSIBILITIES, THE PARADIGM IDEA OF COMPLEMENTARITY IN QUANTUM MECHANICS IS EXPLAINED. IT IS THEN ARGUED THAT SCIENCE AND RELIGION ARE NOT COMPLEMENTARY, AT LEAST, NOT IN THE SENSE IN WHICH QUANTUM MECHANICS USES THIS CONCEPT, BECAUSE (A) THERE ARE NO GENUINE 'PARADOXES' BETWEEN SCIENCE AND RELIGION TO BE EXPLAINED AWAY BY COMPLEMENTARITY, OR EXPLAINED IN A WAY SATISFACTORY TO RELIGIONISTS, AND (B) THE ROLE OF 'EXPERIMENTAL ARRANGEMENTS' IN QUANTUM PHYSICAL COMPLEMENTARITY HAS NO ANALOGUE IN SCIENCE AND RELIGION.

BEER, SAMUEL H. TWO MODELS OF PUBLIC OPINION: BACON'S "NEW LOGIC" AND DIOTIMA'S "TALE OF LOVE". POLIT THEOR 2,163-180 MY 74.

BEHNKE, ELIZABETH A. SPACE-TIME CONCEPTS AS WORLD DIMENSIONS. MAIN CURRENTS 31,13-17 S=O 74.

RUDDOLF LABAN'S UNDERSTANDING OF SPACE AND TIME AS PARAMETERS WITH WHICH TO DESCRIBE LIVED MOVEMENT IS INVESTIGATED WITHIN THE CONTEXT OF CULTURAL APRIORIS CONCERNING SPACE AND TIME. WHAT THE MENTAL-RATIONAL TRADITION MEANS BY 'SPACE' AND 'TIME'--E.G., METAPHYSICAL NOUNS DEFINED BY ADJECTIVAL QUALITIES--IS CONTRASTED WITH WHAT LABAN'S WORK IMPLIES: THE BODILY OPENING AND SHAPING OF

SPATIAL AND TEMPORAL DIMENSIONS IN THEIR 'ADVERBIAL' SHADINGS. SUCH ONGOING KINAESTHESIA IS PRESENTED AS CONTEXTUAL, AND IT IS HINTED THAT KINAESTHESIA IS NOT A PROPERTY OF AN ENTITY CALLED "HUMAN BEING," BUT RATHER A PLAY OF WORLD DIMENSIONS GROUNDING ANY EXPRESSIVE GESTURE WHATSOEVER.

HENKE, ELIZABETH A. THE DIMENSIONS OF NOTHINGNESS. MAIN CURRENTS 30,99-106 JA-F 74.

THE ARTICULATION OF SPACE AND TIME IN THE NOH THEATRE MANIFESTS SEVERAL ASPECTS OF 'NOTHINGNESS' AS DIMENSIONS OF EXPERIENCE IN THE JAPANESE TRADITION. LIKE THE VOIDS IN ZEN PAINTINGS OR STONE GARDENS, THE 'NOTHING' OF THE EMPTY NOH STAGE ACTS AS SOURCE FOR WHATEVER 'SOMETHING' IS MADE PRESENT. PLOT AND ACTING CONVENTIONS CONTRIBUTE TO THE TEMPORALIZATION OF THIS SPACE. WITHIN THE CONTEXT OF MYTHOLOGICAL EXPERIENCE OF TIME, TEMPORALITY ITSELF IS REVEALED AS THE HAPPENING OF 'NOTHINGNESS'; THIS PLAY OF PRESENCE AND ABSENCE EMERGES THROUGH THE AUDIAL DIMENSIONS OF JAPANESE MUSIC AND POETRY, AS WELL AS IN A-PERSPECTIVAL NOH DANCE.\*

KIM, KIM H. ZINKERNAGEL ON CONDITIONS FOR DESCRIPTION. DIALOGUE (PST) 16,57-63 JA-MY 74.

THE CLAIM THAT THERE ARE RULES OF LANGUAGE WHICH MUST BE OBSERVED BY ANY MEANINGFUL SENTENCE IS SUBJECTED TO A CRITICAL EXAMINATION. THE IMPORTANCE OF THE RULES LIES IN THEIR SUPPOSED CONSEQUENCES FOR THEORIES WHICH BREAK THEM, E.G., PHENOMENALISM. BY APPLYING A DISTINCTION BETWEEN TWO SORTS OF INCORRIGIBILITY IT IS ARGUED THAT THESE RULES CAN BE REPLACED BY OTHERS. IT IS THEN CONCLUDED, THAT ALTHOUGH PHENOMENALISM IS AT VARIANCE WITH THESE RULES THIS DOES NOT SHOW PHENOMENALISM TO BE FALSE.

LUTSER, L. FIRST USSR-WIDE SEMINAR ON ATHEISM. SOVIET STUD PHIL 12,87-98 WINT 73-74.

MAVAL, YVON. DOMANI, FILOSOFIA? FILOSOFIA 25,107-116 AP 74.

LA FILOSOFIA, MINACCIATA, SI DIVIDE: SI RIFA ALLA TRADIZIONE DEFINITA DALLA SUA PROPRIA STORIA, O DESIDEROSA DI PROGRESSO, SI VOTA A UNA RIFLESSIONE CRITICA SULLE SCIENZE. MA NON SIAMO PIU' ALL'EPOCA IN CUI CHIUNQUE E' CAPACE DI SEGUIRE IL PROGRESSO SCIENTIFICO. A SUA VOLTA, L'EPISTEMOLOGIA SI DIVIDE. LE SCIENZE AVANZATE LA DISTANZIANO: ESSA NON PUO' PIU', A UN TEMPO, COME OCCORREREBBE, CONOSCERNE LE TESI E DOMINARNE LE TECNICHE. ESSA SI VOLGE DUNQUE ALLE SCIENZE UMANE, CUI L'ACCESSO SEMBRA PIU' FACILE: PSICOLOGIA, SOCIOLOGIA, PSICOANALISI, LINGUISTICA.... A SUA VOLTA, L'EPISTEMOLOGIA RISCHIA DI SUBIRE LA SORTI DELLA FILOSOFIA TRADIZIONALE: IL SUO FUTURO E' COMPROMESSO.

LEGRADEK, D V AND TAITSLIN, M A. TWO REMARKS ON THE VARIETIES OF ALGEBRAS  $A = SUB-M-N$ . ALG LCG 11,275-279 MR 74.

LEGRADEK, D V. CATEGORICITY IN NONDENumerable POWERS AND ALPH-ONE-HOMOGENEOUS MODELS (TITLE EDITED). ALG LOG 11,71-73 S 73.

LEKIN, GARY S. COMMUNION IN TEACHING. EDUC THEORY 24,170-182 SPR 74.

THIS PAPER EXAMINES THE PROCESSES THROUGH WHICH VALUES ARE ACQUIRED, WITH SPECIAL EMPHASIS ON THE EDUCATIONAL PROCESS. A DELINEATION OF FOUR TYPES OF VALUES (MORAL, CHOICE, TASTE, AND SELF-VALUES) AND AN ONTOGENETIC THEORY OF VALUES, BASED ON PSYCHOANALYTIC CONCEPTS, IS PRESENTED. SUBSEQUENT DISCUSSION TOUCHES ON SOME OF THE WAYS IN WHICH VALUES ARE OVERTLY OR COVERTLY TRANSMITTED IN TEACHING. 'COMMUNION' REFERS TO THE MORAL UNITY BETWEEN THE TEACHER AND STUDENT, BETWEEN GENERATION AND GENERATION, WHICH MAINTAINS THE

## CONTINUITY OF EDUCATION AS A PROGRESSIVELY CIVILIZING ENDEAVOR.

BELLINO, FRANCESCO. LA FILOSOFIA DELLA MATEMATICA E LE ISTANZE DELL'EPISTEMOLOGIA CONTEMPORANEA. G METAF 28,523-536 S-D 73.

PRENDENDO IN ESAME LA RECENTE PUBBLICAZIONE DI A G MANNO SULLA FILOSOFIA DELLA MATEMATICA, SI DISCUOTONO LE ISTANZE DELL'EPISTEMOLOGIA DEL NOSTRO TEMPO. CONTRO IL PERICOLO RIDUZIONISTICO DELLO SCIENTISMO E L'INDEBITA SEPARAZIONE E CONTRAPPOSIZIONE DELLE 'DUE CULTURE', L'AUTORE RIBADISCE--TEMATIZZANDO IL RAPPORTO SCIENZA=FILOSOFIA PROPRIO NELLA ROCCAFORTE DELLE SCIENZE, NELLA MATEMATICA, DOVE MOLTI SONO I RINVII E LE APERTURE VERSO PROBLEMI METAMATEMATICI--I RAPPORTI DI COMPLEMENTARIETA E DI CONVERGENZA TRA LA FILOSOFIA E LA SCIENZA ED Afferma decisamente la profonda unita della cultura, considerata "ESPRESSIONE COSCIENTE E RIFLESSA DELL'UNITA STESSA DELL'UOMO E DELLE SUE ATTIVITA" (P. 524).

BELYAKIN, V V. ON A CLASS OF RECURSIVE HIERARCHIES. ALG LOG 12,1-11 JL 74.

BENACERRAF, PAUL. MATHEMATICAL TRUTH. J PHIL 70,661-679 8 N 73.

THIS PAPER SERVES MERELY TO POSE THE FOLLOWING PROBLEM: TWO QUITE DISTINCT KINDS OF CONCERNS HAVE SEPARATELY MOTIVATED ACCOUNTS OF MATHEMATICAL TRUTH: (1) THE DESIRE FOR A HOMOGENEOUS SEMANTICAL THEORY IN WHICH SEMANTICS FOR THE PROPOSITIONS OF MATHEMATICS PARALLEL THE SEMANTICS FOR THE REST OF THE LANGUAGE, AND (2) THE CONCERN THAT THE ACCOUNT OF MATHEMATICAL TRUTH MESH WITH A REASONABLE EPISTEMOLOGY. IT IS ARGUED THAT ACCOUNTS OF TRUTH THAT TREAT MATHEMATICAL AND NON-MATHEMATICAL DISCOURSE SEMANTICALLY IN RELEVANTLY SIMILAR WAYS DO SO AT THE COST OF LEAVING IT UNINTELLIGIBLE HOW WE CAN HAVE ANY MATHEMATICAL KNOWLEDGE WHATSOEVER; WHEREAS THOSE ACCOUNTS WHICH ATTRIBUTE TO MATHEMATICAL PROPOSITIONS THE KINDS OF TRUTH CONDITIONS WE CAN CLEARLY KNOW TO OBTAIN, DO SO AT THE EXPENSE OF FAILING TO CONNECT THESE CONDITIONS WITH ANY ANALYSIS OF THE SENTENCES WHICH SHOWS HOW THE ASSIGNED CONDITIONS ARE CONDITIONS OF THEIR 'TRUTH'. THEREFORE, NO EXISTING ACCOUNT SEEMS TO MEET BOTH CONCERNS. YET BOTH MUST BE MET BY ANY ADEQUATE ACCOUNT.

BENAKIS, L. NIKEPHOROS CHOUMNOS, 'UEBER DIE MATERIE UND DIE IDEEN': EINLEITUNG, KRITISCHE EDITION UND NEUGRIECHISCHE UEBERSETZUNG (IN GREEK). PHILOSOPHIA (ATHENS) 3,339-359 1973.

VOLLSTAENDIGE TITEL DER SCHRIFT DES NIKEPHOROS CHOUMNOS (1250-1327): "DASS WEDER DIE MATERIE VOR DEN KOERPERN NOCH DIE FORM GESONDERT VON IHNEN EXISTIEREN, SONDERN DASS SIE ZUSAMMENGEHOREN." ES HANDELT SICH UM EINE ENTSCHEIDENDE ABLEHNUNG DER PLATONISCHEN SUBSTRATS--UND IDEENLEHRE SOWIE UM EINE KRITIK AN DER ARISTOTELISCHEN PRINZIPIENLEHRE, BESONDERS JENE UEBER DIE EWIGKEIT EINER UNERSCHAFFENEN MATERIE. IN DER VORANGEHENDEN EINLEITUNG ZUR EDITION WIRD AUCH DAS UNIVERSALIENPROBLEM IN DER BYZANTINISCHEN PHILOSOPHISCHEN TRADITION ANGESCHITTEN UND DIE THESE VERTRETEN, DASS DIE BYZANTINER IN DER FRAGESTELLUNG UND DIE TERMINOLOGIE BESONDERS AN DIE SCHULE DES AMMONIOS HERMEIOU ANKNUEPFEN UND DASS ES VORUEILIG SEIN DUERFTE ANGESTICHTS DER FEHLENDEN SPEZIALUNTERSUCHUNGEN GEWISSE BYZANTINER ALS NOMINALISTEN ZU BEZEICHNEN.

BENDITT, T M. ON 'LEVELS OF RULES AND HART'S CONCEPT OF LAW'. MIND 83,422-423 JL 74.

I ARGUE THAT D GERBER ("LEVELS OF RULES AND HART'S CONCEPT OF LAW", "MIND," JANUARY 1972, VOLUME 81, PAGES 102-105 IS MISTAKEN WHEN HE CLAIMS THAT HART'S ACCOUNT OF A LEGAL SYSTEM LOGICALLY REQUIRES TERTIARY AND HIGHER LEVELS OF RULES IN ADDITION TO PRIMARY AND



## SECONDARY RULES.

ENDITT, THEODORE. HAPPINESS. PHIL STUD 25,1-20 JA 74.

APPRAISAL ACCOUNTS OF HAPPINESS, ACCORDING TO WHICH CALLING SOMEONE HAPPY IS ASSESSING THAT PERSON'S OVERALL CONDITION AND CIRCUMSTANCES, ARE REJECTED. I ARGUE FOR AN ACCOUNT OF HAPPINESS DEFINED IN TERMS OF HAVING FEELINGS OF SATISFACTION WITH ONE'S LIFE. THE NOTION OF FEELING SATISFIED WITH SOMETHING IS DISCUSSED AT LENGTH. FINALLY, I ARGUE THAT THERE ARE DRAMATICALLY DIFFERENT KINDS OF LIVES PEOPLE CAN LEAD THAT CAN MAKE THEM HAPPY.

ENDITT, THEODORE. WARNOCK'S REASONS. AUSTL J PHIL 51,253-257 D 73.

ENEDETTI, GAETANO. THE IRRATIONAL IN THE PSYCHOTHERAPY OF PSYCHOSIS. HUMAN CONTEXT 6,130-136 SPR 74.

ENEYTO, R. ARBOLES, LOGICA Y MECANISMOS DE DECISION. TEOREMA 3,289-313 1973.

ENITO ALZAGA, JOSE RAMON. EL PENSAMIENTO DE SANTO TOMAS SOBRE LAS RELACIONES ENTRE EL MAESTRO Y EL ALUMNO Y ALGUNOS PROBLEMAS CONTEMPORANEOS EN LA EDUCACION. REV FILOSOF (MEXICO) 6,215-226 JA-AG 74.

ENN, S I AND WEINSTEIN, W L. FREEDOM AS THE NON-RESTRICTION OF OPTIONS: A REJOINDER. MIND 83,435-438 JL 74.

THE AUTHORS REPLY TO W A PARENT'S OBJECTIONS (MIND, JULY, 1974) TO THEIR 'BEING FREE TO ACT AND BEING A FREE MAN' (MIND, 1971). PARENT'S PROPOSED SPECIFICATION OF 'UNFREEDOM' WOULD EXCLUDE STANDARD CASES IN POLITICAL DISCOURSE, VIZ. CENSORSHIP AND COERCION. THE PROPER SPECIFICATION OF HIS 'UNFREEDOM' PARADIGM--SOMEONE IMPRISONED--IS THAT CONDITIONS FOR WHICH SOME RATIONAL AGENT IS HELD RESPONSIBLE RESTRICT THE OPTIONS OTHERWISE AVAILABLE TO THE PRISONER. EXTENDING THE PARADIGM DEPENDS ON STANDARDS, E.G., FOR DETERMINING WHETHER OPTIONS WOULD BE 'OTHERWISE AVAILABLE'. PARENT'S ALLEGED COUNTER-INSTANCES ARE ACCOMMODATED EITHER WITHIN THIS ANALYSIS, OR BY USING THE AUTHORS' DISTINCTION BETWEEN INTERFERENCE WITH OBJECTIVE AND SUBJECTIVE CHOICE CONDITIONS.

ENNET, JOHN G. THE FORCE FIELDS IN AN ORGANIZATION, (1) DYAD. SYSTEMATICS 11,235-247 MR 74.

COMPLEX SITUATIONS HAVE A MULTI-DIMENSIONAL STRUCTURE, WHICH CAN OFTEN BE STUDIED BEST BY SEPARATING THE DIMENSIONS. ONE, TWO, THREE, FOUR UP TO FIVE DIMENSIONS HAVE TO BE CONSIDERED. THIS PAPER DISCUSSES TWO TERM SYSTEMS. THE DYADIC STRUCTURE CHARACTERIZES ALL FORCE-FIELDS ARISING FROM POLARITY. THE PERSONNEL OF A LARGE ORGANIZATION IS POLARIZED, BY CAPACITY FOR DECISION-MAKING, CULTURAL LEVEL, AND CONTACT WITH ACTUAL PROCESS. FORCE-FIELDS CAN BE MAPPED ALONG GRADIENTS AND WEAKNESSES DETECTED AND CORRECTED. THE DYAD MUST BE CIRCUMSCRIBED BY THE MONAD WHICH FIXES THE BOUNDARIES OF THE ORGANIZATION IN ALL DIMENSIONS. THE POLAR STRUCTURE CANNOT BE INTERPRETED WITHOUT REFERENCE TO TRIADIC RELATIONSHIP, AND THE FIVE-TERM VALUE STRUCTURE.

ENNETT, JOHN B. THE DISEMBODIED SOUL. PROCESS STUD 4,129-132 SUM 74.

THIS ESSAY IS A STUDY OF THE DEGREE TO WHICH SUPPORT IS TO BE FOUND WITHIN THE METAPHYSICS OF A N WHITEHEAD FOR THE NOTION OF SURVIVAL AFTER BODILY DEATH. THE CONCLUSION IS THAT SUCH SUPPORT IS NOT TO BE FOUND.



BENNETT, JOHN G. DEPICTION AND CONVENTION. MONIST 58,255-268 AP 74.

THIS ARTICLE IS BASED ON WORK BY DAVID K LEWIS AND NELSON GOODMAN. IN IT THE AUTHOR SHOWS HOW LEWIS'S NOTION OF CONVENTION CAN BE APPLIED TO PICTORIAL LANGUAGES, THUS SUPPLEMENTING THE RECENT CLAIM OF GOODMAN THAT PICTURES ARE CONVENTIONAL BY PROVIDING PRECISE SPECIFICATIONS OF THE WAY IN WHICH PICTURES MIGHT BE CONVENTIONAL SYMBOL SYSTEMS.

BENNETT, JOHN. A WHITEHEADIAN THEORY OF THE AGENT SELF. PHIL TODAY 17,337-342 WINT 73.

A FREQUENT, AND IMPORTANT, CRITICISM OF WHITEHEAD'S SYSTEMATIC PHILOSOPHY CONCERNS ITS ADEQUACY TO ISSUES OF PERSONAL EXPERIENCE. I EXPLORE IN THIS PAPER THE ABILITY OF WHITEHEAD'S CATEGORIES TO INTERPRET OUR EXPERIENCE OF OURSELVES AS UNIFIED AND ABIDING ENTITIES WHICH ACT. INCLUDED ALSO IS A DISCUSSION OF FREEDOM AS SELF-DETERMINATION AS IT RELATES TO BOTH CONTINUITY AND THE UNITY OF THE PRESENT MOMENT.

BENNETT, JONATHAN. THE AGE AND SIZE OF THE WORLD. SYNTHESE 23,127-146 AG 71.

AN INTERPRETATION AND ASSESSMENT OF KANT'S ARGUMENT FOR THE THESIS OF THE FIRST ANTINOMY IN THE "CRITIQUE OF PURE REASON."\*

BENNETT, JONATHAN. THE CONSCIENCE OF HUCKLEBERRY FINN. PHILOSOPHY 49,123-134 AP 74.

A MILDLY LITERARY DISCUSSION OF THE CONFLICT BETWEEN BAD MORALITY AND HUMAN SYMPATHY, WITH ILLUSTRATIONS INVOLVING HUCKLEBERRY FINN, HEINRICH HIMMLER, JONATHAN EDWARDS, AND THE POET WILFRED OWEN.

BENNETT, PHILIP W. AVOWED REASONS AND THE COVERING LAW MODEL. MIND 82,606-607 D 73.

THIS DISCUSSION NOTE IS IN RESPONSE TO JAMES E WHITE'S "AVOWED REASONS AND CAUSAL EXPLANATIONS," "MIND" (APRIL, 1971). ONE OF WHITE'S ARGUMENTS FOR MAINTAINING THAT REASONS ARE NOT CAUSES IS EXAMINED AND SHOWN TO BE FALLACIOUS.

BENNETT, PHILIP W. THE SLEEPER'S DREAM AND THE STOIC'S PAIN: A REPLY TO SIMPSON. ANALYSIS 34,57-59 D 73.

THIS ARTICLE IS A REPLY TO R L SIMPSON'S 'STOICS, SLEEPERS, AND STONES', "ANALYSIS" (APRIL, 1972). SIMPSON TRIES TO ARGUE AGAINST MALCOLM'S VIEWS ON DREAMING BY DRAWING CERTAIN ANALOGIES BETWEEN SLEEPERS AND STOICS. THIS ARTICLE SHOWS WHY SIMPSON IS MISTAKEN.

BENSON, THOMAS L. ON MAKING OFFERS THAT CAN'T BE REFUSED. EDUC THEORY 24,269-275 SUM 74.

R S PETERS HAS SUGGESTED THAT THE CONCEPT OF EDUCATIONAL ACTIVITY IMPLIES A MEASURE OF LEARNER VOLUNTARINESS. HE REPRESENTS SUCH VOLUNTARINESS IN THE SENTENCE "Y (THE LEARNER) CAN REFUSE TO ENGAGE IN A (THE EDUCATIONAL ACTIVITY)." I EXAMINE A NUMBER OF INTERPRETATIONS OF THIS SENTENCE AND CONCLUDE THAT, IN THE CONTEXT OF EDUCATIONAL ACTIVITIES, "Y CAN REFUSE TO ENGAGE IN A" IMPLIES (I) Y HAS THE ABILITY TO REFUSE TO ENGAGE IN A, AND (II) Y HAS A REASONABLE OPPORTUNITY TO REFUSE TO ENGAGE IN A. I SHOW THAT PETERS' NOTION OF LEARNER VOLUNTARINESS, THUS UNDERSTOOD, ILLUMINATES SOME IMPORTANT CONCEPTUAL DISTINCTIONS AND RAISES SERIOUS DOUBTS ABOUT THE EDUCATIONAL SIGNIFICANCE OF A VARIETY OF CONTEMPORARY SCHOOL PRACTICES.

RALDI, P. INTORNO AD UNA POSSIBILE FONDAZIONE DI UN'ANTROPOLOGIA METAFISICA ESSENZIALISTICA. G METAF 29,193-199 MR-JE 74.

NEL SOTTOLINEARE L'IMPOSSIBILITA DI FARE, OGGI, UN DISCORSO FILOSOFICO SULL'UOMO PRESCINDENDO DALLA STRUTTURA DINAMICO-EFFETTUALE DEL SUO ESSERE, BERARDI DISCUTE DUE RECENTI PUBBLICAZIONI DI D. CAMPANALE IL QUALE ENUCLEA UNA TIPOLOGIA ANTROPOLOGICA CHE, LUNGI DALL'ESAURIRE IL QUADRO DELLE PROPOSTE PIU RECENTI, COSTITUISCE UN VALIDO TERMINE DI CONFRONTO DELL'ISTANZA DELL'ANTROPOLOGIA METAFISICA.

BERARDI, PIERO. MORALITA E STORICITA. G CRIT FILOSOF ITAL 52,444-451 JL-S 73.

NELL'ANALIZZARE IL NUCLEO TEORETICO DI UNA RECENTE PUBBLICAZIONE DI P. PIVANZI ("PRINCIPI DI UNA FILOSOFIA DELLA MORALE," NAPOLI 1972), BERARDI, ACCERENDO SOSTANZIALMENTE ALLE TESI DELL'AUTORE RECENSITO, Afferma CHE I VALORI, IN QUANTO TALI, VALGONO PER L'UOMO, SONO VALORI UMANI, VALORI CHE L'UOMO DEVE FAR SUOI: SOLO UNA FILOSOFIA CHE NON SIA LOGICA DEL PURO PENSIERO, MA CERCHI DI ESSERE LOGICA DI TUTTA L'AZIONE DELL'UOMO NELLA STORIA DI TUTTO IL SUO REALIZZARSI, LIBERA L'INDIVIDUO DA OGNI SOGNO DI ASSOLUTO, DA OGNI EVASIVA "SEHNSUCHT," LO RENDE CONSAPEVOLE DELLA SUA VITA E DEL SUO DESTINO MONDANO.

RES, LOUIS RENE. TIME, CONSCIOUSNESS, AND DECISION-MAKING IN THEORIES OF INTERNATIONAL RELATIONS. J VALUE INQ 8,175-186 FALL 74.

THE PURPOSE OF THIS ARTICLE IS TO ARGUE THAT THE CLOCK TIME CONCEPTIONS OF TIME EMBRACED BY INTERNATIONAL RELATIONS SCHOLARS IN THE PROCESS OF EXPLANATION ARE INADEQUATE BECAUSE THEY DO NOT OFFER A REPRESENTATION OF TIME AS LIVED. DRAWING UPON SEVERAL SOURCES OF PHILOSOPHIC UNDERPINNINGS OF SUBJECTIVE DURATION, THE ARTICLE EXAMINES SOME OF THE PROBLEMS THAT ARE ATTENDANT UPON MAKING EXPLANATORY USE OF SUBJECTIVE DURATION IN INQUIRY AND CONCLUDES THAT THE PROSPECTIVE BENEFITS OF SUCH USE EXCEED THE PROSPECTIVE COSTS.

RUGEZ, ANDRE. SAN AGUSTIN Y LA FILOSOFIA CRISTIANA: EL PROBLEMA. AUGUSTINUS 19,3-19 JA-MR 74.

ROGMAN, SAMUEL HUGO. MENSCH UNTER MENSCHEN--DIE ZWISCHENMENSCHLICHEN BEZIEHUNGEN IN DER GEGENWAERTIGEN SITUATION. UNIVERSITAS 26,1197-1204 1971.

ROGMAN, SAMUEL HUGO. TAT IN FREMDEM AUFTRAG--DER STAAT UND DER EINZELNE, BEFEHL UND GEWISSEN. UNIVERSITAS 26,523-530 1971.

ROGMANN, FRITHJOF. THE EXPERIENCE OF VALUES. INQUIRY 16,247-279 AUTUMN 73.

THE FIRST PART OF THIS PAPER ARGUES THAT THE VARIOUS CONTENDING POSITIONS IN THE CONTEMPORARY 'THEORY OF VALUE' SHARE ONE TACIT PRESUPPOSITION, NAMELY THAT THE WORLD OF FACTS IS VALUE-NEUTRAL. SOME OF THE SOURCES OF THIS PREMISE ARE IDENTIFIED AND A CRITIQUE ATTEMPTS TO SHOW THAT IT CANNOT BE DEFENDED. THE SECOND PART DELINEATES THE GENERAL IMPLICATIONS THAT THE ABANDONMENT OF THIS PREMISE WOULD HAVE FOR THE 'THEORY OF VALUE' AND OUTLINES AN ALTERNATIVE POSITION.\*

ROKA, K. THEORETISCH-METHODOLOGISCHE BEMERKUNGEN ZUR SYSTEMAUFFASSUNG IN DER WISSENSCHAFT. TEOR METOD 5,83-96 1973.

THE SYSTEM-THEORETICAL APPROACH IN SCIENCE IMPLIES TWO QUESTIONS: (1) THE HOMOGENIZATION OF VARIOUS HETEROGENEOUS SCIENTIFIC SYSTEMS ON DIFFERENT LEVELS, AND (2) THE POSSIBILITY TO UNIFY SPECIFIC METHODS INTO A GENERAL METHOD OF THE SYSTEM-THEORETICAL APPROACH.

THE DISCUSSION OF THESE PROBLEMS IS USED FOR AN EVALUATION OF THE METHODOLOGICAL ASPECTS OF THIS APPROACH.

BERKA, KAREL. RAMSEY'S LOGIC OF PARTIAL BELIEF. TEOR METOD 6,67-84 1974.

THE PAPER DEALS WITH RAMSEY'S ANALYSIS OF THE LOGIC OF PARTIAL BELIEF IN CONNECTION WITH HIS CONCEPTION OF SUBJECTIVE PROBABILITY AND THE CONTEMPORARY DEVELOPMENT OF EXPECTED UTILITY THEORY.

BERKI, R N. INTERESTS AND MORAL IDEALS. PHILOSOPHY 49,265-280 JL 74.

R M HARE'S "FREEDOM AND REASON" DISTINGUISHES ALONG FORMAL LINES BETWEEN THE PURSUIT OF IDEALS AND THE RECOGNITION OF INTERESTS, CONNECTING THE FIRST TO FANATICISM AND THE SECOND TO LIBERALISM. HOWEVER, THIS DISTINCTION PROVES UNTENABLE. INTERESTS IN PRACTICAL MORAL REASONING MUST ALWAYS BE UNDERSTOOD IN TERMS OF ONE OR ANOTHER IDEAL. THERE IS A LOGICAL DISCONTINUITY BETWEEN 'WHAT YOU WANT' AND 'WHAT YOU OUGHT TO WANT'. MOST MORAL IDEALS, ON THE OTHER HAND, ARE TIED TO PARTICULAR INTERESTS, OFTEN POLITICAL GROUP INTERESTS. IT IS THEREFORE MISLEADING TO ARGUE AGAINST FANATICISM ON A FORMAL, LOGICAL BASIS. THE REAL DISTINCTION BETWEEN EXTREMISM (FANATICISM) AND MODERATION (LIBERALISM) CAN ONLY BE GRASPED IN SUBSTANTIVE TERMS.

BERNAYS, PAUL. UEBER DIE AUFFASSUNG FORMALER SYSTEME ALS SPRACHEN. DIALECTICA 27,359-362 1973.

IN NEWER INVESTIGATIONS ON FOUNDATIONS OF MATHEMATICS ONE OFTEN SPEAKS OF A LANGUAGE IN THE SENSE OF A FORMALIZED THEORY. THIS WAY OF SPEAKING MAY GIVE RISE TO MISUNDERSTANDING BY NEGLECTING THAT FORMALIZING A THEORY DOES NOT MERELY CONSIST IN CONSTITUTING A FORMAL LANGUAGE, BUT ALSO APPLYING IT FOR DESCRIBING A MATHEMATICAL STRUCTURE. CONCERNING THIS WAY OF DESCRIBING IT IS REMARKED: 1. THE BASIC TERMS AND AXIOMS OF A FORMALIZED THEORY ARE NOT DETERMINED UNIQUELY BY THE STRUCTURE TO BE DESCRIBED. 2. FROM THE "GOEDEL" AND "SKOLEM" RESULTS FOLLOWS THAT FOR MANY STRUCTURES THE SAID DESCRIPTION IS NOT COMPLETE. THIS INCOMPLETENESS COMES ESPECIALLY TO APPEAR BY THE EXISTENCE OF 'NON-STANDARD MODELS'.

BERNS, LAURENCE. SOCRATIC AND NON-SOCRATIC PHILOSOPHY: A NOTE ON XENOPHON'S 'MEMORABILIA', 1:1-13 AND 14. REV METAPH 28,85-88 S 74.

XENOPHON LISTS SIX KINDS OF MADMEN, THEN SIX PRE-SOCRATIC POSITIONS. THE FIRST LIST DIVIDES INTO THREE PAIRS OF EXTREMES CONCERNING FEAR, SHAME AND PIETY; THE SECOND INTO THREE PAIRS EXTREMES CONCERNING NUMBER, MOVEMENT AND GENERATION AND DESTRUCTION. SHAME DEPENDS ON FEAR, PIETY ON SHAME; MOVEMENT DEPENDS ON NUMBER, AS GENERATION AND DESTRUCTION ON MOVEMENT. A CHARACTERISTIC MADNESS COORDINATES WITH EACH PRE-SOCRATIC POSITION. IN CHOOSING THE MEANS BETWEEN THESE EXTREMES SOCRATES MAKES MODERATION BOTH A THEORETICAL AND A MORAL PRINCIPLE. SOCRATIC MODERATION, THE COMMON ELEMENT IN THE PHILOSOPHIES OF PLATO AND ARISTOTLE, IS TRACED TO THE EFFORT TO DO JUSTICE TO THE COGNITIVE SIGNIFICANCE OF ORDINARY EXPERIENCE AND SPEECH. SOCRATES' WAY IS SHOWN TO BE A MEAN BETWEEN THE WAYS OF THE MANY AND OF THEIR SPECULATIVE DESPISERS.

BERRY, CHRISTOPHER J. ADAM SMITH'S "CONSIDERATIONS" ON LANGUAGE. J HIST IDEAS 35,130-138 JA-MR 74.

SMITH'S ESSAY IS PLACED IN ITS BIOGRAPHICAL, CULTURAL AND INTELLECTUAL CONTEXTS. THE LAST BEING AN APPROXIMATE CATEGORIZATION OF EIGHTEENTH-CENTURY THEORIES AND PROBLEMS IN THE ORIGIN OF LANGUAGE. THE TENOR OF SMITH'S ARGUMENT THAT LANGUAGE DEVELOPS TOWARD INCREASING ABSTRACTION IN RELATION TO THE EXTENT OF VOCABULARY AND THAT THIS DEVELOPMENT IS 'NATURAL' CONSONANT WITH THE DEVELOPMENT OF MAN AND SOCIETY IS EXPOUNDED. THIS EXPOSITION IS

CONTINUED COMPARATIVELY HIGHLIGHTING THE ROLF ALLOTTED TO CHILDREN'S BEHAVIOUR, SOCIAL MIXING AND THE ESSAY'S INFLUENCE SO THAT SMITH'S PLACE IN CONTEMPORARY SPECULATION CAN BE ADJUDGED.

ATALOT, RENZO. NOTA SUL CONTESTO TRINITARIO DELLA TESTIMONIANZA. ARCH FILOSOF 517-521 1972.

ATALOT, RENZO. TEOLOGIA DELL'ESISTENZA E KAIROS. ARCH FILOSOF 2,207-211 1971.

ATI, E. I PRIMI SAGGI DI UNA NUOVA STORIA DELLA FILOSOFIA. G METAF 29,181-191 MR-JE 74.

L'ARTICOLO ILLUSTRA LE CARATTERISTICHE DEL VOLUME "SAGGI DI UNA NUOVA STORIA DELLA FILOSOFIA", CURATO DA M GENTILE (PADOVA, CEDAM, 1973). QUESTO COMPRENDE UNA INTRODUZIONE DELLO STESSO GENTILE, NELLA QUALE SONO ESPOSTI I CRITERI SECONDO CUI DEVE ESSERE FATTA UNA STORIA DELLA FILOSOFIA. SEGUONO UN SAGGIO DI U CURI, "DAGLI IONICI ALLA CRISI DELLA FISICA", UNO DI G CENACCHI, "IL PENSIERO FILOSOFICO DI ANSELMO D'AOSTA", E UNO DI P GIORDANO, "VICO FILOSOSO DEL SUO TEMPO", NEI QUALI VENGONO APPLICATI I CRITERI ESPOSTI NELL'INTRODUZIONE.

TMAMN, MARTIN A. SOCRATES' DEFENCE OF CIVIL OBEDIENCE. STUD GEN 24,576-582 1971.

TMAMN, MARTIN A. HERMENEUTIC IN NIETZSCHE. J VALUE INQ 7,254-260 WINT 73.

NIETZSCHE ANNOUNCES IN "GENEALOGY OF MORALS" THE NEED FOR A SCIENCE OF INTERPRETATION; IN THAT WORK HE PROVIDES AN EXAMPLE OF THE INTERPRETATION OF AN APHORISM FROM "ZARATHUSTRA." THE PRESENT PAPER ILLUMINATES NIETZSCHE'S APPROACH AND MEANING; IT ASSERTS THAT FOR NIETZSCHE TRUE INTERPRETATION IS A CONTINUATION OF CREATING. THE POWER OF ANYTHING WORTHY OF BEING BOTHERED WITH MUST BE MATCHED OR CONTINUED, EXPRESSING ITSELF IN ONE NEW FORM: ONE OF THE INFINITE FORMS OF A LIVING PERSONALITY.

TMAMN, MARTIN A. PAIN. PHIL REV (TAIWAN) 73-75 MY 73.

THE PAPER IS A BRIEF EXAMINATION OF PAIN FROM THE VIEWPOINT OF WITTGENSTEIN'S DISCUSSION OF PRIVATE LANGUAGE AND FIRST AND THIRD PERSON DISTINCTION. IT DISCUSSES THE DIFFICULTIES INVOLVED IN HIS FORMULATION OF THE PROBLEM.\*

TMAMN, MARTIN A. THE FUNCTION OF THE RATIONAL PRINCIPLE IN ARISTOTLE. THOMIST 37,686-701 O 73.

AN APORETIC INVESTIGATION OF THE USE OF 'NOUS' IN ARISTOTLE, WITH AN EMPHASIS ON HIS FUNCTIONALISM. THE EXAMINATION DEVELOPS THE QUESTIONS THAT ARISE FROM THREE TOPICS WHERE TELEOLOGY IS APPLIED: THE WORLD SYSTEM, HUMAN CHOICE, AND THE MOTION OF ANIMALS.

TMAMN, MARTIN A. THE INITIAL CONDITION IN HEGEL'S PHENOMENOLOGY. DIALOGOS 9,53-61 AP 73.

THIS PAPER DISCUSSES THE SECTION ON SENSE-CERTAINTY IN HEGEL'S "PHENOMENOLOGY OF MIND" WITH TWO OBJECTIVES IN VIEW. FIRST, BY ANALYZING THE METHOD HEGEL USES IN THIS INITIAL STEP OF THE DIALECTIC, WE UNDERSTAND BETTER THE CONSIDERATIONS INVOLVED IN THE LOGIC OF HIS SYSTEM. SECOND, WE SUGGEST THAT THE LOGICAL CONSIDERATIONS HERE ARE CONSISTENTLY PRESENTED IN ALL OF HEGEL'S MATURE WORK.



BERTMAN, MARTIN A. TRUTH AS MYTHIC COULISSE IN NIETZSCHE. PHIL TODAY 18,41-46 SPR 74.

THE THESIS IS THAT NIETZSCHE CONSIDERED THE FULLNESS OF PERSONALITY THE ONLY ETERNAL TRUTH FOR MAN. THERE IS A RUNNING COMPARISON TO HEIDEGGER WITH THE FOCUS ON THE RELATIONSHIP TO THE PRESOCRATICS OF BOTH PHILOSOPHERS.

BERTMANN, MARTIN A. DIE ARGUMENTATION DES SOKRATES ZUGUNSTEN DES BUERGERLICHEN GEHORSAMS. CONCEPTUS 5,39-45 1971.

BERTOCCI, PETER A. CREATIVE INSECURITY: A STYLE OF BEING-BECOMING. HUMANITAS 10,127-139 MY 74.

THE CONCEPTION OF PERFECTION (I AM THAT I AM) AS UNCHANGING, IMMUTABLE, IMPASSIVE POWER AND JUSTICE--AS FOUND IN MOST EASTERN AND WESTERN PHILOSOPHY AND THEOLOGY--EXPRESSES ONLY ONE STYLE OF THOUGHT AND REALITY. IT PASSES FOR PERFECTION BECAUSE IT IS NOT SEEN THAT IT TENDS TO NULLIFY CHANGE, PAY LIP-SERVICE TO INDIVIDUALITY, AND BEARS NO RELATION TO THE INSECURITY THAT CHARACTERIZES PHYSICAL, EMOTIONAL, INTELLECTUAL, AND SPIRITUAL EXISTENCE. TENSION-LESS SECURITY, SECURITY-BEYOND-INSECURITY, MUST GIVE WAY TO PERFECTION AS CREATIVE INSECURITY--TO A CONCEPTION OF BEING AS BEING-BECOMING, AND THE GOOD IN HUMAN EXISTENCE AS THE BLESSEDNESS (NOT HAPPINESS) THAT HUMAN BEINGS KNOW BEST AS LOVING FORGIVENESS.

BERTOLA, ERMENGILDO. E ESISTITO UN AVICENNISMO LATINO NEL MEDIOEVO? SOPHIA (ITALY) 39,278-320 JL-D 71.

BERTRAND, GERARD. LE TABLEAU D'APRES LE TABLEAU. REV ESTH 27,57-76 JA-MR 74.

BESSE, G. LE SAGE ET LE CITOYEN SELON J J ROUSSEAU. REV METAPH MORALE 78,18-31 JA-MR 73.

IN ROUSSEAU'S PERSPECTIVE, SOCRATES AND CATO SEEM INCOMPATIBLE. YET THE RAPPORT BETWEEN 'WISE MAN' AND 'CITIZEN' IN ROUSSEAU'S WORK CANNOT BE REDUCED TO THE FOLLOWING CLEAR-CUT ALTERNATIVE: EITHER WISDOM (THROUGH AN ADHERENCE TO NATURAL NECESSITY) OR THE CITIZEN'S CONDITION (THROUGH AN ADHERENCE TO CIVIL LAW). IN HIS FORMATIVE YEARS ROUSSEAU EVOLVED A SCHEME FOR A WISE LIFE. LATER ON, THIS WILL BE MODIFIED IN THE CONTEXT OF A CRITICAL AND RADICAL APPROACH OF THE SOCIAL BOND AS HISTORICALLY CONSTITUTED. THUS WISE "EMILE" WILL HAVE TO BEHAVE AS A MODEL CITIZEN. STRUGGLING AGAINST THE PRIVATE INTERESTS, WHICH ASSUME THE MASK OF PUBLIC INTEREST, HE WILL GIVE A CALL TO HIS FELLOW-CITIZENS ASKING THEM TO MAKE THE AUTHENTIC CITY-STATE COME TRUE. THIS INTERPRETATION WILL GIVE A NEW ANGLE TO THE CLASSICAL QUESTION--IS ROUSSEAU AN 'EDUCATOR' OR A 'REVOLUTIONARY'?\*

BEST, DAVID. THE AESTHETIC IN SPORT. BRIT J AES 14,197-213 SUM 74.

BETTETINI, GIANFRANCO AND CASETTI, FRANCESCO. LA SEMIOLOGIE DES MOYENS DE COMMUNICATION AUDIO-VISUELS ET LE PROBLEME DE L'ANALOGIE. REV ESTH 26,87-96 AP-D 73.

L'ARTICLE A LE BUT D'ETABLIR UNE NOUVELLE FACON D'APPROCHE AUX LANGAGES "ICONIQUES," DONT LES SIGNES ONT UNE ANALOGIE FORMELLE AVEC LES OBJETS QUE REPRESENTENT. APRES AVOIR CONSIDERE LES ANALOGIES DE "METHODE" ENTRE LES PREMIERES SEMIOLOGIES AUDIOVISUELLES ET LES SEMIOLOGIES APPLIQUEES A DES AUTRES DOMAINES DE LA COMMUNICATION, SURTOUT LINGUISTIQUE, L'ARTICLE ATTAQUE TOUT DROIT LES PROBLEMES DE CE QUE L'ON APPELLE "ICONIQUE" ET QU'ON ENVISAGE TEL QU'UN PRODUIT DE TRANSFORMATION SEMIOTIQUE: C'EST-A-DIRE, LE SIGNE ICONIQUE N'EST PAS SIGNE DE L'OBJET, MAIS D'UN AUTRE SIGNE, QUI EST LA TRANSFORMATION CULTURELLE DE L'OBJET. IL Y A DONC DES CODES DE



L'ICONIQUE, QUI FIXENT DES RAPPORTS ENTRE DES FORMES DE L'EXPRESSION ET DES FORMES DU CONTENU, ET QUI, EN S'ENTRELACANT AVEC DES AUTRES SYSTEMES DES CODES, PRESIDENT A LA FORMATION DU MESSAGE AUDIOVISUEL.\*

TZ, JOSEPH. GEORGE HERBERT MEAD ON HUMAN RIGHTS. TRANS PEIRCE SOC 10,199-223 FALL 74.

OF THE TWO PHASES OF MEAD'S SOCIAL SELF, THE "I" AND THE "ME," IT IS THE "ME" THAT CONTAINS THE RIGHTS SETTLED IN THE PAST. RIGHTS ARE COMMON RESPONSES ATTACHING TO INSTITUTIONS ESSENTIAL TO THE EXISTENCE OF SOCIETY. SOCIETY AND RIGHTS MUST BE THOUGHT OUT, NOT FELT TOGETHER. RIGHTS ARE DEFINED CONTEXTUALLY AND NEGATIVELY IN TERMS OF THEIR EFFECT ON OTHER RIGHTS BUT NOT IN TERMS OF REVENGE. DEMOCRATIC INSTITUTIONS HARMONIZE THE CLAIMS OF ASSERTIVE INDIVIDUALS OR "I'S" WHO ACQUIRE NEW RIGHTS AND ADVANCE THE CONTENT OF RIGHTS. PATTERNS OF RIGHTS THUS CHANGE. GREAT "I'S" EXTEND RIGHTS BY INSPIRING THE RECONSTRUCTION OF SOCIETY. EVERY CHARITABLE INDIVIDUAL IS POTENTIALLY SUCH A GREAT "I." THESE "I'S" CHANGE THE "ME'S" OF THE REST OF US.

VILACQUA, VINCENT M. VICO, 'PROCESS', AND THE NATURE OF RHETORICAL INVESTIGATION: AN EPISTEMOLOGICAL PERSPECTIVE. PHIL RHET 7,166-174 SUM 74.

YER, JUERGEN. ROBBE-GRILLET ODER SKANDALON UND DILEMMA EINER OBJEKTIVEN FIKTIONALITAET. SPRACHE TECH ZEIT 37,45-67 1971.

YER, LONDON E. OBJECTIVITY, AUTONOMY, AND AESTHETIC EVALUATION. J AES EDUC 8,107-116 JL 74.

YSSADE, J M. MAIS QUOI CE SONT DES FOUS. REV METAPH MORALE 78,273-294 JL-S 73.

DESCARTES A-T-IL, COMME LE PENSE M FOUCAULT, POSE ARBITRAIREMENT, AU DEBUT DE LA PREMIERE MEDITATION, QU'IL N'ETAIT PAS FOU? EN FAIT IL A RENONCE, 'PAR PROVISION', A UNE HYPOTHESE CHOQUANTE POUR UN LECTEUR DOGMATIQUE (EN REPRENANT UNE PHRASE DE CICERON, "LUCULLUS" II, XVII-54), ET LUI A SUBSTITUE UNE RAISON DE DOUTER PLUS PERSUASIVE ET, SELON DESCARTES, AUSSI FORTE, LE REVE. CAR LE FOU POUR DESCARTES N'EST PAS SANS Pensee ("A-MENS"), MAIS SA Pensee EST TROUBLEE; ET SE COMPARER AVEC LUI N'EST PAS FOLIE, MAIS PARAITRAIT ("VIDERER") FOLIE. ON VOIT SUR CET EXEMPLE DU DOUTE QUE LA RIGUEUR EN METAPHYSIQUE N'EST PAS CELLE DE 'L'ORDO RATIONUM', OU CE QUI EST POSE L'EST UNE FOIS POUR TOUTES, MAIS CELLE DE LA 'COHAERENTIA', OU LA PORTEE DE CE QUI PRECEDE EST DETERMINEE AUSSI PAR CE QUI SUIV (AT-VII-379 1.16-19).

DAURIA, R S. THE GITA--A MANUAL OF YOGA PHILOSOPHY. INDIAN PHIL CULT 17,149-157 JE 72.

THE GITA IS A TREATISE ON YOGA, THE SCIENCE OF THE ETERNAL OR BRAHMAN. THE GATHAS OF OLD PARSIAN ARE CONVERSATIONS BETWEEN GOD AND ZARATHUSTRA, AS MARTIN HAUG OPINES. ZARATHUSTRA PHONETICALLY CORRESPONDS TO DHRTARASTRA. THE DRAMATIC ABSURDITY OF THE GITA MAY BE RESOLVED BY FOLLOWING EINSTEIN'S THEORY OF TIME. SHRI B G TILAK MAINTAINED THE WAR OF THE GITA WAS A PHYSICAL WAR, WHILE FOR MAHATMA GANDHI IT IS A SYMBOLIC ONE. THE GITA'S YOGA BEING PRACTICAL IS HIGHER THAN THE INTERPRETATION GIVEN BY B G TILAK. ACCORDING TO MADAME ANNIE BESANT YOGA IS A UNION OF THE INDIVIDUAL SELF WITH THE UNIVERSAL SELF. YOGA TURNS A MAN INTO SUPERMAN. DHRTARASTRA, SANJAYA, BHIMA, ARJUNA, KRISHNA AND DRONA ARE COMMON NOUNS. KURUKSHETRA SIGNIFIES THIS PHYSICAL BODY, DHRTARASTRA IS PERSONAL OVERSOUL OR GOD AS DR T R SANJIVI TELLS US. DURYODHANA STANDS FOR MIND (MANAS) THE GOVERNOR OF SENSES. DRONA IS CONTENT OF THE WHOLE OF THE SKULL. CHARIOT OF ARJUNA IS BODY AND ATMAN. BOW STANDS FOR PRANAVA OR AUMN. ACHYUT IS PINEAL BODY. THUS THE CHARACTERS,

PLACES AND NARRATIONS OF THE GITA BEAR AN OCCULT SIGNIFICANCE AND REFER TO SUCH CERTAIN STAGES IN THE PRACTICE OF YOGA.\*

BHATT, S R. THE CONCEPT OF MAYA. INDIAN PHIL QUART 2,65-69 O 74.

THE OBJECT OF THE ARTICLE IS FIRST TO UNDERSTAND THE PRECISE MEANING AND THE INTENDED ROLE OF THE CONCEPT OF 'MAYA' IN THE 'ADVAITA VEDANTA' AND SECONDLY EVALUATE HOW THIS CONCEPT IS CAPABLE OF FULFILLING THE DESIRED ROLE. TWO USES, VIZ., COSMOLOGICAL AND EPISTEMOLOGICAL, OF THIS TERM ARE POINTED OUT AND ADVAITIC PREFERENCE FOR THE SECOND USE IS INDICATED. THE KEY ROLE OF MAYA WAS TO RELATE THE CHANGELESS ABSOLUTE TO THE CHANGING MANIFOLD WORLD. MAYA WAS CHARACTERIZED AS SADASADVILAKSANA IN ADVAITIC TERMINOLOGY BUT IT IS POINTED OUT THAT SUCH A CHARACTERIZATION DOES NOT FIT IN ADVAITIC CONCEPTUAL FRAMEWORK.

BHATTACHARYA, BHASWATI. THE CONCEPT OF 'EXISTENCE' AND ABSOLUTE SKEPTICISM. INDIAN PHIL QUART 1,241-266 AP 74.

BHATTACHARYA, KAMALESWAR. A NOTE ON THE INTERPRETATION OF THE TERM SADHYASAMA IN MADHYAMAKA TEXTS. J INDIAN PHIL 2,225-230 MR-JE 74.

THIS NOTE IS AN ATTEMPT TO PROVE, AGAINST THE USUAL INTERPRETATION, THAT THE TERM 'SADHYASAMA' IN THE 'MADHYAMAKA-KARIKA-S' AND THE 'VIGRAHAVYAVARTANI' OF NAGARJUNA, AND IN THE 'PRASANNAPADA' (COMMENTARY ON THE 'MADHYAMAKA-KARIKA-S') BY CANDRAKIRTI, IS USED IN A SENSE DIFFERENT FROM THAT IN WHICH IT IS USED IN THE NYAYA TEXTS. THE TERM, AS IT IS USED IN THESE MADHYAMAKA TEXTS AVAILABLE IN SANSKRIT, DOES NOT DESIGNATE A FALLACY BUT A VALID ARGUMENT SHOWING THAT NO COUNTER-EXAMPLE TO THE MADHYAMIKAS THESIS CAN BE VALID, FOR EVERYTHING BECOMES "EQUAL TO THE THESIS TO BE ESTABLISHED" (SADHYASAMA), IN OTHER WORDS, THE MADHYAMIKAS THESIS IS VALID FOR ALL CASES. THE MADHYAMIKAS USES THIS ARGUMENT TO PROVE THE UNIVERSAL 'VOIDNESS' OF THINGS.

BHATTACHARYA, MANJULEKHA. ERNST MACH: NEUTRAL MONISM. STUD INT FILOSOF 4,145-182 AUTUMN 72.

IT HAS BEEN SHOWN THAT MACH'S DOCTRINE OF ELEMENTS FALLS SHORT OF HIS INTENDED REALISM AND CAN, IN FACT, BE CLASSED WITH HUME'S SENSATIONALISM. THIS IS ACHIEVED BY SHOWING THAT THE 'ELEMENTS' ARE NOT REALLY NEUTRAL, NOR ARE THEY PHYSICAL. MACH'S ASSUMPTION THAT THEY ARE DIFFERENT FROM THE 'SENSATIONS' OF THE EMPIRICISTS LEADS TO VARIOUS INCONSISTENCIES WITHIN HIS SYSTEM. HIS NEUTRAL MONISM IS HARDLY DIFFERENTIABLE FROM HUME'S SENSATIONALISM. IT APPROACHES MORE TRULY TO IDEALISM RATHER THAN REALISM. MACH'S BIOLOGICAL THEORY OF KNOWLEDGE IS, OF COURSE, REALISTIC, BUT IT IS INDEPENDENT OF HIS DOCTRINE OF ELEMENTS.

BHATTACHARYA, RAJLUKSHMEE DEBEE. BECAUSE HE IS A MAN. PHILOSOPHY 49,96 JA 74.

THE PURPOSE OF THE ARTICLE IS TO CRITICIZE PROFESSOR J R LUCAS'S POSITION THAT INSTEAD OF SEX-EQUALITY, ONE SHOULD ADOPT 'GENERAL PRINCIPLES BASED ON SOCIAL UTILITY AND TRADITION', BEING READY 'TO CATER FOR EXCEPTIONS'. I ANALYSED A PRINCIPLE, SUPPOSEDLY BASED ON SOCIAL UTILITY, MENTIONED BY PROFESSOR LUCAS, VIZ. BARRING WOMEN FROM ENTERING THE GRENADIER GUARDS. IT EMERGED AS A CLEAR CONVENTION OF MALE CHAUVINISM. I SUGGESTED THAT STRICT EGALITARIANISM MAY BE COMBINED WITH READINESS TO CATER FOR EXCEPTIONS ONLY ON THE GROUND OF MAJOR DIFFERENCE IN ACTUAL PERFORMANCE.\*

ATTACHARYYA, SIBAJIBAN. SOME FEATURES OF NAVYA=NYAYA LOGIC. PHIL EAST WEST 24,329-342 JL 74.

NAVYA=NYAYA DEVELOPED A TECHNICAL (NON=SYMBOLIC) LANGUAGE TIED TO A REALISTIC ONTOLOGY, BUT THIS BECAME THE LANGUAGE OF ALL SERIOUS DISCOURSE IN INDIA--OF ALL PHILOSOPHIES, GRAMMAR, LAW, MEDICINE. THE PROBLEM IS PRIMARILY TO EXPLAIN HOW THIS WAS POSSIBLE. THE ANSWER SUGGESTED IS THAT NAVYA=NYAYA DEVELOPED A LANGUAGE FOR 'DESCRIBING' COGNITIONS BY STATING NOT MERELY THE OBJECTS RECOGNIZED, BUT ALSO THE 'MODE OF COGNITION OF THE OBJECT'. THIS NECESSITATED THE DEVELOPMENT OF SPECIAL CONCEPTS LIKE THE CONCEPT OF LIMITOR (AVACCHHEDAKA). IN ONTOLOGY, NAVYA=NYAYA MADE EXTENSIVE USE OF OCCAM'S RAZOR TO DECIDE WHICH ABSTRACT TERMS STOOD FOR ABSTRACT ENTITIES, AND WHICH, THOUGH ABSTRACT GRAMMATICALLY, STILL DENOTED ENTITIES IDENTIFIABLE AS CONCRETE OBJECTS.

ANCHI, EUGENE C. RELIGIOUS EXPERIENCE AS HUMANISTIC. RELIG HUM 8,2-6 WINT 74.

THE ARTICLE PRESENTS AN UNDERSTANDING OF RELIGIOUS EXPERIENCE THAT IS AT ONCE INTRINSIC TO HUMAN DEVELOPMENT YET OPEN TO TRANSCENDENCE AND MYSTERY. RELIGIOUSNESS IS DEFINED AS THE EXPERIENCE OF PERSONAL SELF=TRANSCENDENCE TOWARD FREEDOM IN COMMUNITY. INTELLECTUAL, AFFECTIVE AND ETHICAL SYMBOLS OF SUCH RELIGIOUSNESS ARE SKETCHED, AND THEY ARE TRACED IN THE LIVES OF POLITICAL REFORMERS: GUEVARA, D BERRIGAN, MALCOLM X, HOFFMAN, M L KING, JR., FANON. SECULAR MASTER IMAGES THAT INSPIRE SOME OF THESE MEN ARE SEEN TO FUNCTION AS DID OLDER RELIGIOUS SYMBOLS. ALTHOUGH THE DISSENTING SPIRITUALITY OF THESE MEN HAS ITS OWN NUANCES, ITS BASIC HUMANISTIC RELIGIOUSNESS CAN GIVE A NEW UNDERSTANDING TO PAST RELIGIOUS LANGUAGE, RITE AND STRUCTURE. HUMANISTIC RELIGIOUSNESS COULD ALSO BE A PORTAL THROUGH WHICH WE CAN CREATE A LESS DESTRUCTIVELY PAROCHIAL RELIGION, ONE OPEN TO THE MYSTERY AND FUTURE POSSIBILITIES OF HUMANITY IN AN EVOLVING WORLD. THE SUBJECT IS EXPLORED IN DETAIL IN "THE RELIGIOUS EXPERIENCE OF REVOLUTIONARIES" (1972) BY SAME AUTHOR.

ANCO, FRANCO. ESPERIENZA ERMENEUTICA E STORIOGRAFIA FILOSOFICA. ARCH FILOSOF 73-97 1974.

CKNELL, P J. SOCRATES' MISTRESS XANTHIPPE. APEIRON 8,1-6 MY 74.

ELA, ANDRZEJ AND POGORZELSKI, WITOLD A. THE POWER OF THE CLASS OF LINDENBAUM=ASSER EXTENSIONS OF CONSISTENT SET OF FORMULAS. REP MATH LOG 2,5-7 1974.

THE AIM OF THIS PAPER IS TO PROVE THAT: IF A SET X CONTAINS THE SET OF AXIOMS OF THE HILBERT'S IMPLICATIONAL PROPOSITIONAL CALCULUS AND IS CLOSED UNDER THE SUBSTITUTION RULE, WHERE CONSEQUENCE OPERATION IS BASED ONLY ON THE MODUS PONENS RULE, THEN THE CLASS OF ALL LINDENBAUM=ASSER EXTENSIONS OF THE SET X IS OF THE POWER OF THE CONTINUUM. IT CAN BE PROVED THAT THE POWER OF THIS CLASS DEPENDS FROM THE CARDINAL OF THE SET OF ALL PROPOSITIONAL VARIABLES. AS A COMMENT NOTE THAT FOR CERTAIN SYSTEMS THERE EXIST UNCOUNTABLE MANY POST=COMPLETE EXTENSIONS AS WELL AS UNCOUNTABLE MANY POST=INCOMPLETE EXTENSIONS AND EVEN THAT THERE EXIST EXTENSIONS WHICH ARE POST=COMPLETE BUT DO NOT CONTAIN THE SET OF ALL TWO=VALUED TAUTOLOGIES.

FN, JOSEPH. LUKACS ON CULTURE AND THE PRIMACY OF THE ECONOMIC. J THOUGHT 9,28-36 JA 74.

THE BOURGEOIS THEORY OF INDIVIDUAL FREEDOM ENDS IN A CONDITION IN WHICH INDIVIDUALS ARE HOPELESSLY CUT OFF FROM THEIR FELLOW MEN AND UNABLE TO EXPRESS THEMSELVES BEYOND THE MOST BASIC LEVEL OF NATURAL BEING. WITH A RATIONAL ORGANIZATION AND CONTROL OF THE ECONOMY, PRODUCTION WILL NOT BE FOR ITS OWN SAKE BUT RATHER ELIMINATE THE

DETERMINATION OF VALUE BY COMMODITY PRODUCTION AND RESTORE TO MAN HIS ACTIVITY AS THE MEANINGGIVER THROUGH HIS WORK. WHETHER AND HOW THIS NEW REIGN OF FREE PRODUCTION WILL BE WITNESSED IS LEFT OPEN BY LUKACS WHO STATES ONLY THAT THE END OF THE DOMINATION OF THE ECONOMIC IS THE NECESSARY PRECONDITION FOR TRUE CULTURE.

BIERMAN, A K. SPYING, LIBERALISM, AND PRIVACY. J SOC PHIL 5,11-14 AP 74.

THE HUSTON PLAN FOR SPYING ADOPTED AND RESCINDED (?) BY PRESIDENT R NIXON IN 1970 WAS AN ELABORATE ASSAULT ON PRIVACY BY THE U.S. GOVERNMENT. BECAUSE, 'PRIMA FACIE', A LIBERAL OPPOSES THE INVASION OF PRIVACY, THE PLAN PUTS HIM IN A METHODOLOGICAL BIND. A THEORY IS SUPPOSED TO HELP US MAKE DECISIONS, BUT THE THEORY ITSELF HAS TO BE TESTED AGAINST SOMETHING. THEORY MUST TAKE SECOND PLACE TO 'SOME' PRACTICE(S). PRIVACY PROTECTION IS A REASONABLE LIBERAL TEST. BECAUSE TWO LIBERAL THEORIES--UTILITARIANISM AND J RAWL'S CONTRACT THEORY--COULD CONSISTENTLY HELP US DECIDE IN FAVOR OF THE HUSTON PLAN, THEY FAIL THE LIBERAL TEST. EITHER WE HAVE TO ACKNOWLEDGE A DEONTOLOGICAL BASE FOR OUR POLITICAL THEORIES OR WE HAVE TO CONSTRUCT A SOCIAL ORDER IN WHICH POLITICAL PRIVACY IS A VICE.

BILLESKOV JANSEN, F J. LE CLIMAT PHILOSOPHIQUE DU DANEMARK AU TEMPS DE KIERKEGAARD. DAN YRBK PHIL 8,16-36 1971.

L'ARTICLE A POUR BUT DE MONTRER QUE LA TRADITION PHILOSOPHIQUE DANOISE A ETE FAVORABLE AU SUBJECTIVISME PHILOSOPHIQUE ET CHRETIEN DE KIERKEGAARD. AVANT CELUI-CI, TROIS PROFESSEURS DE PHILOSOPHIE A L'UNIVERSITE DE COPENHAGUE AVAIENT INSISTE SUR LE CARACTERE UNIQUE DE L'INDIVIDU. "NIELS TRESCHOW" (1751-1833), QUI ETAIT PASSE DE L'EMPIRISME DU XVIIIIE SIECLE ET DU KANTISME A LA PHILOSOPHIE ROMANTIQUE, NE VOULAIT POURTANT PAS ADMETTRE QUE L'IDEE GENERALE CU PLATONICIEUNE PUISSE RENDRE TOTALEMENT COMPTE DE L'INDIVIDU, CELUI-CI DISPOSANT D'UN INEPUISABLE FONDS DE TRAITS PARTICULIERS. "F.C. SIBBERN" (1785-1872) ATTRIBUE A L'ORIGINE DU COSMOS COMME A LA FORMATION DE TOUT INDIVIDU, UN CARACTERE DE CREATION SPONTANEE. "POUL MOLLER" (1794-1838), A SON TOUR, MET INLASSABLEMENT EN RELIEF LES OBSTACLES QUE L'INDIVIDU DRESSE LUI-MEME A L'EPANOUISSEMENT DE SON MOI VRAI ET ETERNEL. C'EST NEANMOINS CHEZ KIERKEGAARD QUE LE PERSONNALISME DANOIS ALLAIT TROUVER SON EXPRESSION LA PLUS VIVE ET LA PLUS RICHE.\*

BIRCH, CHARLES. A BIOLOGICAL BASIS FOR HUMAN PURPOSE. ZYGON 8,244-260 S-D 73.

THE SCIENCE OF BIOLOGY MAY BE BOTH A DESTROYER OF CHERISHED VALUES AND THEIR FOUNDATIONS AND ALSO A HARBINGER OF A NEW APPROACH TO HUMAN PURPOSE. BUT BIOLOGY IS DEPENDENT UPON SOURCES OF INSIGHT BEYOND BIOLOGY IF IT IS TO HELP TO MOULD THE FUTURE OF MAN. THIS PROBLEM IS INVESTIGATED FROM THE PERSPECTIVE OF EVOLUTION, POPULATION GENETICS AND ETHOLOGY.

BIRD, GRAHAM. SUBLIMINAL PERCEPTION. PROC ARIS SOC 73,217-232 1972-73.

THE PAPER EXPLORES THE IMPORTANCE OF PSYCHOLOGICAL CONTROVERSY OVER SUBLIMINAL PERCEPTION FOR AN UNDERSTANDING OF THE GENERAL NOTION OF CONSCIOUSNESS. IT EXAMINES VARIOUS WAYS IN WHICH PHILOSOPHERS HAVE SOUGHT TO TRIVIALISE THE IDEA OF CONSCIOUSNESS, PARTICULARLY IN THE LIGHT OF THE VIEW THAT MINDS MUST BE ALWAYS CONSCIOUS OF THEIR CONTENTS. THIS VIEW IS LINKED WITH VIEWS HELD BY BENNETT, STRAWSON AND WHITE, AND IT IS SHOWN THAT THEIR ARGUMENTS ARE INADEQUATE TO SUPPORT THAT VIEW.



RISER, EUGEN. NIETZSCHE'S CRITIQUE OF THE CHRISTIAN CONCEPT OF GOD AND ITS THEOLOGICAL CONSEQUENCES. PHIL JAHR 78,34-65,295-305 1971.

BISHOP, DONALD H. ANSELM AND HIS CRITICS: A CRITIQUE. J THOUGHT 9,155-157 JL 74.

ANSELM'S ARGUMENT FOR GOD'S EXISTENCE HAS ALWAYS BEEN CRITICIZED FROM THE STANDPOINT OF A METAPHYSICAL AND EPISTEMOLOGICAL DUALISM. THIS ESSAY ASSERTS THAT ANSELM WAS A METAPHYSICAL AND EPISTEMOLOGICAL MONIST. THUS TRADITIONAL CRITICISMS HAVE BEEN IRRELEVANT. THEY MISS THE WHOLE FORCE AND POINT OF HIS ARGUMENT AND DEMONSTRATE A LACK OF GENUINE UNDERSTANDING OF ANSELM'S VIEWS.

BISHOP, DONALD H. P C MOZOOMDAR AND NINETEENTH CENTURY INDIAN THOUGHT. BRAHMAVADIN 8,34-45 JA-AP 73.

THE NINETEENTH CENTURY WAS ONE OF INTELLECTUAL FERMENT IN INDIA DUE TO THE INTRODUCTION OF WESTERN PHILOSOPHICAL AND RELIGIOUS CONCEPTS. THEY EVOKED THREE REACTIONS. ONE WAS AN UNCITICAL ACCEPTANCE OF WESTERN IDEAS; THE SECOND A BLIND REJECTION AND RETURN TO TRADITIONAL INDIAN THOUGHT; THE THIRD A CRITICAL EXAMINATION OF WESTERN IDEAS RESULTING IN SOME BEING ACCEPTED, OTHERS REJECTED AND STILL OTHERS AMALGAMATED WITH INDIAN ONES. MOZOOMDAR, A LEADER OF THE BRAHMO SOMAJ (FOLLOWERS OF BRAHMIN) TYPIFIES THE THIRD. THE WESTERN NOTIONS OF EQUALITY AND JUSTICE ATTRACTED HIM. HE REJECTED ETHICAL HEDONISM AND UTILITARIANISM AND TURNED TO AN ETHICS OF DUTY. HE ACCEPTED THE CHRISTIAN CLAIM THAT GOD INCARNATES HIMSELF BUT REJECTED ITS ASSERTION OF CHRIST AS THE SOLE INCARNATION. HE UPHELD INSTEAD THE BHAGAVAD GITA VIEW OF MULTIPLE INCARNATIONS IN HISTORY.

BISHOP, DONALD H. THE CARUS-JAMES CONTROVERSY. J HIST IDEAS 35,509-520 JL-S 74.

CARUS AND JAMES EXEMPLIFY THE DIFFERENCES BETWEEN NINETEENTH CENTURY AMERICAN IDEALISTS AND PRAGMATISTS. CARUS DISAGREED WITH JAMES' EPISTEMOLOGY AND METAPHYSICS AND FEARED THE CONSEQUENCES OF A WIDESPREAD ACCEPTANCE OF HIS EMPIRICISM. CARUS WOULD NOT ACCEPT JAMES' ASSOCIATING OF THE TRUE WITH THE USEFUL OR HIS VIEW OF THE MIND AS AN INSTRUMENT. CARUS REJECTED A PLURALISTIC VIEW OF THE UNIVERSE AND PROPOUNDED A MONISTIC VIEW INSTEAD. HE WAS MOST ALARMED BY THE RELATIVISTIC HEDONISM HE BELIEVED JAMES' VIEWS WOULD GIVE RISE TO. DESPITE PHILOSOPHICAL DIFFERENCES, THE TWO WERE GOOD FRIENDS. AS JAMES WROTE CARUS, "THE WORLD IS WIDE ENOUGH FOR BOTH YOU AND ME TO LIVE ON OUR DIFFERING PHILOSOPHIES THEREIN...."

SIXTO, ANDREA. ESISTENZA, COLPA E DIKE (M HEIDEGGER E LA FILOSOFIA DEL DIRITTO). RIV INT FILOSOF DIRITTO 50,379-424 JL-S 73.

RJELLAND, ANDREW G. BERGSON'S DUALISM IN 'TIME AND FREE WILL'. PROCESS STUD 4,83-106 SUM 74.

BLACK, CAROLYN. PHILOSOPHICAL INVESTIGATIONS: REMARK 43 REVISITED. MIND 81,596-598 O 74.

THE ARTICLE ELUCIDATES ONE OF WITTGENSTEIN'S CENTRAL COMMENTS ON WORD MEANING. IT WOULD SLIGHT THE DIVERSITY OF LANGUAGE TO SAY THAT WE MAY DEFINE MEANING AS USE IN ALL CASES, RATHER THAN IN A LARGE CLASS OF CASES. LANGUAGE DIVERSITY IS ONE OF THE MAIN THINGS TO WHICH WITTGENSTEIN DRAWS ATTENTION. (SEE REMARKS 11, 17, 23, AND 65.) CASES WHICH DO NOT BELONG IN THE LARGE CLASS INCLUDE THOSE DESERVING BEARER EXPLANATIONS. WITTGENSTEIN DOES GIVE SOME SUPPORT TO BEAREP DEFINITIONS. SEE 2, 3, 15, 37, AND ESPECIALLY THE SECOND PARAGRAPH OF 43 WHICH SOME WITTGENSTEINIAN COMMENTATORS IGNORE.



BLACK, EDWARD. HEGEL ON WAR. MONIST 57,570-583 O 73.

I PLACE HEGEL'S VIEWS ON WAR NOT ONLY IN THE CONTEXT OF HIS PHILOSOPHY OF THE STATE AND SOCIETY, BUT IN THE DEEPER CONTEXT OF HIS PHILOSOPHY OF NATURE. HEGEL SHOWS THAT WAR IS AS NATURAL TO MAN AS IS PEACE BUT INFERIOR TO PEACE AND FOUGHT FOR THE SAKE OF PEACE. LIKE MARX AFTER HIM, HEGEL UNDERSTANDS THAT MODERN WAR IS MADE POSSIBLE BY BOURGEOIS SOCIETY; HEGEL'S UNDERSTANDING OF 'THE MODERN TIME' IS FUNDAMENTALLY SIMILAR TO THAT OF MARX. WHAT IS INAPPLICABLE IN HEGEL'S VIEWS TO OUR TIME REQUIRES ADJUSTMENTS IN HIS VIEW OF THE STATE.

BLACK, MAX. PARADIGM CASES AND EVALUATIVE WORDS. DIALECTICA 27,262-272 1973.

THE CHARACTER OF THE PARADIGM CASE ARGUMENT IS EXAMINED. J O URMSON'S CLAIM THAT THE PARADIGM CASE ARGUMENT IS AN INEFFECTIVE DEVICE FOR CLARIFYING THE MEANINGS OF EVALUATIVE EXPRESSIONS IS REJECTED. URMSON'S CONTENTION THAT A PARADIGM CASE ARGUMENT, BY YIELDING ONLY A 'CLASSIFICATORY' FORMULA, WHICH FAILS TO CAPTURE THE DISTINCTIVELY EVALUATIVE COMPONENT, IS INVALIDATED BY: (1) HIS FAILURE TO DISTINGUISH TWO WAYS IN WHICH AN UTTERANCE CAN BE EVALUATIVE; (2) HIS RELIANCE ON THE MISTAKEN BELIEF THAT A DESCRIPTION OF SOMETHING CAN NEVER ENTAIL AN EVALUATION OF IT.

BLACK, ROBERT. IN DEFENCE OF "PRINCIPIA MATHEMATICA". MIND 82,611-612 O 73.

BLACK, VIRGINIA. MOTIVATIONAL TEACHING IN THE COLLEGE PHILOSOPHY CLASSROOM. METAPHILOSOPHY 4,346-363 O 73.

THE AUTHOR JUSTIFIES UNDERGRADUATE PHILOSOPHY TEACHERS TAKING MORE FULLY UPON THEMSELVES MOTIVATING STUDENTS TO WANT TO LEARN. SEVENTEEN SPECIFIC CLASSROOM PROCEDURES ARE DESCRIBED WHICH OPERATIONALIZE AND PERSONALIZE MOTIVATIONAL TEACHING. AUTHORITY MUST BE MAINTAINED AND STANDARDS UNCOMPROMISED. "RELEVANCE" IS NOT THE TEACHER'S RESPONSIBILITY; RATHER, IT "RELATES TO THE PRACTICAL ASSIGNMENTS WHICH AN INDIVIDUAL SPONSORS AND GIVES TO HIMSELF." EDUCATION IS A MATTER NOT OF GOALS BUT OF PRINCIPLES: (1) ONLY PRINCIPLES AVOID MEANS-END THINKING AS DANGEROUS TO EDUCATION AS TO SOCIETY; (2) PRINCIPLES NOURISH INTERPERSONAL RATHER THAN INSTITUTIONAL CHANGES; (3) THEY AID IN THE SEARCH FOR INTRINSIC AND ENDURING VALUES IN AN AGE OF UNCERTAINTY, AND THEY PROMOTE SOCIAL CONTINUITY; (4) PRINCIPLES HELP DESCRIBE WAYS OF STUDENT-TEACHER RELATING CONSTITUTIVE OF RESPECT FOR PERSONS; (5) LIKE GENERAL RULES, THEY FOSTER AN OPEN SOCIETY COMPATIBLE WITH THE UNFORESEEN CONTRIBUTIONS TO SOCIETY OF INDIVIDUAL-CENTERED LEARNING.

BLACK, VIRGINIA. THE EROSION OF LEGAL PRINCIPLES IN THE CREATION OF LEGAL POLICIES. ETHICS 84,93-115 JA 74.

THE INSTALLATION IN A SOCIETY OF AD HOC AND CONTRADICTORY LEGAL POLICIES OVER A FOUNDATION OF EQUAL LIBERTY AND JUSTICE UNDER THE RULE OF LAW RESULTS IN SOCIAL DISORDER. WHEN THESE POLICIES REFLECT ECONOMIC INTERESTS, A FEUDAL-LIKE FORM OF ECONOMIC DETERMINISM BEGINS TO CLOSE IN. THIS IN TURN BREEDS INEQUALITIES, FRUSTRATED EXPECTATIONS, POLITICAL FAVORITISM AND AUTHORITARIANISM. FURTHER, THE 'SUCCESS' OF SUCH POLICIES IN TERMS OF VISIBLE CHANGES IN THE SOCIAL ORDER CANNOT IN PRINCIPLE BE KNOWN. THE PAPER DEMONSTRATES THESE SOCIAL DISORDERS IN TERMS OF A CURRENT AMERICAN MANDATE CALLED 'REVERSE DISCRIMINATION' WHICH COERCES INDUSTRIES AND UNIVERSITIES TO FAVOR AND PROMOTE THE ECONOMIC AND EDUCATIONAL INTERESTS OF SOME PERSONS OVER OTHERS.

BLACKSTONE, WILLIAM T. THE CONCEPT OF POLITICAL FREEDOM. SOCIAL THEOR PRACT 2,421-438 FALL 73.

THE CONCEPT OF FREEDOM, EVEN WHEN RESTRICTED TO THE POLITICAL CONTEXT, HAS A NUMBER OF USES, INTERPRETATIONS OR MEANINGS, AND THE SOCIAL AND POLITICAL SYSTEMS DESIGNED TO IMPLEMENT POLITICAL FREEDOM VARY CONSIDERABLY. INVARIABLY POLITICAL FREEDOM INVOLVES A CERTAIN SOCIAL AND LEGAL STANDING WITHIN A SET OF RULES AND INSTITUTIONS. THAT LEGAL STANDING IS GENERALLY EXPlicated IN TERMS OF A SET OF RIGHTS, BUT DIFFERENT SOCIAL ORDERS RECOGNIZE DIFFERENT RIGHTS, AND THEY RESTRICT RIGHTS ON THE BASIS OF DIFFERENT CRITERIA. THERE IS DISAGREEMENT OVER WHAT THOSE RIGHTS SHOULD BE, THEREFORE, DISAGREEMENT OVER WHEN A PERSON'S POLITICAL FREEDOM HAS BEEN INFRINGED. THIS PAPER, EXPLORES THE CONCEPT OF POLITICAL FREEDOM, HOPEFULLY TO SHED SOME CONCEPTUAL LIGHT ON THIS COMPLEX VALUE. ALSO, ON A NORMATIVE LEVEL, IT ARGUES FOR AN EXTENSION OF THIS VALUE CONCEPT ('EXTENSION' HERE MEANING EITHER A BROADENING OR RESTRICTION OF CERTAIN RIGHTS).

BLACKWELL, RICHARD J. THE INDUCTIVIST MODEL OF SCIENCE: A STUDY IN NINETEENTH CENTURY PHILOSOPHY OF SCIENCE. MOD SCH 51,197-212 MR 74.

THE PURPOSE OF THIS STUDY IS TO ASSESS THE RISE AND FALL OF THE INDUCTIVIST CONCEPTION OF SCIENCE IN THE SECOND AND THIRD QUARTERS OF NINETEENTH CENTURY BRITISH PHILOSOPHY. WE CONCENTRATE ON THREE AUTHORS: JOHN HERSCHEL, FOR WHOM INDUCTION IS SO PRIMARY THAT DEDUCTION IS VIEWED AS INVERSE INDUCTION; JOHN STUART MILL, FOR WHOM ALL REASONING IS FROM PARTICULAR TO PARTICULAR, AND THUS INDUCTIVE; AND W STANLEY JEVONS, WHOSE ANTICIPATION OF HYPOTHETICAL-DEDUCTIVE MODELS OF SCIENCE IS INDICATED IN HIS VIEW OF INDUCTION AS INVERSE DEDUCTION. IT IS CONCLUDED THAT THESE INDUCTIVIST MODELS OF SCIENCE FAILED PRIMARILY BECAUSE THEY COULD NOT ACCOUNT FOR THE DISCONTINUITY OF LANGUAGE SYSTEMS BETWEEN EMPIRICAL LAWS AND EXPLANATORY THEORIES, A DISTINCTION RECOGNIZED BY ALL THESE AUTHORS.

BLACKWELL, RICHARD J. TOULMIN'S MODEL OF AN EVOLUTIONARY EPISTEMOLOGY. MOD SCH 51,62-68 N 73.

THIS PAPER IS A CRITIQUE OF STEPHEN TOULMIN'S "HUMAN UNDERSTANDING," VOLUME 1. AFTER LISTING SEVERAL LEVELS OF POSSIBLE CRITIQUE, WE CONCENTRATE ON THE EXPLANATORY CATEGORIES USED BY TOULMIN RATHER THAN THE SPECIFIC DETAILS OF HIS DARWINIAN MODEL OF KNOWLEDGE. WE CONCLUDE THAT THERE IS A FUNDAMENTAL AMBIGUITY, IF NOT ACTUAL INCONSISTENCY, IN HIS EXPLANATORY CATEGORIES OVER THE ISSUE OF WHETHER THEY ARE THEMSELVES INVARIANT. FINALLY WE SUGGEST THE USE OF PIAGET'S DISTINCTION OF STRUCTURAL VS. FUNCTIONAL INVARIANTS WITH EXPLANATORY CATEGORIES IN THE LATTER CLASSIFICATION AS A MEANS OF FORMULATING AN EVOLUTIONARY EPISTEMOLOGY NOT SUBJECT TO THE INTERNAL AMBIGUITY IN TOULMIN'S MODEL.

LAIR, R G. A NOTE ON EVA SCHAPER'S AND PATRICK A HEELAN'S PAPERS. J BRIT SOC PHEN 3,284-285 O 72.

THIS BRIEF ARTICLE CONTAINS CRITICISMS OF SCHAPER'S VIEWS ON THE SCOPE OF IMAGINATION AND HEELAN'S ACCOUNT OF SCIENTIFIC PROGRESS AS DIALECTICAL. THESE VIEWS WERE PRESENTED AT A CONFERENCE OF THE SOCIETY IN DUBLIN IN 1971.

LAKE, A G E AND MATCHETT, EDWARD. FROM FUNDAMENTAL DESIGN METHOD TO LOGOSYNTHESIS. SYSTEMATICS 11,83-95 S 73.

EXPLAINS HOW THAT STRUCTURING OF CONSCIOUSNESS AND WILL ADVOCATED IN LOGOSYNTHESIS IS MORE FUNDAMENTAL THAN THE FDM FORMULA: APPROPRIATE FORM EXISTS WHENEVER 'MEDIA' PLUS 'MATTER' BECOME MEANINGFUL. THREE DIMENSIONS OF CONSCIOUSNESS ARE DEFINED AND THE PRACTICE OF THEIR

EXTENSION EXPLAINED. THE 'WILL-TO-MEANING' IS SEEN AS THE PRIMARY ELEMENT IN ALL CREATIVITY THAT IS WORTH WHILE.

BLAKE, A G F AND MATCHETT, EDWARD. LOGOSYNTHESIS: A META-CONTROLLED DESIGN DISCIPLINE. SYSTEMATICS 11,97-121 S 73.

CONDITIONING AND OTHER BARRIERS TO MENTATION THAT HAS REAL RESULTS, RESEARCHED OVER MANY YEARS, ARE DESCRIBED. MODEL OF THE THREE DIMENSIONAL MAN PRESENTED AND RELATED TO THE 'WILL-TO-MEANING' OF VIKTOR FRANKL. THE ACTIVE PRESENT MOMENT IS GIVEN SUPREME IMPORTANCE AND EXPRESSED IN TERMS OF A THREE DIMENSIONAL CONSCIOUSNESS. THE CORRESPONDING THREE RULES OF LOGOSYNTHESIS AND THEIR DYNAMICS ARE EXPLAINED. BY MEANS OF A SPECIAL SYMBOL THE EASE AND NATURALNESS OF THE HUMAN CREATIVE PATH IS AFFIRMED.

BLANCHETTE, OLIVA. DIALECTIC: VIOLENCE OR DIALOGUE? STUD SOVIET THO 14,61-75 MR-JE 74.

THIS IS A DISCUSSION OF ARON'S BOOK ON SARTRE'S "CRITIQUE DE LA RAISON DIALECTIQUE" ENTITLED "HISTOIRE ET DIALECTIQUE DE LA VIOLENCE." IT SITUATES THE BOOK IN THE FRAMEWORK OF ARON'S PHILOSOPHY OF HISTORY AS A WHOLE, WHICH TURNS ON THE IDEA OF HISTORICAL CONSCIOUSNESS IN THOUGHT AND IN ACTION, AND FOLLOWS HIS DISCUSSION OF SARTRE STEP BY STEP. IT POINTS UP THE VALIDITY OF ARON'S CRITICISM OF SARTRE'S PHILOSOPHY, INCLUDING "L'ETRE ET LE NEANT," AS ONE ANCHORED IN AN EXISTENTIAL INDIVIDUALISM AND LEAVING US INEVITABLY IN A VICIOUS CIRCLE OF VIOLENCE, BUT IT ALSO RAISES THE QUESTION OF WHETHER ARON HIMSELF DEALS ADEQUATELY WITH THE SITUATION OF STRUGGLE IN HISTORY.

BLANCHETTE, OLIVA. LANGUAGE, THE PRIMORDIAL LABOR OF HISTORY: A CRITIQUE OF CRITICAL SOCIAL THEORY IN HABERMAS. CULT HERMEN 1,325-382 F 74.

MARXISM HAS ALWAYS INSISTED ON LABOR AS THE PRIMORDIAL FORCE OF HISTORY. IN ITS TURN TO THEORY OF KNOWLEDGE, CRITICAL SOCIAL THEORY, PRECISELY AS CRITICAL, HAS BROUGHT ABOUT A RENEWED INTEREST IN LANGUAGE AND INTERACTION WITHIN A MARXIST PERSPECTIVE. THIS TURN HAS ALSO LED TO A REINTERPRETATION OF HEGEL AND MARX BY A RETURN TO A SORT OF KANTIAN OR FICHTEAN PERSPECTIVE COMBINED WITH THE MARXIST VIEW OF LABOR AND CLASS STRUGGLE AS PRODUCTIVE OF HISTORY. THIS REINTERPRETATION, HOWEVER, DOES JUSTICE TO NEITHER HEGEL NOR MARX, AND FAILS TO OVERCOME ITS OWN CONTRADICTIONS BECAUSE IT FAILS TO SEE THE BOND BETWEEN LANGUAGE AND LABOR PROPERLY IN HISTORICAL ACTUALITY AND CONSEQUENTLY SURRENDERS THE PRIORITY OF DIALOGUE TO TECHNOLOGY.

BLANKENSHIP, JANE AND MURPHY, EDWARD AND ROSENWASSER, MARIE. PIVOTAL TERMS IN THE EARLY WORKS OF KENNETH BURKE. PHIL RHET 7,1-24 WINT 74.

AN EXAMINATION OF "COUNTER-STATEMENT", "PERMANENCE AND CHANGE", "ATTITUDES TOWARD HISTORY", AND "PHILOSOPHY OF LITERARY FORM" REVEALS THAT THE METHODOLOGY THAT INFORMS THEM IS "PERSPECTIVE BY INCONGRUITY." FURTHER, CERTAIN "ASSOCIATIONAL CLUSTERS" OF TERMS SEEM TO REVOLVE AROUND SEVERAL PIVOTAL TERMS: ORIENTATION, MOTIVE, SYMBOLIC ACTION, AND FORM. OTHER PIVOTAL TERMS INTRODUCED IN THESE EARLY WORKS ARE IDENTIFICATION AND TRANSCENDENCE. ALTHOUGH THESE LAST TWO TERMS ARE TREATED LESS EXHAUSTIVELY IN THE EARLY WORKS, THEY ARE PERVASIVE ENOUGH TO CALL FOR EXAMINATION. THE KEY TERMS GRAPPLIED WITH BY BURKE REMAIN ESSENTIAL TERMS IN ANY ATTEMPT AT FORMULATING A COMPREHENSIVE THEORY OF RHETORIC.

BLANSHARD, BRAND. A REPLY TO MY CRITICS. IDEAL STUD 4,107-130 MY 74.

BLANSHARD REPLIES IN SOME DETAIL IN THE MAY 1974 ISSUE OF "IDEALISTIC STUDIES" TO THE FOLLOWING CRITICS WHOSE ESSAYS WERE PUBLISHED IN THE PRECEDING ISSUE OF THIS JOURNAL: P CAWS: "COHERENCE, SYSTEM, AND STRUCTURE;" D W SHERBURNE: "REASON AND THE CLAIM OF ULYSSES;" R T DE GEORGE: "REASON, TRUTH, AND CONTEXT;" H M GARELICK: "BLANSHARD AND THE LAW OF CONTRADICTION;" M FISK: "NECESSITY AS A PRESUPPOSITION OF INDUCTIVE SUPPORT;" A R ANDERSON: "MEANING AND IMPLICATION;" C LANDESMAN: "SPECIFIC AND ABSTRACT UNIVERSALS."

BLANSHARD, BRAND. HUMANISTS REPLY. HUMANIST 34,9 JA-F 74.

IN REPLY TO DR DOUGHERTY, IT IS POINTED OUT (1) THAT MANY THEOLOGICAL STATEMENTS REGARDING, E.G., MIRACLES ARE STATEMENTS OF FACT AND THAT ONLY SCIENTIFIC INQUIRY IS CAPABLE OF APPRAISING THESE; (2) THAT NEITHER LOGICALLY NOR FACTUALLY IS THEOLOGICAL BELIEF A CONDITION OF THE GOOD LIFE.

BLANSHARD, BRAND. RATIONALISM AND HUMANISM. HUMANIST 34,24-26 N-D 74.

RATIONALISM IS OFTEN OPPOSED ON THE GROUND THAT WITH THE LOSS OF FAITH IN DOGMA, MORAL STANDARDS ALSO WILL GO, AND WITH THEM THE TRADITIONAL ATTITUDES OF REVERENCE AND HUMILITY. IT IS HERE ARGUED THAT, THOUGH FAITH WILL LOSE ITS FORMER PRIMACY, THESE OTHER PRIZED ATTITUDES MAY REMAIN IN ALL THEIR STRENGTH.

BLANSHARD, BRAND. SIDGWICK THE MAN. MONIST 58,349-370 JL 74.

SIDGWICK'S PHILOSOPHICAL WORKS ARE VERY IMPERSONAL, AND LITTLE IS TO BE LEARNED FROM THEM REGARDING THE MAN HIMSELF. HE WAS IN FACT A FASCINATING PERSONALITY, AND PERHAPS OF ALL THE PHILOSOPHERS OF HIS CENTURY THE MOST EXEMPLARY IN JUDICIAL FAIRNESS OF MIND. THE ARTICLE DRAWS ON MANY MEMORIES OF HIS FRIENDS AND PUPILS.

BLASCO, JOSE L. ALFRED JULIUS AYER: UNA SISTEMATIZACION DE LA FILOSOFIA. TEOREMA 4,107-116 1974.

BLASS, ANDREAS. ON CERTAIN TYPES AND MODELS FOR ARITHMETIC. J SYM LOG 39,151-162 MR 74.

THERE IS AN ANALOGY BETWEEN CONCEPTS SUCH AS END-EXTENSION TYPES AND MINIMAL TYPES IN THE MODEL THEORY OF PEANO ARITHMETIC AND CONCEPTS SUCH AS P-POINTS AND SELECTIVE ULTRAFILTERS IN THE THEORY OF ULTRAFILTERS ON  $\mathbb{N}$ . USING THE NOTION OF CONSERVATIVE EXTENSIONS OF MODELS, WE PROVE SOME THEOREMS CLARIFYING THE RELATION BETWEEN THESE PAIRS OF ANALOGOUS CONCEPTS. WE ALSO USE THE ANALOGY TO OBTAIN SOME MODEL-THEORETIC RESULTS WITH TECHNIQUES ORIGINALLY USED IN ULTRAFILTER THEORY. THESE RESULTS ASSERT THAT EVERY COUNTABLE NONSTANDARD MODEL OF ARITHMETIC HAS A BOUNDED MINIMAL EXTENSION AND THAT SOME TYPES IN ARITHMETIC ARE NOT 2-ISOLATED.

BLATNY, M. ON SOME ISSUES CONNECTED WITH THE REALIZATION OF RESEARCH AND DEVELOPMENT (IN CZECH). TEOR METOD 6,45-56 1974.

BLAUFUSS, DIETRICH. KORRESPONDENTEN VON G W LEIBNIZ: GOTTLIEB SPIZEL AUS AUGSBURG, 1639-1691. STUD LEIBNIZ 5,116-144 1973.

BLEDSOE, JAMES P. AQUINAS ON THE SOUL. LAVAL THEOL PHIL 29,273-289 O 73.



BLIN, JEAN-MARIA. PREFERENCE AGGREGATION AND STATISTICAL ESTIMATION. THEOR DECIS 4,65-83 S 73.

THIS PAPER DEALS WITH VARIOUS CONNECTIONS THAT ARE FOUND TO EXIST BETWEEN STATISTICAL ESTIMATION METHODS FOR DECISION-MAKING AND RULES OF GROUP CHOICE IN THE SOCIAL CHOICE AREA. INITIALLY THE AGGREGATION OF INDIVIDUAL OPINIONS IS FORMULATED AS A PATTERN RECOGNITION PROBLEM; FIRSTLY IT IS SHOWN THAT INDIVIDUAL PREFERENCES LEAD TO A NATURAL REPRESENTATION IN TERMS OF BINARY PATTERNS. THEN WE PROCEED TO SHOW HOW THE SEARCH FOR A GROUP PREFERENCE PATTERN CAN BE CONDUCTED BY CLASSIFYING THE INPUT PREFERENCE PATTERNS INTO VARIOUS 'PATTERN CLASSES' AND USING THE RESULTING CLASSIFICATION BOUNDARIES TO DEFINE THE AREA OF MUTUAL AGREEMENT OVER SOME OF THE AVAILABLE ALTERNATIVES. THIS LEADS TO A DECISION-THEORETIC PROBLEM WHICH CONSISTS IN DEFINING A DECISION RULE THAT IS LEAST LIKELY TO LEAD TO MISRECOGNITION OF ARBITRARY PREFERENCE PATTERNS. A MAXIMUM LIKELIHOOD SOLUTION IS OBTAINED AND COMPARED WITH SOME WELL-KNOWN RULES OF GROUP DECISION-MAKING. OTHER SOLUTIONS ARE ALSO POSSIBLE, ON THE BASIS OF DIFFERENT OPTIMALITY CRITERIA, AND THEIR SOCIAL CHOICE INTERPRETATION IS SUGGESTED. FINALLY, A METHOD USING COLEMAN'S LINEAR MODEL FOR ATTRIBUTES IS APPLIED TO YIELD GROUP DECISION RULES BY FEATURE WEIGHTING OF ELECTION ISSUES.

BLOCH, ERNST. GESCHICHTLICHE VERMITTLUNG UND DAS NOVUM BEI HEGEL. PRAXIS 13-25 1971.

BLOCHINA, G N AND KUDRJAVCEV, W B AND BURSCH, G. DAS PROBLEM DER VOLLSTÄNDIGKEIT FUER BOULESCHE FUNKTIONEN UEBER ZWEI DUALMENGEN MIT NICHTLEEREM DURCHSCHNITT I. Z MATH LOG 19,163-180 1973.

BLOCK, N J. IQ: HERITABILITY AND INEQUALITY, PART I. PHIL PUB AFFAIRS 3,331-409 SLM 74.

PART I IS ORGANIZED AROUND THREE QUESTIONS: (1) CAN WE REASONABLY ASK WHETHER IQ TESTS MEASURE INTELLIGENCE? (2) ASSUMING WE CAN, HOW GOOD ARE THE ARGUMENTS THAT IQ TESTS DO MEASURE INTELLIGENCE? (3) IF IQ TESTS DO NOT MEASURE INTELLIGENCE, WHAT DO THEY MEASURE? THE CONCLUSION IS THAT IQ TESTS PROBABLY DO NOT MEASURE MAINLY INTELLIGENCE, AND THAT FALSE PHILOSOPHICAL CLAIMS HAVE BEEN INSTRUMENTAL IN MAINTAINING THE BELIEF THAT IQ TESTS DO MEASURE INTELLIGENCE.

BLOCK, N J. WHY DO MIRRORS REVERSE RIGHT/LEFT BUT NOT UP/DOWN? J PHIL 71,259-277 16 MY 74.

THE AUTHOR CONTENDS THAT PEOPLE WHO ASK WHY MIRRORS REVERSE RIGHT/LEFT BUT NOT UP/DOWN RARELY KNOW JUST WHAT QUESTION IT IS THEY ARE ASKING. HE ARGUES THERE ARE A NUMBER OF DIFFERENT INTERPRETATIONS WHICH FALL INTO TWO GENERAL CATEGORIES. A. INTERPRETATIONS ON WHICH THE CORRECT RESPONSE TO "WHY DO MIRRORS...?" IS: THEY DON'T. B. INTERPRETATIONS ON WHICH MIRRORS DO REVERSE RIGHT/LEFT AND NOT UP/DOWN, BUT WHERE ONE CAN EXPLAIN WHY THEY DO THROUGH AN EXAMINATION OF THE CONCEPTS 'RIGHT', 'LEFT', 'UP' AND 'DOWN'.

BLOCKER, H GENE. THE TRUTH ABOUT FICTIONAL ENTITIES. PHIL QUART 24,27-36 JA 74.

THE USUAL STRAWSONIAN ACCOUNT OF REFERRING WON'T DO FOR FICTIONAL ENTITIES. THE PROBLEM IS THAT WE STILL DON'T HAVE A SUFFICIENTLY CLEAR NOTION OF ORDINARY REFERRING, AND THE ROOT OF THIS PROBLEM IS THAT REFERRING IS STILL PERCEIVED IN TERMS OF A PARADIGM RELATION OF A DESCRIPTION TO AN EXISTING THING. BUT THAT RELATION IS PRECEDED BY THE MORE FUNDAMENTAL RELATION OF THOUGHT TO AN OBJECT OF THOUGHT, WHETHER REAL OR IMAGINARY. THE CONCLUSION REACHED IS THAT FICTIONAL REFERENCE IS AN INSTITUTIONALIZED PARTIAL USE OF ORDINARY REFERRING,



- PARASITIC ON IT THOUGH LEADING A LEGITIMATE LIFE OF ITS OWN.
- BLOOM, STEPHEN L. ON "GENERALIZED LOGICS". *STUD LOG* 33,65-68 1974.
- BLUEHDORN, JUERGEN. "KANTIANER" UND KANT: DIE WENDE VON DER RECHTSMETAPHYSIK ZUR "WISSENSCHAFT" VOM POSITIVEN RECHT. *KANTSTUDIEN* 64,363-394 1973.
- BLOOM, ALEX. A NOTE ON NATURAL DEDUCTION. *NOTRE DAME J FORM LOG* 15,349-350 AP 74.
- WE PRESENT A TRANSPARENTLY EFFECTIVE PROOF PROCEDURE FOR VALIDITY IN A PROPOSITIONAL LOGIC.
- BLOOM, ALEX. ON EPISTEMIC OPACITY. *LOG ANAL* 16,379-380 S-D 73.
- IN A RECENT ARTICLE EDDY ZEMACH TAKES UP QUINE'S WELL KNOWN ARGUMENT FOR EPISTEMIC OPACITY AND CLAIMS THAT IT RESTS ON A MISTAKE.
- BLOOM, S J. DOING BATTLE WITH GRIEF: SENECA, DIALOGUE 6. *HERMATHENA* 16,44-51 WINT 73.
- SENECA'S DIALOGUE 6 IS ADDRESSED TO MARCIA, WHO HAS NOT CEASED MOURNING FOR HER SON, METILIUS, EVEN THREE YEARS AFTER HIS DEATH. WHILE SENECA'S APPROACH TO THE PROBLEM OF MARCIA'S GRIEF IS FAR FROM GENTLE, IT IS NEVERTHELESS CONSISTENT WITH THIS ATTITUDE TO IMMODERATE GRIEF IN HIS LETTERS. HOWEVER, THE WISDOM OF HIS APPROACH IN THIS CASE IS OPEN TO QUESTION.
- BLOOM, NORBERTO. HANS Kelsen. *RIV INT FILOSOF DIRITTO* 50,425-449 JL-D 73.
- NELLA STORIA DELLA TEORIA DEL DIRITTO L'OPERA DI Kelsen COSTITUISCE UNA TAPPA FONDAMENTALE, COME HANNO RICONOSCIUTO I SUOI STESSI AVVERSARI (I FAUTORI DEL DIRITTO NATURALE, I REALISTI, E I GIURISTI SOVIETICI) CHE PER DECENNI NE HANNO FATTO IL LORO BERSAGLIO PRINCIPALE. I DUE TRATTI PIU' SIGNIFICATIVI DELLA TEORIA KelsenIANA SONO: A) LA NETTA SEPARAZIONE FRA SCIENZA E IDEOLOGIA; B) LA COSTITUZIONE DI UNA TEORIA DEL DIRITTO COME TEORIA DELL'ORDINAMENTO GIURIDICO, CIOE' COME INSIEME DI NORME CARATTERIZZATO DA UNA DETERMINATA STRUTTURA. LA TEORIA DEL DIRITTO KelsenIANA E UNA TEORIA STRUTTURALE E NON FUNZIONALE DEL DIRITTO: E FORSE IN CIO STA IL SUO LIMITE.\*
- BLOOM, NORBERTO. IL MODELLO GIUSNATURALISTICO. *RIV INT FILOSOF DIRITTO* 50,603-622 O-D 73.
- DALLO STUDIO DELLE TEORIE POLITICHE DELLA SCUOLA DEL DIRITTO NATURALE L'AUTORE HA ESTRATTO ALCUNI ELEMENTI CARATTERISTICI E FONDAMENTALI CHE HA CHIAMATO 'MODELLO GIUSNATURALISTICO' E CHE METTE A CONFRONTO CON LA TEORIA POLITICA CLASSICA, CUI DA IL NOME DI 'MODELLO ARISTOTELICO', PER DIMOSTRARNE LE DIFFERENZE ESSENZIALI. INFINE LA TEORIA POLITICA DI HEGEL RAPPRESENTA UNA SINTESI DEI DUE MODELLI.
- BLOOM, JOSEPH. THE SIXTH WAY. *MCD SCH* 51,91-116 JA 74.
- THE PURPOSE OF THIS ARTICLE IS TO PRESENT AND TO COMMENT ON "THE SIXTH WAY" OF JACQUES MARITAIN, BY TAKING INTO ACCOUNT ALL THE KNOWN LITERATURE RELATING TO IT, IN ORDER TO EVALUATE HIS CLAIM THAT IT CONSTITUTES "A GENUINE PROOF (OF THE EXISTENCE OF GOD), A RATIONALLY VALID WAY LEADING TO A FIRMLY ESTABLISHED CERTITUDE." THE ARTICLE CONCLUDES, FOR A NUMBER OF REASONS WHICH ARE GIVEN IN PART II, THAT "THE SIXTH WAY" IS NOT A SUCCESSFUL ARGUMENT, BUT THAT IT DOES SHOW WHAT THE EPISTEMOLOGICAL STRUCTURE OF A SUCCESSFUL ARGUMENT WOULD HAVE TO BE, NAMELY A POSTERIORI, WITH ITS SYNTHETIC PREMISE BASED ON

## INTROSPECTION.

BOCHENSKI, J. M. LOGIC AND ONTOLOGY. PHIL EAST WEST 24,275-292 JL 74.

BOCK, IRMGARD. MENSCHLICHE EXISTENZ UND MODERNE WELT: EIN INTERNATIONALES SYMPOSIUM ZUM SELBSTVERSTÄNDNIS DES HEUTIGEN MENSCHEN. Z PHIL FORSCH 25,441-447 1971.

BODMER, SYLVIA. HARMONICS IN SPACE. MAIN CURRENTS 31,27-31 S-D 74.

A PERSONAL APPROACH TO RUDELPH LABAN'S CONCEPT OF 'HARMONICS IN SPACE' ENVISAGES DIFFERENT MODES OF HUMAN MOVEMENT RELATED TO CRYSTALLINE STRUCTURE, WHICH IS THE BASIS OF ALL GROWTH IN NATURE. THE BODY IS TUNED IN TO THE WHOLE SYSTEM, THE FIVE CRYSTALS, TETRAHEDRON, CUBE, ICOSAEDRON, DODECAHEDRON, ARE ENCASED IN EACH OTHER IN A GROWING ORDER, FROM VERY SMALL TO VERY LARGE. EACH CRYSTAL HAS ITS PARTICULAR QUALITIES, STRESSING CORNERS, EDGES, SURFACES, DIMENSIONALS, DIAGONALS, TRANSVERSALS. THE WHOLE CONFIGURATION HAS A CENTRAL AND A PERIPHERAL STRUCTURE. FROM THE SMALLEST VIBRATIONS TO OUTREACHING MOVEMENTS A HARMONIOUS PROGRESSION IS BASED ON DYNAMIC GROWTH.

BOEDER, HERIBERT. WESHALB "SEIN DES SEIENDEN"? PHIL JAHR 78,111-133 1971.

BOEER, STEVEN E. CLUSTER-CONCEPTS AND SUFFICIENCY DEFINITIONS. PHIL STUD 26,119-125 D 74.

BOELEN, BERNARD J. DEVELOPMENTAL ASPECTS OF THE TEACHING OF PHILOSOPHY. PROC CATH PHIL ASS 47,57-68 1973.

THE PURPOSE OF THE ARTICLE IS TO SHOW THAT IMPARTING PHILOSOPHICAL KNOWLEDGE AND IMPROVING THE STUDENT'S COGNITIVE SKILLS ARE ONLY SECONDARY GAINS OF THE TEACHING OF PHILOSOPHY. SINCE GENUINE PHILOSOPHY IS 'THINKING THOUGHT' RATHER THAN 'FINISHED THOUGHT' IT CAN BE COMMUNICATED TO THE STUDENT ONLY WHEN IT EMANATES FROM THE VERY BEING OF THE PHILOSOPHER. THE BEING OF THE PHILOSOPHER IS THE KEY FACTOR IN HIS TEACHING, AND AN INTEGRAL CONSTITUENT OF HIS SUBJECT MATTER. THE PRIMARY GAIN OF THE TEACHING OF PHILOSOPHY IS TO EVOKE THE STUDENT'S PROGRESSIVE SELF-ILLUMINATION AND SELF-ACTUALIZATION THROUGH THE AUTHENTIC THINKING OF THE PROFESSOR AS CO-BEING WITH HIS STUDENT.

BOER, STEVEN E. LANDESMAN CN CONVENTIONS. AUSTL J PHIL 52,63-67 MY 74.

BOER, STEVEN E. MEANING AND ILLOCUTIONARY ACT-POTENTIAL. PERSONALIST 55,344-353 AUTUMN 74.

BOER, STEVEN E. SPEECH ACTS AND CONSTITUTIVE RULES. J PHIL 71,169-174 28 MR 74.

BOERGER, EGON. EINE ENTSCHEIDBARE KLASSE VON KROMFORMELN. Z MATH LCG 19,117-120 1973.

BOEYINK, DAVID. PAIN AND SUFFERING. J RELIG ETHICS 2,85-98 SPR 74.

THOUGH RELATED, PAIN AND SUFFERING ARE TWO DISTINCT ENTITIES AND ARE DEFINED ACCORDINGLY. AN EXAMINATION OF THEIR NATURES SUGGESTS ALTERATIONS IN PERSONAL ATTITUDES, PARTICULARLY IN A MORE POSITIVE EVALUATION OF THE FUNCTIONS OF PAIN. THE EVIDENCE PROVIDES PARTIAL CLARIFICATION OF DEBATES WITHIN MEDICAL ETHICS WHICH DISCUSS PAIN AND SUFFERING. CERTAIN CONCRETE CHANGES IN THE PRACTICE OF MEDICINE ARE PROPOSED, ESPECIALLY IN THE THERAPEUTIC TREATMENT OF SUFFERING.

GEN, JAMES. MORAVCSIK ON EXPLANATION. SYNTHESIS 28,20-25 S 74.

THIS PAPER CRITICIZES CLAIMS MADE BY MORAVCSIK IN "ARISTOTLE ON ADEQUATE EXPLANATIONS" (SYNTHESIS, VOLUME 28, NUMBER ONE, SEPTEMBER 1974) AND ATTEMPTS TO EXPLAIN THE DIFFERENCE BETWEEN EXPLANATIONS AND DESCRIPTIONS OF CHANGE WHICH ARE TRUE 'KATH HAUTO', AND THOSE WHICH ARE TRUE 'KATA SYMBEBEKOS'. I CLAIM THAT IN CONNECTION WITH EXPLANATIONS AND DESCRIPTIONS OF CHANGE, 'KATH HAUTO' MEANS NEITHER 'ESSENTIAL' NOR 'NECESSARY', AND 'KATA SYMBEBEKOS' MEANS NEITHER 'ACCIDENTAL' NOR 'CONTINGENT'.

GEN, JAMES. WITTGENSTEIN AND SKEPTICISM. PHIL REV 83,364-373 JL 74.

DISCUSSES THE APPLICATION OF SOME REMARKS IN "ON CERTAINTY" TO SOME TRADITIONAL SKEPTICAL ARGUMENTS. IF THEY ARE CORRECT, WITTGENSTEIN'S VIEWS INVALIDATE ATTEMPTS TO DRAW SKEPTICAL CONCLUSIONS FROM THE CLAIM THAT NO MATTER WHAT EVIDENCE NOW SUPPORTS AN EMPIRICAL PROPOSITION, FUTURE EVENTS MAY FALSIFY IT. SUCH SKEPTICAL ARGUMENTS ARE DISTINGUISHED FROM CARTESIAN ARGUMENTS (LIKE THE DREAM ARGUMENT) WHICH CANNOT BE REFUTED IN THE SAME WAY. AN IMPORTANT RESULT OF WITTGENSTEIN'S REMARKS IS THAT CARTESIAN ARGUMENTS CANNOT BE REJECTED BY APPEALS TO 'CRITERIA' OR 'LINGUISTIC RULES'. THE ARTICLE CONCLUDES WITH AN ATTEMPT TO ARTICULATE A MAIN POINT OF CONFLICT BETWEEN VIEWS IN "ON CERTAINTY" AND CARTESIAN SKEPTICISM.

GLIOLO, L. REALISMO UMANO E CRISTIANO DI ALESSANDRO MANZONI. AQUINAS 16,388-405 1973.

THE ARTICLE WRITTEN ON THE OCCASION OF THE FIRST CENTENARY OF THE DEATH OF A MANZONI, MEANS TO CHARACTERIZE HIS PHILOSOPHY AS A REALISM IN A METHODOLOGICAL, MORAL, HISTORICAL AND SOCIAL SENSE UNDER TWOFOLD ASPECTS: HUMAN AND CHRISTIAN, ACCORDING TO HIS LITERARY WORKS; WHERE IT IS POSSIBLE TO SEE AN IMPLICIT PHILOSOPHY AND EXPLICIT IN SOME LITTLE WORKS OF AESTHETICS AND ESPECIALLY IN THE WORK: "OSSERVAZIONI SULLA MORALE CATTOLICA." DURING HIS LIFE HE WAS ALSO BOUND WITH A DEEP FRIENDSHIP WITH THE GREAT PHILOSOPHER ANTONIO ROSMINI.

HL JR, F ROBERT. ON SENTENCES REFERRING. LOG ANAL 16,345-357 S-D 73.

KIM, IN DEFENSE OF HIS VIEW THAT SENTENCES DESCRIBE, PICK OUT OR REFLECT EVENTS, HAS ATTACHED THE ASSUMPTIONS OF AN ARGUMENT USED BY DAVIDSON AND WALLACE TO SHOW THAT A VIEW LIKE KIM'S LEADS TO THE CONCLUSION THAT ALL TRUE SENTENCES PICK OUT THE SAME EVENT. I ARGUE THAT KIM'S ATTACK IS ILL-FOUNDED, BASED UPON INTUITIONS OR THE THEORY HE IS TRYING TO DEFEND, AND THAT THE ASSUMPTIONS ARE WELL-FOUNDED, IF WE TAKE SERIOUSLY ENGLISH SENTENCES AS REFERRING EXPRESSIONS. FURTHER, I ARGUE THAT THE DAVIDSON-WALLACE ARGUMENT CANNOT BE TURNED AGAINST DAVIDSON'S THEORY OF EVENTS. FINALLY, I BRIEFLY SUGGEST A WAY KIM MIGHT AVOID THE DAVIDSON-WALLACE ARGUMENT AND RETAIN MOST OF HIS THEORY OF EVENTS.

, SISSELA. ETHICAL PROBLEMS OF ABORTION. HASTINGS CENTER STUD 2,33-52 JA 74.

THIS ARTICLE CONSIDERS THE ETHICAL ASPECTS OF CHOICES HAVING TO DO WITH ABORTION, ON THE PART OF WOMEN BEFORE AND DURING PREGNANCY, FATHERS, PHYSICIANS AND HEALTH PERSONNEL, AND SOCIETY. THE QUESTION OF THE HUMANITY OF THE FETUS IS SHOWN TO BE UNANSWERABLE AND INAPPLICABLE TO LINE-DRAWING WITH RESPECT TO ABORTION. NEUTRAL PRINCIPLES GOVERNING THE PROTECTION OF LIFE ARE EXAMINED INSTEAD, AND ARE FOUND NOT TO RULE OUT EARLY ABORTIONS. BUT MOTHERS SHOULD STILL, EVEN WHERE ABORTION IS SEEN AS LAWFUL, CONSIDER THE FOLLOWING FACTORS IN THEIR DECISIONS: 1. WAS THE PREGNANCY VOLUNTARILY UNDERTAKEN? 2. HOW VALID AND IMPORTANT ARE THE 'REASONS' FOR

WANTING THE ABORTION? 3. WHAT TECHNIQUE WILL BE USED IN THE ABORTION? HOW EARLY IN PREGNANCY CAN THE ABORTION BE UNDERTAKEN? 3. WHAT ARE THE FATHER'S VIEWS? HAVE ALL OTHER ALTERNATIVES, SUCH AS ADOPTION, BEEN CONSIDERED? 4. WHAT RELIGIOUS VIEWS ARE IMPORTANT TO THE MOTHERS PERSONALLY?\*

ROLD, DAVID. COMMENTS ON MAVRODES' "PROPERTY". PERSONALIST 55,189-191 SPR 74.

BOLIEK, DR LYNN. THE INTEGRITY OF FAITH. PHIL REFORM 39,41-68 1974.

THE EFFECT OF THE CRITIQUE OF THEORETICAL THOUGHT OF THE DUTCH PHILOSOPHER, HERMAN DOOYEWEERD, UPON THE THEOLOGICAL METHOD OF RUDOLF BULTMAN IS PLACED WITHIN THE MAIN STREAM OF SCHOLASTIC METHOD. THIS IS DUE TO HIS ASSUMPTION, ALONG WITH THOMAS ACQUINAS, OF A RELIGIOUSLY NEUTRAL CONCEPTUALITY (SUPPLIED BY MARTIN HEIDEGGER INSTEAD OF ARISTOTLE), THE REALM OF NATURAL REASON TO WHICH THE TRUTHS OF REVELATION MUST BE SYNTHESIZED. THE GOAL OF INTEGRITY OF FAITH, I.E., SHOWING ITS RELATION TO OTHER KNOWLEDGE IS INEVITABLE. HOWEVER, THE ASSUMPTION OF RELIGIOUS NEUTRALITY IN THEORETICAL THOUGHT IS BROUGHT INTO QUESTION BY HEIDEGGER AUTHORITIES. THESE INSIGHTS ARE DEEPEENED IN DOOYEWEERD'S THOUGHT. BY DROPPING THE NEUTRALITY POSTULATE, AND THEREBY THE SCHOLASTIC METHOD, THE SCIENCES INCLUDING THEOLOGY ARE DEVELOPED MORE CLOSELY TO THEIR ACTUAL FOUNDATIONS AND INTERRELATIONSHIPS.

BOLLNOW, OTTO FRIEDRICH. THE OBJECTIVITY OF THE HUMANITIES AND THE ESSENCE OF TRUTH. PHIL TODAY 18,3-18 SPR 74.

BOLZAN, J E. COPERNICO, ENTRE TRADICION Y REVOLUCION. DIALOGOS 9,133-145 N 73.

COPERNICO NO FUE REVOLUCIONARIO NI DE HECHO NI DE INTENCION PUES NI SU TEORIA LE ES TOTALMENTE ORIGINAL NI PRETENDIO MAS QUE FIJAR UNA IMAGEN GEOMETRICA SIMPLIFICADA DEL UNIVERSO. EN EL ARTICULO SE MUESTRA LA OBRA DE LOS PRECURSORES DE COPERNICO; SE HACE NOTAR QUE SU SISTEMA ES SOLO PRETENDIDAMENTE HELIOCENTRICO Y NO MAS SIMPLE QUE EL DE PTOLOMEO; FINALMENTE, SE INSISTE EN EL ARISTOTELISMO DE COPERNICO.

BONA, E AND FARKAS, J. BERICHT: DIE LAGE DER WISSENSCHAFTSTHEORIE IN UNGARN. Z ALLG WISS 4,133-146 1973.

BONA, E AND FARKAS, J. BIBLIOGRAPHIE: VEROEFFENTLICHUNGEN UNGARISCHER WISSENSCHAFTSTHEORETIKER. Z ALLG WISS 4,188-193 1973.

BOND, E J. REASONS, WANTS AND VALUES. CAN J PHIL 3,333-347 MR 74.

MY AIM IS TO SHOW HOW CONFUSION AND UNCLARITY ABOUT REASONS FOR ACTION HAS LED TO SERIOUS ERROR IN ETHICS AND THE PHILOSOPHY OF ACTION AND TO TRY AND SET THINGS RIGHT. EVEN IN THE IDEAL SITUATION OF SUCCESSFUL AND CORRECT DELIBERATION A JUSTIFYING REASON IS NEVER IDENTICAL WITH A MOTIVATING ONE. HOWEVER, A MOTIVATING REASON AND WHAT ONE TAKES TO BE A JUSTIFYING REASON MAY BE THE SAME. TO THE THREEFOLD DISTINCTION BETWEEN MOTIVATING REASON, WHAT IS SEEN AS A JUSTIFYING REASON, AND A JUSTIFYING REASON PROPERLY SPEAKING, THERE CORRESPONDS A DISTINCTION BETWEEN WANTING, VALUING, AND BEING VALUABLE. THE VIEW THAT WANTS PROVIDE REASONS FOR ACTION DEPENDS PRECISELY UPON FAILING TO MAKE BOTH SETS OF DISTINCTIONS. VALUE IS AT TWO REMOVES FROM WANTING.



ANDERSON, WILLIAM. ARISTOTLE ON RESPONSIBILITY FOR ONE'S CHARACTER AND THE POSSIBILITY OF CHARACTER CHANGE. *PHRONESIS* 19,59-65 1974.

THE PURPOSE OF THIS PAPER IS TO ANALYZE ARISTOTLE'S CLAIM THAT "NOT TO KNOW THAT IT IS FROM THE EXERCISE OF ACTIVITIES ON PARTICULAR OBJECTS THAT STATES OF CHARACTER ARE PRODUCED IS THE MARK OF A THOROUGHLY SENSELESS PERSON" (NICOMACHEAN ETHICS, 1114A 9-11). THIS ANALYSIS ATTEMPTS TO SHOW THE ROLE OF THIS CLAIM IN DETERMINING RESPONSIBILITY, IN THE POSSIBILITY OF CHARACTER CHANGE, AND AS AN ITEM OF KNOWLEDGE IN ARISTOTLE'S MORAL PSYCHOLOGY.

ANDERSON, WILLIAM. NON-BEING AND THE ONE: SOME CONNECTIONS BETWEEN PLATO'S "SOPHIST" AND "PARMENIDES". *APEIRON* 7,13-21 N 73.

THE PURPOSE OF THE PAPER IS TO ANALYZE PLATO'S ARGUMENTS IN THE "SOPHIST" CONCERNING 'ABSOLUTE' NON-BEING AND TO SHOW THAT THESE ARGUMENTS, ONCE THE NOTION OF 'ABSOLUTE' NON-BEING IS INTERPRETED, HAVE IMPLICATIONS FOR (A) PLATO'S NOTION OF BEING, (B) HIS VIEWS ABOUT THE CONDITIONS FOR SOMETHING TO BE A SUBJECT OF DISCOURSE, AND (C) THE FIRST AND SIXTH HYPOTHESIS OF THE "PARMENIDES."

ANDY, A SALAZAR. FILOSOFIA DE LA DOMINACION Y FILOSOFIA DE LA LIBERACION. *STOMATA* 29,393-397 O-D 73.

ANDY, OTTO. DIE BEDEUTUNG DES PRAEZEDENZFALLES FUER DIE JURISTISCHE BEWEISFUEHRUNG UND DIE THEORIE DES RECHTSSTAATES. *AN CATED SUAREZ* 11,117-134 1971.

JULIUS STONE UND ILMAR TAMMELD HABEN SICH MIT DEM PROBLEM DER BINDUNG VON HOECHSTGERICHTEN AN SEINE EIGENEN VORENTSCHEIDUNGEN BEFASST. DER ARTIKEL KOMMT ZU DEM ERGEBNIS, DASS ES SICH HIER NUR UM BINDUNG AN DAS GELTENDE RECHT HANDELT. DIE SITUATION NACH ENGLISCHEM RECHT WIRD DIE DES OESTERREICHISCHEN RECHTS GEGENUEBERGESTELLT, DAS TROTZ ENTGEGENGESTZTER VORAUSSETZUNGEN ZUN SELBEN RESULTAT KOMMT. DIE FRAGE IST EIN TEILPROBLEM DES PROBLEMES DER INTERPRETATION.\*

ONELLI, GUIDO. IL CONCETTO DI SIMBOLISMO E LA NATURA DEL RAPPORTO FRA POESIA E SCUOLA POETICA. *RIV STUD CROCE* 11,202-205 AP-JE 74.

SYMBOLISM, AS POETICS, IS ONE OF THE FORMS OF POETRY, IT IS NOT POETRY ITSELF. YET IT IS DIFFICULT NOT TO FEEL THAT CERTAIN PECULIARITIES OF THE SYMBOLISTS' LANGUAGE ARE MORE POETICAL THAN THE ONES OF THE LANGUAGE OF TRADITIONAL POETRY. DOES THAT DEPEND ON OUR POETICAL SENSITIVITY BEING MORE RECEPTIVE TO TODAY'S POETICAL LANGUAGE? OR SHALL WE HOLD THAT SYMBOLISM HAS GIVEN UTTERANCE TO A LYRICAL HANDLING OF THE WORD WHICH REPRESENTS A PECULIARITY OF POETRY ITSELF?

ONELLI, GUIDO. SCUOLA E DEMOCRAZIA MODERNA. *RIV STUD CROCE* 10,326-330 S 73.

IN POLEMICA CON UN ALTRO COLLABORATORE DELLA RIVISTA DI STUDI CROCIANI, SI SOSTIENE LA NECESSITA CHE LA SCUOLA SECONDARIA INFERIORE\* SI COMMITTA AI BISOGNI DEL POPOLO ED ABBAIA CARATTERE DEMOCRATICO, PROGRESSISTA, LIBERALE. \*I HAVE WRITTEN: INFERIORE.

ONADINI, GUSTAVO. EPISODI DELLA DEELLENIZZAZIONE: G VATTIMO. *RIV FILOSOF NEO-SCOLAS* 65,582-591 JL-S 73.

ONADINI, GUSTAVO. FUOCHI INCROCIATI SOPRA LA CHIESA. *G CRIT FILOSOF ITAL* 52,114-130 JA-MR 73.



BOONS, JEAN-PAUL. ACCEPTABILITY, INTERPRETATION AND KNOWLEDGE OF THE WORLD: REMARKS ON THE VERB 'PLANTER' (TO PLANT). COGNITION 2,183-211 1973.

TRANSFORMATIONAL METHODS HAVE MADE OF THE ACCEPTABILITY TEST THE INSTRUMENT OF MEASURE AND CLASSIFICATION PAR EXCELLENCE IN LINGUISTICS. OF THE VARIOUS A PRIORI POSSIBLE PARAMETERS WHICH CAN INFLUENCE THE RESULT OF THIS TEST, IT IS ESPECIALLY THE FACTOR OF SEMANTIC INTERPRETATION WHICH IS CONSIDERED HERE. WE WOULD LIKE TO SHOW THE NECESSITY OF DISSOCIATING AN EXTRALINGUISTIC PART OF THIS INTERPRETATION FROM A LINGUISTICALLY PERTINENT HYPOTHETICAL INTERPRETATION WHICH CORRELATES VERY CLOSELY WITH QUESTIONS OF SYNTAX OR MORPHOLOGY. THIS IS A BOUNDARY WHICH IT IS NECESSARY TO DRAW IN SEMANTICS BETWEEN WHAT IS LINGUISTIC AND WHAT IS NOT, I.E., BETWEEN WHAT MUST AND WHAT CANNOT APPEAR IN A GENERATIVE GRAMMAR. WE INSIST HERE ON THE NECESSITY IN LINGUISTICS OF CONTROLLING, AND THUS OF VARYING, THE UNIVERSES OF DISCOURSE WHICH CAN MODIFY THE ACCEPTABILITY OF A GIVEN SENTENCE. THE ARGUMENT CENTRES AROUND SEVERAL USES OF THE VERB 'PLANTER' ('TO PLANT'). (EDITED).

BOOS, WILLIAM. BOOLEAN EXTENSIONS WHICH EFFACE THE MAHLO PROPERTY. J SYM LOG 39,254-268 JE 74.

BORCHERT, DONALD M. THE INFLUENCE OF HEGEL IN CONTEMPORARY GOD-IS-DEAD THEOLOGY. PRAXIS 203-214 1971.

BORGOSZ, JOZEF. HERBERT MARCUSE'S 'HOMO NOVUS' AS AN EXPRESSION OF THE CRISIS OF THE CONSUMPTION-ORIENTED PERSONALITY MODEL. DIALEC HUM 1,163-171 WINT 74.

BOSCH, J. THE EXAMINATION PARADOX AND FORMAL PREDICTION. LOG ANAL 15,505-525 S-D 72.

THE EXAMINATION PARADOX IS ANALYSED AS STATED BY JONATHAN BENETT IN HIS REVIEW OF SEVERAL PAPERS IN "THE JOURNAL OF SYMBOLIC LOGIC" (VOLUME 30, 1, MARCH 1965: 101-102). THE AUTHOR GIVES HIS OPINION ABOUT THE MEANING OF 'TO EXPLAIN OR TO SOLVE THE PARADOX', AND WITHIN THIS FRAMEWORK HE ANALYSES THE SOLUTIONS GIVEN BY QUINE AND BINKLEY. THE CONCLUSION IS: THE ANNOUNCEMENT SEEMS AT FIRST SIGHT TO HAVE THE MEANING OF A.A2 (CF. J BENETT, OP. CIT.), WHILE THE 'PROOF' INTERPRETS IT AS A.A3. THE AUTHOR PROPOSES A SET THEORETIC APPROACH AND A PROBABILISTIC INTERPRETATION, BOTH LEADING TO SIMILAR CONCLUSIONS. THE PAPER ENDS WITH A FORMALIZATION OF THE CONCEPT OF PREDICTION, WHICH IS APPLIED TO 'EXPLAIN' THE PARADOXICAL EFFECT OF THE EXAMINATION PUZZLE.\*

BOSNJAK, BRANKO. INTERPRETATION DES MARXISMUS IM HOLLAENDISCHEN KATECHISMUS. PRAXIS 361-368 1970.

FUER EINEN MARXISTISCHEN ANHALTSPUNKT DEM PHAENOMEN DER RELIGION GEGENUEBER STELLT DER HOLLAENDISCHE KATECHISMUS EINE NEUHEIT DAR, UND ZWAR IN DEM SINN, ALS MAN SICH DEM RELIGIOESEN LEBEN IN DER FORM EINES OFFENEN GESPRACHS NAEHERT MIT ALLEN JENEN FRAGEN, DENEN SICH DER ZEITGENOESSISCHE MENSCH GEGENUEBER SIEHT. IM KATECHISMUS WIRD DER MARXISMUS UNKRITISCH MIT DEM STALINISMUS IDENTIFIZIERT UND AUCH AUF DAS NIVEAU EINER SOTERIOLOGISCHEN LEHRE GESTELLT, DIE DEM CHRISTENTUM NICHT KONKURIEREN KANN. DER UNDOGMATISCHE MARXISMUS UNTERSCHIEDET SICH VON DER DOGMATISIERTEN THEORIE UND PRAXIS UND SO IST ES METHODOLOGISCH UNMOEGLICH, DEN MARXISMUS MIT VERSCHIEDENEN POLITISCHEN PRAGMATISMEN ZU IDENTIFIZIEREN. WENN MAN SO TUT, DAS IST DANN PSEUDO-PROBLEM.\*

OSQUE, PEDRO GOMEZ. PSYCHOLOGISCHE UND ETHISCHE PERSPEKTIVEN DER  
PERSOENLICHEN FREIHEIT. PHIL NATUR 14,39-52 1973.

OSSE, HANS. DIE WISSENSCHAFTSPOLITIK DER BRD--SCHLUESSELINSTRUMENT  
AGGRESSIVER AUSSENPOLITIK? INT DIALOG Z 6,243-250 1973.

OSSET, PHILIP J. A COMMON MISUNDERSTANDING CONCERNING HUSSERL'S  
'CRISIS' TEXT. PHIL PHENOMENOL RES 35,20-33 S 74.

IN THE ARTICLE, I ATTEMPT TO SHOW THAT IT IS A MISCONCEPTION THAT  
PART III OF EDMUND HUSSERL'S "CRISIS" TEXT IS INCOMPLETE, A CLAIM  
OFTEN MADE BY HUSSERL COMMENTATORS. THE EVIDENCE FOR THIS VIEW IS  
PRESENTED IN THREE PARTS: 1) A HISTORICAL STUDY OF THE EVENTS  
BETWEEN 1928 AND 1938 RELEVANT TO HUSSERL'S WRITING OF THE "CRISIS;"  
2) A TEXT-CRITICAL STUDY OF PART III OF THE "CRISIS" IN LIGHT OF  
EUGENE FINK'S 1936 OUTLINE FOR THE COMPLETE TEXT; AND 3) A BRIEF  
LITERARY ANALYSIS OF PARTS IIIA AND IIIB. THE REASON FOR ATTEMPTING  
TO SUPPORT THE VIEW THAT PART III OF THE "CRISIS" IS COMPLETE IS  
THAT MANY OF THE IMPORTANT STATEMENTS IN THIS PART ARE OFTEN  
REJECTED BY HUSSERL COMMENTATORS BECAUSE IT WAS LEFT 'UNFINISHED' BY  
HUSSERL. I BELIEVE THE "CRISIS" DESERVES EQUAL WEIGHT WITH  
HUSSERL'S OTHER 'FINISHED' PUBLICATIONS.

OSSET, PHILIP J. A NOTE ON HEIDEGGER'S "OPUS ONE". J BRIT SOC PHEN  
4,61-63 JA 73.

HEIDEGGER'S FIRST ARTICLE, "THE PROBLEM OF REALITY IN MODERN  
PHILOSOPHY," IS IMPORTANT FOR WHAT IT REVEALS ABOUT HIS FIRST MAJOR  
TRANSITION. THIS 1912 PUBLICATION APPEARS SHORTLY AFTER HE HAS  
SWITCHED THE EMPHASIS OF HIS STUDIES FROM THEOLOGY TO PHILOSOPHY AND  
SHOWS HEIDEGGER MOVING AWAY FROM THE HEGELIAN THEOLOGY (CARL BRAIG)  
AND NEO-KANTIAN PHILOSOPHY (HEINRICH RICKERT) OF HIS TEACHERS TOWARD  
THE NEW PSYCHOLOGY-BASED PHILOSOPHIES OF KUELPE, BRENTANO, AND  
HUSSERL. HEIDEGGER ATTACKS 'IMMANENTISM' AND 'PHENOMENALISM' AND  
SOMEWHAT NAIVELY EMBRACES THE 'CRITICAL REALIST' MOVEMENT; IN DOING  
SO, HE REVEALS MANY OF THE PROBLEMS THAT WILL DOMINATE HIS  
PHILOSOPHICAL THINKING FOR THE REST OF HIS LIFE.

OSSET, PHILIP J. THE EXPLICATION OF 'THE WORLD' IN CONSTRUCTIONALISM  
AND PHENOMENOLOGY. MAN WORLD 6,231-247 S 73.

THE PHILOSOPHICAL CONCEPT 'WORLD' IS OFTEN AMBIGUOUS. RATHER THAN  
'EXPLAINING' THIS CONCEPT, TWO RECENT TRENDS HAVE EMPLOYED THE  
ANALYTIC APPROACH OF 'EXPLICATION' TO CLARIFY IT. IN  
CONSTRUCTIONALISM THE DEVICE OF 'SEMANTIC ASSENT' IS EMPLOYED AND A  
LINGUISTIC ANALYSIS OF THE TERM 'WORLD' IS CARRIED OUT, WHILE IN  
PHENOMENOLOGY THE DEVICE OF 'PHENOMENOLOGICAL EPOCHE' IS USED TO  
UNDERTAKE A PHENOMENOLOGICAL ANALYSIS OF THE CONCEPT 'WORLD'. THE  
'LINGUISTIC TURN' EXEMPLIFIED IN THE WORK OF NELSON GOODMAN (ALSO,  
QUINE, CARNAP AND RUSSELL) AND THE 'TRANSCENDENTAL TURN' EXEMPLIFIED  
IN THE WORK OF EDMUND HUSSERL ARE REVEALED TO BE NOT OPPOSING TRENDS  
BUT COMPATIBLE AND COMPLEMENTARY PHILOSOPHICAL ENTERPRISES.

OSTOCK, DAVID. ARISTOTLE, ZENO, AND THE POTENTIAL INFINITE. PROC ARIS  
SOC 73,37-51 1972-73.

ARISTOTLE HELD THAT NO INFINITE PROCESS CAN BE COMPLETED, AND THAT  
AN INFINITE TOTALITY COULD EXIST ONLY AS THE RESULT OF A COMPLETED  
INFINITE PROCESS. IN PARTICULAR, A LINE COULD CONTAIN INFINITELY  
MANY ACTUAL POINTS ONLY AS THE RESULT OF A COMPLETED INFINITE  
PROCESS OF ACTUALIZING POINTS, BUT THAT THE SOLUTION IS INADEQUATE.  
THERE IS NO LOGICAL IMPOSSIBILITY IN COMPLETING AN INFINITE SERIES  
OF ACTUALIZATIONS OF POINTS, THOUGH IT DOES SOMETIMES CONFLICT WITH  
THE DEMANDS OF CAUSAL DETERMINISM. WE ARE MOST LIKELY TO REGARD AN  
INFINITE SERIES OF MOVEMENTS AS INCOMPLETEABLE WHEN THE CURVE  
DESCRIBING THEM IS MATHEMATICALLY DISCONTINUOUS.\*

ROTTA, FRANCO. PERTINENZA DELLA TEORIA ECONOMICA: UNA VALUTAZIONE STORICO-SOCIALE DELLA NUOVA CRITICA'. ANN FAC LETT FILOSOF 16,7-27 1973.

BOTTIN, FRANCESCO. NOTA SULLA NATURA DELLA LOGICA IN GIACOMO ZABARELLA. G CRIT FILOSOF ITAL 52,39-51 JA-MR 73.

LO STRUMENTALISMO LOGICO DI G ZABARELLA E BASATO, OLTRE CHE SULLA CONCEZIONE ARISTOTELICA E SULLA TRADIZIONE SCOLASTICA DEI MAESTRI DELLA SCUOLA DI PADOVA, ANCHE SU ALCUNE INNOVAZIONI E PRECISAZIONI CONCETTUALI PROPRIE. IN PARTICOLARE IL PADOVANO SOSTIENE CHE LE SECUNDAE INTENTIONES NON SONO L'OGGETTO DELLA LOGICA, MA IL SUO SCOPO FINALE. IN TAL MODO SI INSTAURA UN DIVERSO RAPPORTO TRA CONCETTI LOGICI E MONDO REALE. LA LOGICA TRATTA ANCH'ESSA LE RES, COME LE SCIENZE EMPIRICHE, MA LA SUA TRATTAZIONE E RIVOLTA ALLA ELABORAZIONE DI SCHEMI CONCETTUALI CHE PERMETTONO DI OPERARE PROFICACEMENTE SUGLI OGGETTI FISICI. LE DISCIPLINE LOGICHE ALLORA, INTESA COME STRUMENTI OPERATIVI, SONO RIVOLTE DA UN LATO ALLA INVENZIONE E ALLA SCOPERTA SCIENTIFICA E DALL'ALTRO ALLA RIGOROSA DIMOSTRAZIONE.\*

BOTTO, EVANDRO. INTELLETTUALI, COMUNISMO E DIALETTICA DEI VALORI E DEI BISUGNI IN DIONYS MASCOLO. RIV FILOSOF NEO-SCOLAS 65,771-793 O-D 73.

L'ARTICOLO PRESENTA LE LINEE ESSENZIALI DEL PENSIERO DI DIONYS MASCOLO, UN AUTORE POCO CONOSCIUTO AL DI FUORI DELLA FRANCIA, NONOSTANTE CHE EGLI ABBAIA SVILUPPATO NEGLI ANNI CINQUANTA UNA ORIGINALE INTERPRETAZIONE DEL MARXISMO, A PARTIRE DALLA PROBLEMATICHE, ALLORA ASSAI VIVA, DEL RAPPORTO INTELLETTUALI-COMUNISMO. PASSANDO IN RASSEGNA I TEMI CHE PIU FREQUENTEMENTE RICORRONO NELLE OPERE DI MASCOLO, SI SOTTOLINEA LA POSITIVITA DELLA SUA DEFINIZIONE DEL MARXISMO COME 'TEORIA DEI BISOGNI', CHE LO DIFFERENZIA SIA DAGLI SCHEMATISMI DEL MARXISMO 'UFFICIALE' CHE DAGLI UMANESIMI DI QUALUNQUE GENERE, COMPRESO QUELLO SARTRIANO. QUALCHE PERPLESSITA VIENE INVECE AVANZATA CIRCA LA RIGIDA DISTINZIONE, PROPUGNATA DA MASCOLO, DEL LAVORO INTELLETTUALE DAL LAVORO POLITICO, PER QUANTO TALE DISTINZIONE ABBAIA IL MERITO DI METTERE IN GUARDIA CONTRO LA PERICOLOSA RIDUZIONE DELLA FIGURA DELL'INTELLETTUALE A QUELLA DEL MILITANTE DI PARTITO.\*

BOTTURI, FRANCESCO. FILOSOFIA DELLA MORTE E SOCIALITA NEL GIOVANE FEUERBACH. RIV FILOSOF NEO-SCOLAS 65,551-581 JL-S 73.

L'ARTICOLO SI PROPONE DI FORMULARE IL CONCETTO TEORETICO DI MORTE IN F., COSI FACENDO ESSO PERO INCONTRA TUTTE LE FONDAMENTALI TEMATICHE DELL'AUTORE. IL CENTRO TEORETICO STA NELLA DEFINIZIONE DELL'ESISTENZA COME 'DIFFERENZA'. MA IL FALLIMENTO DELLA SUA FONDAZIONE PORTA CON SE LA TOTALE IMMANENTIZZAZIONE DELLO SPIRITO ASSOLUTO ATTRAVERSO L'INVENZIONE DELL'ESSENZA GENERICA E POI IN PARTICOLARE ATTRAVERSO LA FIGURA DELL'AMORE-INTERSOGGETTIVITA. LA MORTE DIVENTA COSI LA SCANSIONE NORMALE DELLA VITA DEL GENERE E L'UOMO VINCE LA MORTE ESERCITANDO IL POTERE DI PRODURRE IL SAPERE UNIVERSALE CHE LA SUA ESSENZA, NUOVO LUOGO EPISTEMOLOGICO, GLI CONFERISCE. IL RISULTATO DELLA RICERCA, NEL SUO COMPLESSO, E DUPLICE: RIVEDERE CRITICAMENTE I PRINCIPALI TEMI DELLA SPECULAZIONE FEUERBACHIANA E DIMOSTARE CHE IN FSSA SONO GETTATE LE BASI DELLA NUOVA FILOSOFIA COME ANTROPOTEISMO.\*

BOUCHARD, GUY. ESTHETIQUE ET SEMIOLOGIE. LAVAL THEOL PHIL 30,63-80 F 74.

SI LES OEUVRES D'ART SONT DES SIGNES, LEUR ETUDE NE RELEVET-ELLE PAS DE LA SEMIOLOGIE, EN TANT QUE SCIENCE GENERALE DES SIGNES, PLUTOT QUE DE L'ESTHETIQUE PHILOSOPHIQUE? EN INDIQUANT D'UNE PART LES PRINCIPALES TENDANCES DE L'ESTHETIQUE, D'AUTRE PART LES

ORIENTATIONS MAJEURES DE LA SEMIOLOGIE, L'ARTICLE INVENTORIE LES RELATIONS POSSIBLES ENTRE CES DEUX DISCIPLINES, RELATIONS QUI S'ECHELONNENT DE LA DISPARITION COMPLETE DE LA PREMIERE A L'IDENTIFICATION DES DEUX, EN PASSANT PAR LA COEXISTENCE, HARMONIEUSE OU CONFLICTUELLE, DE L'UNE ET DE L'AUTRE.

UCHARD, ROCH. POUR UNE PSYCHOLOGIE DE LA PHILOSOPHIE. DIALOGUE (CANADA) 12,423-446 S 73.

UDIER, C STRUYKER. ALIENATION AND LIBERATION: EVIL AND REDEMPTION IN THE THOUGHT OF SARTRE AND MARCUSE. MAN WORLD 6,115-141 MY 73.

SARTRE AND MARCUSE OWE A GREAT PART OF THEIR (FORMER) POPULARITY TO THE FACT THAT THEY HAVE CEASELESS OPENED THE DISCUSSION ON THE PROBLEM OF THE ALIENATION OF MODERN MAN. IN THIS ARTICLE IS EXAMINED WHAT THEY INDICATE AS ALIENATION AND AS EVIL AND ALSO WHAT KIND OF LIBERATION THEY PROPOSE. WHAT SEEMS TO BE RIGHT, WHAT SEEMS TO BE WRONG IN THEIR ANALYSES AND CAN THEIR SOLUTIONS STAND THE TEST OF PHILOSOPHICAL CRITICISM?

URASSA, FRANCOIS. PERSONNE ET CONSCIENCE EN THEOLOGIE TRINITAIRE. GREGORIANUM 55,471-493 1974.

THE NOTION OF 'PERSON' OFTEN DESIGNATES TODAY "THE SPIRITUAL SUBJECT AS AUTONOMOUS AND DISTINCT BECAUSE OF CONSCIOUSNESS AND FREEDOM." IN SUCH A VIEW ONE COULD EVEN IDENTIFY 'PERSON' AND 'CONSCIOUSNESS'. THIS POSES SERIOUS PROBLEMS FOR THEOLOGICIANS WHO ATTEMPT TO GIVE EXPRESSION TO THE MYSTERY OF THE TRINITY. THAT IS WHY SOME WOULD BE READY TO ABANDON TERMINOLOGY WHICH THEY JUDGE TO BE SERIOUSLY COMPROMISED. BUT THERE IS NO NEED TO TAKE THIS STANCE, AS BARTH AND A CERTAIN NUMBER OF CATHOLIC AUTHORS HAVE DONE. UPON REFLECTION ONE DISCOVERS THAT THE CURRENT NOTION OF 'PERSON' IS NOT NECESSARILY IRRECONCILABLE WITH THAT OF CLASSICAL THEOLOGY. BOTH NOTIONS, ELABORATED FROM DIFFERENT STARTING POINTS, DO NOT REPRESENT 'LIMITED' CONCEPTS WHICH ALLOW NO NEW DEVELOPMENT, BUT RATHER CONCEPTS OPEN TO FURTHER ENRICHMENT.

URKE, VERNON J. ESSE, TRANSCENDENCE, AND LAW: THREE PHASES OF RECENT THOMISM. MOD SCH 52,49-64 N 74.

ETIENNE GILSON'S STRESS ON THE ACT OF BEING IN THOMISTIC METAPHYSICS AND THE ASSOCIATED EMPHASIS ON JUDGMENT AS AN INTELLECTUAL FUNCTION ARE REVIEWED WITH APPROVAL. A SECOND MOVEMENT IN CONTEMPORARY THOMISM, THE "TRANSCENDENTAL" DOCTRINE STARTING WITH MARECHAL AND CONTINUING IN RAHNER, CORETH AND OTHER JESUITS, IS CRITICIZED AS FOREIGN TO THE REALISM OF AQUINAS' EPISTEMOLOGY. FINALLY, RECENT THOMISTIC ETHICS IS VIEWED AS DE-EMPHASIZING NATURAL LAW AND STRESSING RIGHT REASON TO ACHIEVE A LESS RIGID AND MORE REALISTIC NORM OF MORAL JUDGMENT.

URKE, VERNON J. IS THOMAS AQUINAS A NATURAL LAW ETHICIST? MONIST 58,52-66 JA 74.

THE USUAL CLASSIFICATION OF AQUINAS AS A NATURAL LAW ETHICIST IS MISLEADING. HE DID WRITE ABOUT NATURAL LAW BUT HIS MORAL TEACHING WAS QUITE DIFFERENT FROM THE USUAL VOLUNTARISTIC EXPLANATION OF LAW AS AN EXPRESSION OF DIVINE VOLITION. MORE BASIC IN HIS ETHICAL TREATISES IS THE THEORY OF RIGHT REASON. IT INCLUDES A REALISTIC ONTOLOGY AND AN EFFORT TO UNDERSTAND MAN'S NEEDS AND OBLIGATIONS. SOMEWHAT LIKE JOHN LOCKE, AQUINAS USED AN EMPIRICAL METHOD TO DETERMINE THE KINDS OF ACTS SUITABLE TO MAN. HE THUS DEVELOPED WHAT MAY BEST BE CALLED AN ORTHOLOGICAL ETHICS.



BOURKE, VERNON J. RIGHT REASON IN CONTEMPORARY ETHICS. THOMIST  
38,106-124 JA 74.

IN THOMISTIC ETHICS THE CONCEPT OF RIGHT REASON IS MORE IMPORTANT THAN NATURAL LAW. SUBJECTIVELY IT IMPLIES AN ANALYSIS OF THE HUMAN PERSON AS APPETITIVELY INCLINED TO CERTAIN GOODS AND COGNITIVELY CAPABLE OF REASONING TO PROPER SATISFACTIONS OF THESE TENDENCIES. OBJECTIVELY RIGHT REASON INVOLVES A VIEW OF REALITY IN WHICH VARIOUS KINDS OF THINGS ARE FOUND APPROPRIATE OR NOT TO MAN'S NEEDS AND ASPIRATIONS. SEVERAL TYPES OF RECENT ETHICS (GOOD REASONS THEORIES, PRESCRIPTIVISM, GENERALIZATION THEORIES) ARE COMPARED WITH RIGHT REASON. THE POSITIONS OF M ADLER, G KALINOWSKI AND HENRY VEATCH ARE EXAMINED AS CONTEMPORARY VERSIONS OF AN ETHICS OF RIGHT REASON.

BOUSDOULAS, NICOLAS-JEAN. L'ESTHETIQUE DE LA COMPOSITION DES MIXTES DANS LA PENSEE PRESOCRATIQUE (ARTICLE IN GREEK). ANN ESTH 11-12,114-117 1972-73.

BOUVERESSE, M JACQUES. WITTGENSTEIN ET LA PHILOSOPHIE. BULL SOC FR PHIL 67,7-137 JL-S 73.

CET ARTICLE CONSTITUE UNE REEVALUATION DE LA POSITION EXACTE DE WITTGENSTEIN A L'EGARD DE LA PHILOSOPHIE, QUI TIENT COMPTE DE L'ENSEMBLE DE SON OEUVRE ET DES DONNEES LES PLUS RECENTES SUR SA BIOGRAPHIE ET SA PERSONNALITE. IL S'EFFORCE DE MONTRER QUE WITTGENSTEIN N'EST NI UN LOGICIEU NI UN PHILOSOPHE DES SCIENCES, QU'IL N'A A PEU PRES RIEN A VOIR AVEC LE NEO-POSITIVISME LOGIQUE, ET QU'IL N'EST PAS NON PLUS, A PROPREMENT PARLER, UN PHILOSOPHE DU LANGAGE, MAIS BIEN UN PHILOSOPHE EN UN SENS RELATIVEMENT PROCHE DU SENS TRADITIONNEL, DONT LA PREOCCUPATION ESSENTIELLE A ETE, D'UN BOUT A L'AUTRE DE SON ITINERAIRE PHILOSOPHIQUE, DE COMPRENDRE L'ESSENCE DU LANGAGE ET DU MONDE.\*

BOWIE, NORMAN E. THE 'WAR' BETWEEN NATURAL LAW PHILOSOPHY AND LEGAL POSITIVISM. IDEAL STUD 4,145-155 MY 74.

THIS ARTICLE CONTENDS THAT MANY ISSUES WHICH TRADITIONALLY DIVIDE LEGAL POSITIVISTS FROM NATURAL LAW PHILOSOPHERS ARE NOT GENUINE ISSUES AT ALL. THE STRATEGY FOR ESTABLISHING THIS POINT IS TO SHOW THAT THE TWO SCHOOLS OVERLOOK THE FACT THAT THEY ARE ASKING DIFFERENT QUESTIONS. THE REAL ISSUE WHICH DIVIDES THEM IS A CONCEPTUAL ONE--MUST A RULE PASS MORAL TESTS BEFORE IT CAN BE CALLED A LAW. THE PRACTICAL CONSEQUENCES OF ADOPTING THE DEFINITION OF EACH SCHOOL ARE DISCUSSED. THE ARTICLE CONCLUDES BY ARGUING THAT WE SHOULD ACCEPT THAT DEFINITION OF LAW WHICH HAS THE MOST DESIRABLE EFFECT IN CLARIFYING THE ATTITUDES OF THE CITIZENRY ON THE QUESTION OF OBEDIENCE TO LAW.

BOWLER, PETER J. SIR FRANCIS PALGRAVE ON NATURAL THEOLOGY. J HIST IDEAS 35,144-147 JA-MR 74.

THIS NOTE DESCRIBES AN ATTACK ON THE ARGUMENT FROM DESIGN CONTAINED IN TRUTHS AND FICTIONS OF THE MIDDLE AGES, A POPULAR STUDY OF MEDIEVAL LIFE PUBLISHED BY THE CONSTITUTIONAL HISTORIAN SIR FRANCIS PALGRAVE IN 1837. THIS WORK ARGUES THAT A CHRISTIAN CANNOT ATTEMPT TO DEMONSTRATE THE BENEVOLENCE OF GOD FROM THE ADAPTATION OF LIVING THINGS TO THEIR WAYS OF LIFE, SINCE HE MUST BELIEVE THAT THE WHOLE OF NATURE SUFFERS AS A RESULT OF MAN'S ORIGINAL SIN. AS A MEDIEVAL HISTORIAN, PALGRAVE RECOGNIZED THAT THE KIND OF NATURAL THEOLOGY POPULARIZED BY WRITERS SUCH AS WILLIAM PALEY PRESENTED A FUNDAMENTAL CHANGE IN THE ORIGINAL CHARACTER OF CHRISTIANITY.



MAN, CARROLL R. WILLIAM ERNEST HOCKING ON OUR KNOWLEDGE OF GOD AND OTHER MINDS. RELIG STUD 10,45-66 MR 74.

ATTEMPT A THOROUGH DELINEATION OF HOCKING'S MULTIANGULAR ARGUMENT, AND HISTORICALLY TRACE ITS GENIS TO SOURCES IN JAMES AND ROYCE. I ARGUE THAT ROYCE'S LOGIC OF TRIADIC RELATIONS SHOWS THE JAMES-HOCKING TO BE UNTENABLE, AND THAT HOCKING'S VERSION OF INTERSUBJECTIVITY MUST BE TAKEN AS AN EXPRESSION OF TACIT OR AUTOBIOGRAPHICAL KNOWLEDGE.

MAN, LEONARD J. THE DEVELOPMENT OF THE DOCTRINE OF THE AGENT INTELLECT IN THE FRANCISCAN SCHOOL OF THE THIRTEENTH CENTURY. MOD SCH 50,251-279 MR 73.

THIS IS A STUDY OF VIEWS ON THE AGENT INTELLECT HELD BY THE FRANCISCAN THINKERS ALEXANDER OF HALES, JOHN OF ROCHELLE, ROGER BACON, BONAVENTURE, THOMAS OF YORK, JOHN PECKHAM, PETER OLIVI, MATTHEW OF AQUASPARTA, ROGER MARSTON, RICHARD OF MIDDLETON, AND DUNS SCOTUS. ALL MAINTAINED THE ACTIVITY OF THE SOUL IN KNOWING, THE NECESSITY OF SENSE KNOWLEDGE, AND THE INTEGRAL UNITY OF THE POWERS OF THE SOUL. THE BASIC CHANGES LED FROM AN EXEMPLARISTIC ILLUMINATION THEORY TO SCOTUS' ARISTOTELIAN ABSTRACTION THEORY. THE DECISIVE ARGUMENT FOR THESE CHANGES APPEARS TO HAVE BEEN BASED ON A CONCEPT OF HUMAN NATURE AND GRACE AS OPPOSITES, A CONCEPT THAT IS OPEN TO QUESTION.

Y, DOROTHY L. THE SIGNIFICANCE OF LANGUAGE. J THOUGHT 9,36-39 JA 74.

LANGUAGE IS A UNIQUELY HUMAN TOOL, A VITAL PART OF EVERY PERSON'S EXISTENCE, AND A REFLECTION OF LIFE ITSELF. IT IS THE SYMBOL-CREATING PROCESS WHICH HAS ENABLED MANKIND TO PRESERVE THAT WHICH WAS BEST ABOUT THE PAST AND TO BLEND IT INTO MAKING A MORE PRODUCTIVE PRESENT AND A BRIGHTER FUTURE. THE POWER TO USE LANGUAGE HAS CREATED MODERN CIVILIZATION AND WILL DETERMINE THE FUTURE OF HUMAN SURVIVAL.

Y, DWIGHT AND KOHLBERG, LAWRENCE. THE IS-UGHT PROBLEM: A DEVELOPMENTAL PERSPECTIVE. ZYGON 8,358-371 S-D 73.

E, A J. PLATO'S DIVIDED LINE. APEIRON 7,1-11 N 73.

E, A J. PLATO'S DIVIDED LINE: APPENDIX. APEIRON 8,19-21 MY 74.

E, A J. PLATO'S DIVIDED LINE: ESSAY II MATHEMATICS AND DIALECTIC. APEIRON 8,7-18 MY 74.

INIS, GEORGE A. SOME REMARKS ON MECHANICAL EXPLANATION IN BIOLOGY. IOTIMA 1,61-80 1973.

ESPISTE THEIR SIMILARITIES WITH MACHINES, LIVING BEINGS ARE NOT MACHINES FOR MANY REASONS AND MAINLY BECAUSE OF THE PRINCIPLES OF; (A) WHOLENESS AND, (B) UNPREDICTABLE PLASTICITY THAT EACH LIVING ORGANISM EXPRESSES. MOREOVER, MACHINES ARE ALWAYS THE PRODUCT OF IND AND NEVER OF CHANCE. IF LIVING BEINGS WERE MACHINES, IT WOULD BE REASONABLE TO CONCLUDE THAT THEY ALSO ARE THE PRODUCT OF MIND AND NEVER OF CHANCE. THIS CONCLUSION IS MORE LIKELY TO BE TRUE THE FEWER THE DIFFERENCES ARE BETWEEN MACHINES AND LIVING ORGANISMS. WHEN, IT IS ABSURD TO AIM AT PROVING THAT THERE IS NO AIM.

KEN, H M. ESSENCE, ACCIDENT AND RACE. HERMATHENA 16,81-96 WINT 73.

THE PRIMARY ARGUMENT OF THIS PAPER IS THAT THE REVISED NOTION OF THE PERSON WHICH FOLLOWS FROM LOCKE'S ANALYSES OF SUBSTANCE, ESSENCE, AND ACCIDENT, IS READILY COMPATIBLE WITH JUSTIFICATIONS OF RACIAL SLAVERY (WHICH LOCKE HAPPENED ALSO TO SUPPORT). WITHIN THE REVISED FRAMEWORK IT BECOMES MORE DIFFICULT TO DISTINGUISH HUMANS FROM THE

OTHER ANIMALS. HOWEVER, THE OLDER CARTESIAN DUALIST MODEL PROVIDED A MODEST CONCEPTUAL BARRIER TO TREATING RACE, COLOR, RELIGION, OR SEX AS OTHER THAN ACCIDENTAL. THE DOCTRINE OF MAN, IN TERMS OF WHICH LATER SELF-DESCRIBED SCIENTISTS DEVISED CORRELATION STUDIES FOR RACIALLY RANKING PEOPLE, IS HELD TO BE A PRODUCT OF EMPIRICIST THINKING INITIATED BY LOCKE AND HUME.

BRACKEN, HARRY M. MINDS AND LEARNING: THE CHOMSKIAN REVOLUTION. METAPHILOSOPHY 4, 229-245 JL 73.

FIRST, AN ACCOUNT OF CHOMSKY'S ARGUMENTS (A) 'AGAINST' BEHAVIORIST AND EMPIRICIST ANALYSES OF MINDS AND LEARNING, AND (B) 'FOR' RATIONALIST STYLE ANALYSES, IS PRESENTED. UNDER (A), SKINNER AND MACCORQUODALE ARE DISCUSSED. UNDER (B), SUCH CARTESIAN THEMES AS INNATENESS, ANTI-ABSTRACTIONISM, AND FREEDOM IN RELATION TO LEARNING ARE DISCUSSED. SECOND, THE IMPLICATIONS OF (A) AND (B) WITH RESPECT TO QUESTIONS OF POLITICS AND SOCIAL POLICY ARE RECOUNTED. THIRD, CONNECTIONS BETWEEN EMPIRICIST MODELS OF MAN AND LIBERALISM, RACISM, AND ELITISM ARE OUTLINED.

BRADLEY, RAYMOND D. THE CAUSAL PRINCIPLE. CAN J PHIL 4, 97-112 S 74.

A DEFENCE OF THREE CLAIMS ABOUT THE LOGICAL STATUS OF THE SENTENCE "EVERY EVENT HAS A CAUSE," VIZ. (1) THAT IT IS MEANINGFUL; (2) THAT IT MAY BE USED PROPOSITIONALLY; (3) THAT WHEN IT IS SO USED ITS TRUTH-VALUE IS A CONTINGENT MATTER. THE RESPECTIVE CONTRADICTIONS OF THESE, AS ESPOUSED BY HAMPSHIRE AND WARNOCK (RE 1), HOSPERS, PAP AND AYER (RE 2), BLANSHARD, DUCASSE AND VENDLER (RE 3), ARE CRITICALLY EXAMINED. IT IS CONCLUDED THAT DETERMINISTS AND INDETERMINISTS ALIKE ARE WARRANTED IN TAKING SERIOUSLY THE QUESTION WHETHER OUR WORLD IS IN FACT ONE IN WHICH EVERY EVENT HAS A CAUSE.

BRADY, IGNATIUS. BACKGROUND TO THE CONDEMNATION OF 1270: MASTER WILLIAM OF BAGLIONE, O F M. FRAN STUD 30, 5-48 1970.

ON THE TENTH OF DECEMBER, 1270, STEPHEN TEMPIER, BISHOP OF PARIS, PUBLISHED A LIST OF THIRTEEN ERRORS CURRENT IN THE ARTS-SCHOOL OF THE UNIVERSITY. LITTLE IS KNOWN OF THE BACKGROUND OR MOTIVES THAT PROMPTED THE ACTION. WHILE IT IS USUAL TO SAY THAT ST BONAVENTURE, FORMER MASTER AND NOW MINISTER GENERAL OF THE FRANCISCANS, BROUGHT HIS INFLUENCE TO BEAR ON IT, PRECIOUS LITTLE HAS COME TO LIGHT ON THE ROLE OF THE FACULTY OF THEOLOGY. THROUGH THE EDITION (IN WHOLE OR IN PART) OF THREE QUESTIONS OF WILLIAM OF BAGLIONE 'OFM', WE ARE ABLE TO SHOW THAT ALREADY IN 1266-1267 AT LEAST ONE MASTER IN THEOLOGY WAS VERY CONSCIOUS OF ERRORS CURRENT ON THE CONSTITUTION OF MAN.\*

BRADY, IGNATIUS. ST BONAVENTURE'S DOCTRINE OF ILLUMINATION: REACTIONS MEDIEVAL AND MODERN. SW J PHIL 5, 27-37 SUM 74.

THE EARLY ACCEPTANCE OF BONAVENTURE'S DOCTRINE OF ULTIMATE CERTITUDE, USUALLY KNOWN AS HIS ILLUMINATION THEORY, ON THE PART OF HIS DISCIPLES AT PARIS FADED, IT WOULD SEEM, WITH THE REBUTTAL OFFERED BY JOHN DUNS SCOTUS TO THE EXTREME FORM GIVEN IT BY HENRY OF GHENT. EVEN THE BASIC TEXTS EXPLAINING THE THEORY WERE FORGOTTEN AND NO LONGER COPIED, WITH THE EXCEPTION OF THE ITINERARIUM MENTIS IN DEUM. YET HOW EASILY THIS WORK WAS OPEN TO MISINTERPRETATION, IS EVIDENT FROM THE SUPPORT THE ONTOLOGISTS CLAIMED TO FIND IN IT (FOR UBAGHS, BONAVENTURE WAS THE SOURCE OF ONTOLOGISM). WHEN, IN OPPOSITION TO THEM, THE QUARACCHI EDITORS FOUND AND PUBLISHED THE COMPLETE TEXTS, THE FIRST REACTIONS IN THE LATE 19TH CENTURY, WERE INTERESTING INDEED.

BY, JULES M. NOTE ON THE FOURTH WAY. NEW SCHOLAS 48,219-232 SPR 74.

THIS STUDY ATTEMPTS TO CLARIFY THE REASONING PROCESS IN THOMAS AQUINAS' FOURTH WAY BY INVESTIGATING THE FOLLOWING QUESTION. HOW DO WE ULTIMATELY EXPLAIN THAT A HUMAN EXISTENTIAL ACT AND A BRUTE EXISTENTIAL ACT, DISSIMILAR DEGREES OF EXISTING (ESSE), ARE ALIKE? SINCE BEING IS INTELLIGIBLE, IF ALL THE POSSIBLE SOLUTIONS--ESSENCE OF A LIMITED BEING, HUMAN ESSE, HUMAN ESSE AND BRUTE ESSE TAKEN TOGETHER, THE SUM TOTAL OF DEGREES OF EXISTING--FURNISHED BY LIMITED BEINGS ARE DISCOVERED TO BE UNSATISFACTORY BECAUSE THEY INVOLVE A CONTRADICTION, IT FOLLOWS THAT UNLIMITED BEING WILL REMAIN AS THE ADEQUATE SOLUTION.

BY, PATRICK. PERIOD STYLE TERMS AND CONCEPTS: THE WITTGENSTEINIAN PERSPECTIVE. J CRIT ANAL 4,62-70 JL 72.

THE PURPOSE OF THIS STUDY IS TO EVALUATE CLAIMS THAT PERIOD STYLE TURNS AND CONCEPTS ARE SYNCHRONICALLY CLOSED (SAISSELIN) AND DIACHRONICALLY OPEN (WEITZ). REFERENCE TO THE WELL-KNOWN PASSAGE FROM WITTGENSTEIN UTILIZED BY WEITZ SHOWS THAT THE LATTER WRITER HAS DEVELOPED A DISTORTED INTERPRETATION OF THE ORIGINAL PASSAGE, WHOSE THRUST IS IN FACT NOT DIACHRONIC BUT SYNCHRONIC. WHEN PROPERLY INTERPRETED, HOWEVER, THIS PASSAGE REMAINS CRUCIALLY RELEVANT TO PERIOD STYLE RESEARCH, WHICH, WHILE (PACE WEITZ) IT IS DIACHRONICALLY CLOSED, IS ALSO (PACE SAISSELIN) SYNCHRONICALLY OPEN, BECAUSE OF THE PROBLEMATIC RELATIONSHIP BETWEEN THE VARIOUS ARTS AND THEIR SPECIFIC CHARACTERISTICS.\*

BY, ROSS AND ROUTLEY, RICHARD. DON'T CARE WAS MADE TO CARE. AUSTL J PHIL 51,211-225 D 73.

THE AUTHORS CRITICIZE SOME ARGUMENTS WHICH HAVE RECENTLY BEEN PUT FORWARD AGAINST THREE-VALUED SIGNIFICANCE LOGIC. THERE ARE SIX SECTIONS DEALING WITH R J HAACK'S "NO NEED FOR NONSENSE", "AUSTRALASIAN JOURNAL OF PHILOSOPHY," VOLUME 49 (1971), PAGES 71-77 AND THERE IS ONE SECTION DEALING WITH E ERWIN'S "THE CONCEPT OF MEANINGLESSNESS," JOHNS HOPKINS (1970). THE AUTHORS SHOW THAT ALL OF HAACK'S ARGUMENTS AGAINST THREE-VALUED SIGNIFICANCE LOGIC ARE FALLACIOUS. THEY ALSO SHOW THAT THE CENTRAL ARGUMENT OF ERWIN'S BOOK, I.E., THE ARGUMENT ESTABLISHING THAT THE 'SO-CALLED MEANINGLESS STATEMENTS' ARE FALSE, IS QUESTION-BEGGING.

BY, REMI. 'OIKONOMIA ET ENKRATEIA': A PROPOS DU COMMENTAIRE DE LEO STRAUSS SUR "L'ECONOMIQUE" DE XENOPHON. ARCH PHIL 37,275-290 AP-JE 74.

L'ECONOMIQUE DE XENOPHON PEUT ETRE LU COMME UNE MEDITATION SUR LA CONTINENCE COMME CONDITION DE LA DIALECTIQUE THEORIQUE ET PRATIQUE. LA DOMINATION DE L'ECONOME N'EST PAS LA MAITRISE DU MAITRE HEGELIEN, QUI SUPPOSE UNE NOTION DU TRAVAIL COMME PRODUCTION DIFFERENTE DU CONCEPT GREC DE LA VENUE AU JOUR ET DU SOIN DEMANDE.

BY, GERD. THE STRUCTURE OF THE LIFE-WORLD ACCORDING TO HUSSERL. MAN WORLD 6,143-161 MY 73.

THE INCREASINGLY IMPORTANT CONCEPT OF THE LIFE-WORLD COMES ORIGINALLY FROM HUSSERL. THE ARTICLE WANTS TO DO JUSTICE TO HUSSERL'S OWN VIEW BY TAKING INTO ACCOUNT ALL RESPECTIVE ELEMENTS ONE CAN FIND IN HIS WORK, WHICH NONE OF THE MANY STUDIES DEALING WITH THAT SUBJECT HAS REALLY DONE. THE CONCLUSION OF THE ARTICLE IS THAT THE LIFE-WORLD DOES NOT CONSIST OF ONE OF THE MANY STRUCTURAL ELEMENTS DISCOVERED IN THE COURSE OF THE STUDY, BUT IN ALL OF THEM TOGETHER.

BRAND, MYLES AND SWAIN, MARSHALL. CAUSATION AND NECESSARY AND SUFFICIENT CONDITIONS: REPLY TO HILPINEN. PHIL STUD 53,357-364 JL 74.

IN "ON THE ANALYSIS OF CAUSATION" ("SYNTHESE" 21, 1970, PAGES 222-27), BRAND AND SWAIN ARGUE THAT ANALYSES OF CAUSATION IN TERMS OF NECESSARY AND SUFFICIENT CONDITIONS RESULT IN CONTRADICTION. RISTO HILPINEN, IN "ON THE CONDITIONS OF CAUSALITY" ("PHILOSOPHICAL STUDIES" 24, 1973, PAGES 386-91), ARGUES THAT THE CONTRADICTION CAN BE AVOIDED. IN THIS PAPER, WE ARGUE THAT HILPINEN'S REJOINER FAILS, AND POINT TO ADDITIONAL DIFFICULTIES IN ANALYSES OF CAUSATION IN TERMS OF NECESSARY AND SUFFICIENT CONDITIONS.

BRANDENBURG, A G AND HETZLER, H W AND SCHIENSTOCK, G. BETRIEBLICHE LEISTUNGSNORMEN IM WANDEL. SOZ WELT 24,25-59 1973.

BRANDENSTEIN, BELA VON. UEBER DIE PRINZIPIENLEHRE DER WELTANSCHAUUNG TEILHARD DE CHARDINS. WISS WEIS 34,30-37 1971.

BRANDER, MARTIN. DIE ENTSTEHUNG DER FORMALEN SEMANTIK. FREI Z PHIL THEOL 20,67-167 1973.

BRANDT, LEWIS WOLFGANG. (GLEICHHEIT ODER UNGLEICHHEIT VON VERSUCHSLEITER UND VERSUCHSPERSON). Z SOZ 2,271-272 1971.

BRANN, HENRY WALTER. SCHOPENHAUER AND SPINOZA. J HIST PHIL 10,181-196 AP 72.

EVERYONE FAMILIAR WITH BOTH SCHOPENHAUER AND SPINOZA SHOULD BE AWARE OF THE FACT THAT THE TWO PHILOSOPHERS HAVE SOMETHING VERY IMPORTANT IN COMMON--THE UNIFORMITY AND MONISTIC CHARACTER OF THEIR SYSTEMS. STRANGELY ENOUGH, VERY FEW SCHOLARS IN OUR TIME SEEM TO MENTION THIS PHENOMENON, LET ALONE TO DEEM IT NECESSARY TO MAKE A THOROUGH INVESTIGATION OF THE PROBLEMS INVOLVED. SCHOPENHAUER, AS SOON AS HE STARTED HIS PHILOSOPHICAL STUDIES, DEVOTED A GREAT DEAL OF TIME AND EFFORT TO A PAINSTAKING ANALYSIS OF SPINOZA'S WORKS, AND CONTINUED THE STUDY OF THIS THINKER INTO HIS OLD AGE. A PERUSAL OF THE RECENTLY PUBLISHED EDITION OF SCHOPENHAUER'S POSTHUMOUS WRITINGS BY ARTHUR HUEBSCHER YIELDS A LARGE NUMBER OF REMARKS ABOUT AND EXCERPTS FROM SCHOPENHAUER'S WORKS, EXCEEDED ONLY BY THOSE ON KANT AND FICHTE. THE ATTITUDE OF THE AUTHOR OF "THE WORLD AS WILL AND IDEA" TOWARD SPINOZA, THOUGH APPARENTLY QUITE AMBIVALENT, SHOWS, HOWEVER, A STRONG SLANT IN THE POSITIVE DIRECTION. AS FAR AS THE PERSONALITY AND STATURE OF THE AMSTERDAM THINKER ARE CONCERNED, SCHOPENHAUER DISPLAYS UNCONCEALED ADMIRATION AND EVEN ENTHUSIASM, WHILE NEGATIVE ELEMENTS APPEAR IN THE EVALUATION OF SPINOZA'S DOCTRINE. (EDITED).\*

BRAUDE, STEPHEN E. ARE VERBS TENSED OR TENSELESS? PHIL STUD 25,373-390 AG 74.

MANY PHILOSOPHERS SEEM TO HAVE ACCEPTED RATHER UNCRITICALLY THE VIEW THAT THERE IS A VIABLE PHILOSOPHICAL DISTINCTION BETWEEN TENSED AND TENSELESS VERBS. THIS DISTINCTION IS FREQUENTLY INVOKED TO HELP SUPPORT VARIOUS CLAIMS CONCERNING THE NATURE OF ORDINARY LANGUAGE, AS WELL AS CLAIMS ABOUT CANONICAL SCIENTIFIC OR PHILOSOPHICAL LANGUAGES. IN THIS PAPER I ARGUE THAT THE CUSTOMARY WAYS OF DISTINGUISHING TENSED FROM TENSELESS VERBS HAVE EITHER LITTLE VALUE OR LITTLE SENSE. THEN I SUGGEST A MORE PLAUSIBLE WAY OF DRAWING THAT DISTINCTION.

BRAUN, GUENTHER. THEORETISCHE POLITIK UND KRITISCH-RATIONALISTISCHE WISSENSCHAFTSTHEORIE. CONCEPTUS 5,29-37 1971.



BROOKE, DAVID. FROM ECONOMICS TO AESTHETICS: THE RECTIFICATION OF REFERENCES. NOUS 8,13-24 MR 74.

THE SOURCE OF THE IMPRESSION, COMMON AMONG SOCIAL SCIENTISTS, THAT REFERENCES MUST BE TAKEN AS INCORRIGIBLE IS THE TENDENCY OF THE THEORY OF CONSUMER'S BEHAVIOR TO ADOPT A 'REVEALED PREFERENCE' APPROACH AND IN DOING SO TO ELIMINATE FROM VIEW BOTH MISTAKES IN REFERENCE AND MISTAKES IN CHOICES. THIS TENDENCY IN FACT IMPAIRS THE DESCRIPTIVE POWERS OF THE THEORY, AND AT LEAST ONE ECONOMIST (LANCASTER) HAS MOVED IN THE DIRECTION OF RECTIFYING PREFERENCES BY POSTULATING A DISTINCTION BETWEEN SURFACE PREFERENCES (FOR GOODS) AND DEEP PREFERENCES (FOR CHARACTERISTICS OF GOODS). RECTIFICATION TAKES UP MORE ROOM THAN THIS DISTINCTION AFFORDS, HOWEVER. BESIDES CALLING IN MORAL AND PRUDENTIAL CONSIDERATIONS TO CORRECT EVEN DEEP REFERENCES, IT CAN INVOKE IN AESTHETIC CONNECTIONS THE CONVERGENCE, SIMULTANEOUSLY IN THE DETECTION OF CHARACTERISTICS AND IN REFERENCES FOR CHARACTERISTICS ONCE DETECTED, WHICH PEOPLE ARRIVE AT WHEN THEY PRACTICE A COMMON TECHNOLOGY OF CONSUMPTION, ESPECIALLY A TECHNOLOGY THAT ASSIGNS THEM COMPLEMENTARY ROLES.

BROOKE, DAVID. UTILITARIANISM WITH A DIFFERENCE: RAWLS' POSITION IN ETHICS. CAN J PHIL 3,303-331 D 73.

RAWLS'S DOCTRINE IS A FORM OF UTILITARIANISM, BOTH BY PERFORMANCE, IN GIVING SO MUCH WEIGHT TO HAPPINESS AS A SOCIAL GOOD, AND BY DEFAULT, IN FAILING TO SHOW THAT CLASSICAL UTILITARIANISM DIFFERS BY BEING MORE TELEOLOGICAL. NOR DOES HIS DOCTRINE DEPEND LESS ON INTUITIONS, SOME OF THEM VERY UNSTEADY ONES; FOR INTUITIONS ARE NEEDED TO SUPPORT THE ORDERING OF HIS PRINCIPLES AND TO FIX THE TIME OR THEIR FULL OBSERVANCE. THERE IS, MOREOVER, AN ANOMALY IN TRYING TO FOUND AN ADVANCED SENSE OF JUSTICE ON THE CHOICES OF PRIMITIVELY NON UTILISTIC AGENTS; AND 'THE ORIGINAL POSITION' HAS THE FURTHER DRAWBACK OF OPENING A WAY TO JUSTIFYING AS A MATTER OF PRINCIPLE JUST THE ELEMENT OF CLASSICAL UTILITARIANISM THAT RAWLS MOST WANTS TO REPUDIATE IN FAVOR OF THE DIFFERENCE PRINCIPLE. DRAWING ATTENTION TO THE NEED FOR HAVING SOMETHING LIKE THE DIFFERENCE PRINCIPLE IS RAWLS'S CHIEF ACHIEVEMENT; BUT THE PRINCIPLE AS HE FORMULATES IT IS DEFECTIVE, SINCE IT PERMITS LESS THAN FULL EFFORT BEFORE BASIC NEEDS ARE SATISFIED, SKEWED DISTRIBUTIONS WITHIN THE LEAST ADVANTAGED STRATUM, AND EXCESSIVE REWARDS TO RELATIVELY PRODUCTIVE PEOPLE (YET ABUSE OF THEIR ENERGIES AFTER EVERYONE'S BASIC NEEDS HAVE BEEN TAKEN CARE OF).

ZU, MARCEL. A PROPOS DE L'OBJET DE ESTHETIQUE. ANN ESTH 11-12,30-39 1972-73.

THE AUTHOR AIMS AT SPECIFYING THE SUBJECT MATTER OF AESTHETICS. HE PROCEEDS FROM THE ASSUMPTION THAT HE WHO LACKS ARTISTIC SENSITIVITY CANNOT ENGAGE IN GENUINE AESTHETIC STUDIES, AND THAT SUCH SENSITIVITY CANNOT BE LIMITED TO ONE SINGLE DOMAIN OF ART. ATTEMPTS AT DEFINING AESTHETICS BY MANY REPUTED CONTEMPORARY AUTHORS ARE EXAMINED WITH THE PURPOSE OF DEMONSTRATING THAT AESTHETICS, BEING AN ONTOLOGICAL DISCIPLINE IS PRIMARILY CONCERNED WITH ARTISTIC VALUE AS A PRODUCT OF DIALECTIC TENSION BETWEEN THE AESTHETIC OBJECT AND AESTHETIC SUBJECT. IN CONCLUSION, AESTHETICS IS AN EPISTEMOLOGY OF ART CRITICISM AND THE PROPEDEUTICS OF AESTHETICS EDUCATION.

HER, R. GREATNESS IN ANSELM'S ONTOLOGICAL ARGUMENT. PHIL QUART 4,97-105 AP 74.

EXAMINATION OF ANSELM'S PROSLOGION SHOWS THAT HE CAREFULLY DISTINGUISHES 'GREATER' FROM 'BETTER' OR 'MORE PERFECT'. HE SAYS THAT GOD 'MOST TRULY EXISTS', THAT HE EXISTS 'IN THE HIGHEST DEGREE'; THE NEO-PLATONIST METAPHYSICAL FRAMEWORK SUGGESTED BY THIS IS CONFIRMED BY EXAMINING ANSELM'S AUGUSTINIAN BACKGROUND, AND THE ONTOLOGION. 'GREATNESS' IS AN ONTOLOGICAL CONCEPT. THIS BOTH MAKES



GOOD SENSE OF ANSELM'S ARGUMENT, AND JUSTIFIES HIS REFUTATION OF THE 'LOST ISLAND' OBJECTION: IT IS NONSENSE TO SAY OF ANY ISLAND, OR DOLLAR, THAT IT IS ONTOLOGICALLY SUPERIOR TO ANOTHER, OR TO ANYTHING ELSE.

BRECHT, RICHARD D. DEIXIS IN EMBEDDED STRUCTURES. FOUND LANG 11,489-518 JL 74.

THE INHERENT NATURE OF DEIXIS IN LANGUAGE, SPECIFICALLY IN EMBEDDED STRUCTURES IN ENGLISH, SPANISH, LATIN AND RUSSIAN, IS ANALYZED. IT IS ARGUED (FOLLOWING PIERCE) THAT THE INDEXICAL NATURE, I.E., THE REFERENCE TO SOME ATTENDANT CIRCUMSTANCE, ALONE CHARACTERIZES A DEICTIC PHENOMENON. THIS INDEXICAL REFERENCE IN NON-EMBEDDED STRUCTURES CHARACTERISTICALLY POINTS TO SOME ELEMENT OF THE SPEECH EVENT ITSELF, I.E., THE INTERLOCUTIONERS, THE TIME OF THE UTTERANCE, THE ATTITUDE OF THE SPEAKER, ET CETERA. HOWEVER, IN EMBEDDED STRUCTURES THE REFERENCE MAY BE EITHER TO THE ATTENDANT NON-LINGUISTIC CIRCUMSTANCES ('EXOPHORIC REFERENCE') OR IT MAY BE TO ANOTHER LINGUISTIC ELEMENT IN THE UTTERANCE ITSELF ('ENDOPHORIC REFERENCE'). THIS FLEXIBILITY IN THE REFERENCE OF DEICTIC PHENOMENA ACCOUNTS FOR SOME OTHERWISE UNEXPLAINABLE SEMANTIC AND GRAMMATICAL PHENOMENA IN NATURAL LANGUAGE.

BRECHTEN, JOSEF. DIE DOMINANZ DER PRAXIS IM CHRISTLICHEN DARGESTELLT AM BEISPIEL SOEREN KIERKEGAARD. TIJDSCHR FILOSOF 36,61-77 MR 74.

BEKANNTLICH GILT KARL MARX ALS DER EIGENTLICHE (WIEDER-) ENTFINDER DER ANTHROPOLOGISCHEN GRUNDKATEGORIE DER PRAXIS. HIER WIRD NUN GEZEIGT, DASS FAST ZUR SELBEN ZEIT, ABER VÖLLIG UNABHÄNGIG VOM ERSTEN AUCH SOEREN KIERKEGAARD, DER BEGRÜNDER DES 'EXISTENZIALISMUS', IN DIESELBE RICHTUNG DENKT. GEGEN DEN IDEALISMUS UND DESSEN DENKMONISMUS (VOR ALLEM BEI HEGEL) SIEHT KIERKEGAARD, DASS GERADE BEIM MENSCHEN NICHT DER REINE LOGOS DOMINIERT, SONDERN DAS 'ENTWEDER-ODER', DIE ENTSCHEIDUNG, DAS TUN, KURZ: DIE 'PRAXIS' DER EXISTENZ. DIESE FUNDAMENTALE PRAXEOLOGIE IST BEI KIERKEGAARD ALLERDINGS GANZ ANDERS VERMITTELT ALS BEI MARX: NÄMLICH DURCH DEN CHRISTLICHEN Glauben, DURCH DAS 'PARADOX', DAS NUR IM ENTSCHEIDUNG-S'PRUNG' ANGEWENDET WERDEN KANN. HIER ABER LIEGT AUCH DER GRUND FUER DEN GROSSEN MANGEL BEI KIERKEGAARD: DIE WESENTLICHE BESCHRÄNKUNG AUF DIE 'INNERLICHKEIT' DER PRAXIS.

BRECHTEN, JOSEF. DIE RELIGIONSKRITIK DER FRUEHEN MARX UND DER CHRISTLICHE Glaube. FREI Z PHIL THEOL 20,224-238 1973.

BREDA, VAN. L'ITINERAIRE HUSSERLIEN DE LA PHENOMENOLOGIE PURE A LA PHENOMENOLOGIE TRANSCENDANTE. BULL SCC FR PHIL 67,149 O-D 73.

BREDENKAMP, JUERGEN. ZWEI ANMERKUNGEN ZU MUENCH UND SCHMID: KONVENTIONALISMUS UND EMPIRISCHE FORSCHUNGSPRAXIS. Z SOZ 2,273-274 1971.

BREIDERT, WOLFGANG. JAKOB HERMANNS "EXERCITATIONES" (LEIBNIZ-HERMANN-BERKELEY). ARCH GESCH PHIL 53,164-168 1971.

BRENES, ABELARDO. CIENCIA SOCIAL Y REALIDAD SOCIAL. REV FILOSOF (COSTA RICA) 8,153-158 JA-JE 70.

EL AUTOR SE PREGUNTA SI EXISTE UNA CATEGORIA DE CAUSALIDAD APLICABLE A FENOMENOS SOCIALES EQUIVALENTE, EN CUANTO PRINCIPIO REGULATIVO, A LA UTILIZADA EN LAS CIENCIAS NATURALES. CONSIDERA QUE LA TAREA FUNDAMENTAL DEL ACTOR EN UNA SITUACION SOCIAL ES PREDECIR Y ANTICIPAR EL COMPORTAMIENTO DE LOS DEMAS; POR TANTO, EL ACTOR SUPONE QUE OTROS HOMBRES SIGUEN MODELOS DE CAUSALIDAD ESTIPULADOS EN LAS REGLAS DE LA ACCION SOCIAL. EN CONSECUENCIA, LA JUSTIFICACION PARA UN PROGRAMA DE CIENCIA SOCIAL RESIDE EN LA REALIDAD SOCIAL MISMA Y NO EN CATEGORIA UNIVERSAL ALGUNA. CONCLUYE, POR TANTO, QUE ES

ARBITRARIA LA DELIMITACION ENTRE PROBLEMAS METODOLOGICOS Y ETICOS, RELACIONADOS CON CIENCIA SOCIAL.\*

ANKERT, GEORGE G. SCHACHT ON MARX'S CONCEPT OF ALIENATION. STUD SOVIET THO 13,311-320 S-D 73.

RECENTLY, R SCHACHT HAS OFFERED A NEW ANALYSIS OF MARX'S VIEWS. SCHACHT'S CENTRAL THESIS IS THAT FOR MARX 'ALIENATION' GENERALLY CONNOTES A "SEPARATION THROUGH SURRENDER." IN ADDITION, WE ARE TOLD THAT THIS VIEW IS A RESULT OF THE FUSION OF HEGEL'S TWO SENSES OF 'ALIENATION'. THIS FUSION, HOWEVER, IS ACTUALLY A CONFUSION, ACCORDING TO SCHACHT, ONE THAT UNDERMINES THE VALUE OF MARX'S ANALYSIS. IN THIS PAPER I ARGUE, ON THE BASIS OF MARX'S 'EARLY WRITINGS', THAT MARX DOES NOT ACCEPT THE THESIS SCHACHT ATTRIBUTES TO HIM AND THAT ANY CONFUSION, IF CONFUSION THERE BE, IS NOT MARX'S. A 'SURRENDER' NEED NOT AND CANNOT BE FOUND IN EACH CASE OF ALIENATED LABOR OR SELF-ALIENATION DESCRIBED BY MARX. FINALLY, I DISCUSS A NUMBER OF REASONS WHICH MAY ACCOUNT FOR THE ANALYSIS SCHACHT HAS GIVEN OF MARX.\*

NNAN, JOSEPH G. WHITEHEAD ON TIME AND ENDURANCE. S J PHIL 12,117-126 SPR 74.

EDITED LECTURE MATERIAL FROM WHITEHEAD'S 1934 HARVARD COURSE "COSMOLOGIES, ANCIENT AND MODERN." WHITEHEAD REVIEWS CONCEPTS OF TIME AND ENDURANCE IN PLATO, EPICURUS, DESCARTES, AND BERGSON IN THE LIGHT OF HIS OWN METAPHYSICS.

NNAN, SHEILAH O'FLYNN. PERCEPTION AND CAUSALITY: WHITEHEAD AND ARISTOTLE. PROCESS STUD 3,273-284 WINT 73.

THE ARTICLE EXAMINES THE ADEQUACY OF THE WHITEHEADIAN PHILOSOPHY FROM THE POINT OF VIEW OF WHAT IS EXPERIENCED AS BASIC IN PERCEPTION. A COMPARISON IS MADE WITH ARISTOTELIAN DOCTRINE AND IT IS SHOWN THAT BOTH PHILOSOPHERS TAKE PERCEPTION AS ESSENTIALLY INVOLVING OBJECTS AND CAUSAL EFFICACY. IN WHITEHEAD, HOWEVER, CAUSAL EFFICACY IS INTERPRETED IN TERMS OF OBJECTS, AND THE SUBJECT IS PRESENTED AS WHOLLY ACTIVE AND IN NO SENSE PASSIVE TO AN ACTIVE WORLD. IN ARISTOTLE THE SUBJECT-OBJECT RELATION IS PECULIAR TO UNCONSCIOUS EXPERIENCE BUT IS FOUNDED ON THE CAUSAL WORKINGS OF NATURE, SUCH THAT THE OBJECT MUST ALSO BE AN AGENT WITH RESPECT TO WHICH THE SUBJECT IS PASSIVE (EVEN THOUGH PERCEIVING ITSELF IS AN ACTIVITY). THE QUESTION IS ASKED WHETHER IN FACT WE DO EXPERIENCE OURSELVES AS PASSIVE RELATIVE TO AN ACTIVE WORLD. IT IS SUGGESTED THAT WHITEHEADIAN PHILOSOPHY, THOUGH INSISTING ON THE PRIMITIVE IN OUR PERCEPTION, FAILS TO CAPTURE A VERY BASIC FACTOR OF EXPERIENCE IN A THEORY DERIVED FROM FACTORS LESS BASIC.

CIA, GIUSEPPE. NOTE DI BIBLIOGRAFIA CROCCIANA: VI: CASAMICCIOLA. RIV STUDI CROCE 11,224-226 AP-JE 74.

NA DELLE PRIME OPERE IN CUI SI PARLI DI B CROCE E CASAMICCIOLA, ROMA, E PERINO, 1883, 4, PP. 199, OCCASIONATA DALL' AVVENIMENTO DECISIVO PER IL DESTINO DEL FUTURO FILOSOFO, IL TERRIBILE "TREMUOTO" IN CUI PERIRONO LA NOTTE DEL 28 LUGLIO 1883 IL PADRE LA MADRE E LA SURELLA MARIA, ED EGLI STESSO RESTO SOTTO LE MACERIE "FRACASSATO IN PIU PARTI DEL CORPO." CONFRONTANDO QUESTA FONTE SINCRONA, E UN' INTERVISTA GIORNALISTICA AL GIOVANE CROCE CHE VI E ASSORBITA, CON LE ALTRE PRINCIPALI DESCRIZIONI DEL FATTO (CROCE, "ETICA A POLITICA," TRI 1955, P. 385; "MEMORIE DELLA MIA VITA," NAPOLI 1966, PP. 10-11; "FRANCINI," NOTE BIOGRAFICHE DI BENEDETTO CROCE," TORINO 1953, P. 6; F NICOLINI, CROCE, TORINO 1962, P. 69), L' ARTICOLO CHIARISCE I FENOMENI E LE CIRCOSTANZE DELLA TRAGEDIA.

BRESCIA, GIUSEPPE. REPLICA AL DELL'AQUILA. RIV STUD CROCE 10,345-349 S 73.

L'ARTICOLO OFFRE UNA SORTA DI RICAPITOLAZIONE DI TUTTI I CONTRIBUTI, RIFERIMENTI ED ACCENNI CONTENUTI NELL'OPERA DI BENEDETTO CROCE, DAL 1894 (INTRODUZIONE DELLE Lodi DI DAME NAPOLETANE) E 1898 (EDIZIONE DI F DE SANCTIS, LA LETTERATURA ITALIANA DEL SECOLO XIX: SCUOLA LIBERALE-SCUOLA DEMOCRATICA) AI SAGGI DELLA MATURITA' (LA VITA LETTERARIA A NAPOLI DAL 1860 AL 1900 IN LETTERATURA DELLA NUOVA ITALIA, BARI 1915-1964; STORIA DELLA STORIOGRAFIA ITALIANA DEL SECOLO XIX, 1920-1964; BIBLIOGRAFIA VICHIANA, NAPOLI 1948) FINO ALLE PAGINE SPARSE (NAPOLI 1943, VOLL. II E III), A PROPOSITO DEL PRIMO HEGELISMO NAPOLETANO E SEGNALEMENTE DEI TRE GIOVANI LETTERATI E PENSATORI STANISLAD GATTI, GIAMBATTISTA AJELLO E STEFANO CUSANI; RIPRENDE UN' ESORTAZIONE DI FAUSTO NICCOLINI A RACCOLGERE E PUBBLICARE LE QUARTE PAGINE SPARSE; RESPINGE LA IMMEDIATA IDENTIFICAZIONE DEL PENSIERO DI CROCE E GENTILE PROSPETTATA DA PARTE MARXISTICA E RIMBALZATA, SIA PURE IN TONO DISCORSIIVO, IN QUALCHE TESTO UNIVERSITARIO (M DELL'AQUILA, CRITICA E LETTERATURA IN TRE HEGELIANI DI NAPOLI, BARI 1969) CHE UTILIZZA CON FAVORE, PER ES, GUIDO OLDRINI MA TRASCURA TUTTI I PASSI CROCIANI SEGNALATI.

BRESSAN, ALDO. ON THE SEMANTICS FOR THE LANGUAGE ML BASED ON A TYPE SYSTEM, AND THOSE FOR THE TYPE-FREE LANGUAGE ML. J PHIL LOG 3,171-194 JL 74.

THE AIM IS TO DESCRIBE A BRESSAN'S PAPERS "THE INTERPRETED TYPE-FREE MODAL CALCULUS MC," PART 1 AND PART 2, REND. SEM. MAT. UNIVERSITY PADOVA "49" (1973) PAGES 157-194 AND "50" (1973), AND TO RELATE THEM TO A BRESSAN'S BOOK "A GENERAL INTERPRETED MODAL CALCULUS MC," YALE UNIVERSITY PRESS. AMONG OTHER THINGS A NEW SYSTEM OF QUASI INTENSIONS FOR "MC" IS INTRODUCED FOR THAT PURPOSE, AND ITS EQUIVALENCE TO THE ORIGINAL ONE IS PROVED; FURTHERMORE SOME EXAMPLES ARE CONSTRUCTED.

BRETON, STANISLAS. ORIGINE ET PRINCIPE DE RAISON. REV SCI PHIL THEOL 58,41-57 JA 74.

ORIGINE ET PRINCIPE DE RAISON. RECHERCHE DE PHILOSOPHIE PREMIERE. CHEZ DESCARTES, SPINOZA ET LEIBNIZ, ORIGINE ET PRINCIPE DE RAISON TENDENT A SE RECOUVRIR. L'ORIGINE SE DEFINIT PAR UNE RAISON DE SOI, PLUS EXACTEMENT UNE 'CAUSE DE SOI' QUI REVELE A LA FOIS L'INFLEXION ONTOGENETIQUE DE L'ONTOLOGIE ET L'ATTITUDE DE MAITRISE DEVANT LE REEL, FUT-IL DIVIN. PLOTIN, TOUT EN PROPOSANT POUR L'ORIGINE, ARCHE, LA FORMULE DE L'AITION EAUOU, LA CORRIGE AUSSITOT PAR UN 'COMME SI'. L'ECART EST AINSI RESTITUE, L'ACCENT PORTANT DESORMAIS MOINS SUR LA PUISSANCE DE SE FAIRE CE QU'ON EST, QUE SUR LA LIBERTE A L'EGARD DE L'ETANT ET DE L'ETRE LUI-MEME. ON RETROUVE EN CERTAINS COURANTS DE Pensee CONTEMPORAINS UNE EXIGENCE ANALOGUE.

BRETON, STANISLAS. PHILOSOPHIE ET TEMOIGNAGE. ARCH FILOSOF 189-205 1972.

BREWSTER, LEONARD E. HOW TO KNOW ENOUGH ABOUT THE UNKNOWN FACULTY. J HIST PHIL 12,366-371 AG 74.

DOES DESCARTES EVER RESOLVE THE ISSUE OF THE UNKNOWN FACULTY WHICH HE RAISES IN THE THIRD MEDITATION? I MAINTAIN, CONTRARY TO DAVID FATE NORTON IN HIS ARTICLE "DESCARTES ON THE UNKNOWN FACULTY," THAT HE DOES. IF WE ASSUME, WITH DESCARTES, THAT A CAUSE MUST HAVE AT LEAST AS MUCH REALITY AS ITS EFFECT AND THAT WE HAVE AN IDEA OF GOD AS OMNISCIENT, THEN FOR THE UNKNOWN FACULTY TO HAVE PRODUCED THE IDEA OF GOD IT WOULD HAVE HAD TO HAVE BEEN OMNISCIENT--IN OTHER WORDS WITHOUT KNOWING IT, WE WOULD HAVE TO BE OMNISCIENT, BUT THIS IS OF COURSE ABSURD.

ICKE, JOHN. HUME'S CONCEPTION OF CHARACTER. SW J PHIL 5,107-113 SPR 74.

THE PAPER IS AN ATTEMPT TO WORK OUT, IN SOME DETAIL, THE MAIN ELEMENTS OF HUME'S PHILOSOPHICAL THEORY OF TRAITS OF CHARACTER. SPECIAL ATTENTION IS PAID TO THE FOLLOWING ISSUES: CHARACTER TRAITS AND DISPOSITIONAL PROPERTIES; BELIEF, EVALUATION, AND CHARACTER TRAITS; EXPLANATIONS IN TERMS OF TRAITS OF CHARACTER; CHARACTER TRAITS AND THE FREQUENCY OF INCIDENCE OF CHARACTERISTIC ACTIONS; A DISTINCTION BETWEEN CHARACTERISTIC ACTIONS AND ACTIONS FROM CHARACTER; INTENTIONAL ACTION AND ACTION FROM CHARACTER. IN PASSING IT IS INDICATED HOW A SATISFACTORY ACCOUNT OF HUME ON TRAITS OF CHARACTER BEARS ON THE PROPER UNDERSTANDING OF SEVERAL OTHER ASPECTS OF HUME'S PHILOSOPHY.

ICKE, JOHN. THE ATTRIBUTE THEORY OF MIND. AUSTR J PHIL 51, 226-237 D 73.

"THE ATTRIBUTE THEORY (DOUBLE ASPECT THEORY) OF MIND" IS DEFENDED AGAINST TWO OBJECTIONS WHICH APPEAR IN D M ARMSTRONG'S "A MATERIALIST THEORY OF THE MIND." IT IS SHOWN, FIRST, THAT THE "ATTRIBUTE THEORY" CAN ACCOMMODATE THE LOGICAL POSSIBILITY OF DISEMBOodied EXISTENCE. IT IS SHOWN, SECOND, THAT THE "ATTRIBUTE THEORY" CAN BE A SCIENTIFICALLY PLAUSIBLE, AND INTERACTIONIST, THEORY OF MIND. IT IS FURTHER ARGUED THAT THERE IS A SUBSTANTIAL DIFFERENCE BETWEEN THOSE VERSIONS OF THE "ATTRIBUTE THEORY" WHICH TAKE THE BODY, AND THOSE WHICH TAKE THE PERSON, TO BE THE PROPER SUBJECT OF MENTAL ATTRIBUTES.

ICKMAN, WILLIAM W. RESISTANCE TO ATHEISTIC EDUCATION IN THE SOVIET UNION. J THOUGHT 9,16-28 JA 74.

TO MARX, RELIGION WAS OPIUM, AND TO LENIN IT WAS THE VODKA THAT STUPEFIED THE TOILING MASSES. SINCE THE BOLSHEVIK REVOLUTION OF 1917, ATHEISM HAS BEEN THE LAW OF THE LAND IN THE USSR. DESPITE FIVE AND A HALF DECADES OF A SOVIET STRANGLEHOLD OVER THE SCHOOLS, SOCIETY, THE MASS MEDIA, AND CULTURAL EXPRESSION, WITHOUT ANY EFFECTIVE OVERT OPPOSITION, ATHEISM NOT ONLY IS NOT THE UNIVERSAL BELIEF OF THE MASSES TODAY, BUT RELIGION PERSISTS EVEN AMONG THE GENERATIONS REARED UNDER THE SOVIET COMMUNIST REGIME. THE KOMSOMOL (YOUNG COMMUNIST LEAGUE) IS CONSTANTLY FIGHTING THE RESURGENCE OF RELIGION AMONG YOUTH. ANATOL LUNACHARSKII, FIRST PEOPLE'S COMMISSAR OF EDUCATION, PROVIDED A CLUE TO THE PERSISTENCE OF FAITH: "RELIGION IS LIKE A NAIL: THE HARDER YOU HIT IT, THE DEEPER IT GOES INTO THE WOOD."\*

IER, BOB. MAGICIANS, ALARM CLOCKS, AND BACKWARD CAUSATION. S J PHIL 11,359-364 WINT 73.

PHILOSOPHERS HAVE ATTEMPTED TO DEMONSTRATE THE LOGICAL IMPOSSIBILITY OF A CAUSE COMING AFTER ITS EFFECT. USING A DISTINCTION BETWEEN AFFECTING THE PAST AND CHANGING THE PAST, THE AUTHOR ATTEMPTS TO POINT OUT THE ERRORS INVOLVED IN TRYING TO ESTABLISH THE LOGICAL IMPOSSIBILITY OF BACKWARD CAUSATION.

IL, K A. A SELECTED AND ANNOTATED BIBLIOGRAPHY OF D H TH VOLLENHOVEN. PHIL REFORM 38,212-222 1973.

THIS IS A COMPLETE BIBLIOGRAPHY OF THE PUBLICATIONS OF D H TH VOLLENHOVEN SINCE 1961, AND THE MOST SIGNIFICANT ONES SINCE 1918. IT ALSO CONTAINS TITLES OF OTHER AUTHORS ABOUT THE WORK OF VOLLENHOVEN. THE BIBLIOGRAPHY RELATES TO CHRISTIAN PHILOSOPHY AND THE CONSISTENT PROBLEM HISTORICAL METHOD (PROBLEMGESCHICHTE).\*



BRILLIANT, RICHARD. ON PORTRAITS. Z AES ALLG KUNST 16,11-26 1971.

BRIMMER, HARVEY H. JULES LEQUIER'S "THE HORNBEAM LEAF". PHIL CONTEXT 3,94-100 1973.

BRINKMANN, JOHANNES. KONFLIKT, KONFLIKTREGULIERUNG UND RECHT: EIN VORLAUFENDER PROBLEMKATALOG. SOZ WELT 24,79-93 1973.

BRIONES, ERNESTO. NUDE THING. SW J PHIL 5,145-151 SPR 74.

WHAT IS THE NUDE THING? THE TRAITS OF THE THING AS 'NUDE MODEL' GIVE US CLUES ABOUT THE REAL'S CHARACTER. THE NUDE THING IS A 'THIS', I.E., A RADICAL INDIVIDUAL (NOT A PARTICULAR), CONCRETE, INCOMMUNICABLE. IT IS SUBSTANTIVE BUT NOT A SUBSTANCE; ERGIC, EXTRAMENTAL, AND (BY A VARIANT OF ANSELM'S ARGUMENT). THE NUDE THING IS THE REAL AS 'DE SUYO' (ZUBIRI'S TERM). 'DE SUYO' (OF ITSELF) NAMES THE THING PRISTINELY AS A PRIUS TO THAT WHICH IT IS BEFORE BEING DRESSED BY THOUGHT. TODAY "COKE IS THE REAL THING."

BRISSONI, ARMANDO. PICCOLA MEMORIA SULL'ESISTENZIALISMO. RIV STUD CROCE 11,191-201 AP-JE 74.

BRITTON, KARL. CONCEPTS OF ACTION AND CONCEPTS OF APPROVAL. PROC ARIS SOC 73,105-117 1972-73.

(1) AN ACTION MAY INCLUDE OTHER ACTIONS: THESE COULD BE DONE SIMPLY BUT GAIN POINT FROM A CONTEXT OF ACTIONS, E.G., SIGNING ONE'S NAME. WE ONCE KNEW THE MOVEMENTS: WE CAN STILL MAKE THE SINGLE LETTERS. BUT WE NEVER CARRIED OUT THE PHYSIOLOGICAL PROCESSES ON WHICH IT ALL DEPENDS. (2) APPRAISAL OF ACTIONS IS ITSELF AN ACTION AND HAS CONSEQUENCES, E.G., IT IS ACCEPTED BY OTHERS. TO JUDGE A THEORY ONE MUST FOLLOW THE WORKING: TO JUDGE A PAINTING THIS IS NOT NECESSARY. AN APPRAISAL NEVER HAS AS A CONSEQUENCE, THE MERIT OF THE OBJECTS JUDGED. (3) SOME MORAL THEORIES SEEM TO IMPLY THAT THE JUDGE CAN MAKE A THEORY OR A PICTURE GOOD BECAUSE THE JUDGE CHOOSES THE CRITERIA OF EXCELLENCE. BUT EVEN IF HE DID, THE CHOICE OF CRITERIA IS LOGICALLY DISTINCT FROM THE APPLICATION OF THEM.

BROADIE, A. AUTHORITY: A MATHEMATICAL LOGICAL ANALYSIS. LOG ANAL 16,563-580 S-D 73.

SYMBOLIC LOGICIANS HAVE MADE FEW CONTRIBUTIONS TO SOCIOLOGY. YET SOCIOLOGY DEALS WITH FORMAL, AS WELL AS MATERIAL FEATURES OF VARIOUS TYPES OF SOCIAL RELATIONSHIPS. THESE FORMAL FEATURES, WHICH INCLUDE THE RELATIONS OF TRANSITIVITY AND SYMMETRY, ARE EXPRESSIBLE IN FORMAL LOGICAL NOTATION. IN PARTICULAR THE RELATIONS HOLDING BETWEEN MEMBERS OF AN AUTHORITY HIERARCHY ARE EASILY EXPRESSED IN THIS MANNER. I INVESTIGATE THE RELATION 'IN AUTHORITY OVER' WITH THE NOTATION AND TOOLS OF FORMAL LOGIC, PRESENTING AN AXIOMATIC SYSTEM.

BROADIE, ALEXANDER. ARISTOTLE ON RATIONAL ACTION. PHRONESIS 19,70-80 1974.

ARISTOTLE HELD THAT THE CONCLUSION OF THE PRACTICAL SYLLOGISM IS AN ACTION. BUT HE INSISTED ON A PARALLEL BETWEEN PRACTICAL AND THEORETICAL REASONING, THOUGH THE CONCLUSION OF THE THEORETICAL SYLLOGISM IS A JUDGMENT. THERE IS NO INCONSISTENCY HERE, FOR ARISTOTLE HELD THAT THE RELATION OF PREMISES TO CONCLUSION IN BOTH THEORETICAL AND PRACTICAL REASONING IS CAUSAL, WITH ALL FOUR KINDS OF CAUSE, FORMAL, FINAL, EFFICIENT AND MATERIAL, INVOLVED. THE RELATION IN QUESTION IS THEREFORE METAPHYSICAL.

CK, DAN K. RECENT WORK IN UTILITARIANISM. AMER PHIL QUART 10,241-276  
O 73.

THIS IS A CRITICAL REVIEW OF RECENT WORK IN UTILITARIANISM (BOTH BOOKS AND JOURNAL ARTICLES). I FIRST DISCUSS TREATMENTS OF THE NOTIONS OF PLEASURE, HAPPINESS, HUMAN WELFARE, PREFERENCE SATISFACTION, ETC., WITH WHICH UTILITARIANS HAVE DEFINED THE CONCEPT OF UTILITY, AND THEN CONSIDER THE PRINCIPAL DIFFERENT APPROACHES TO THE INTERPERSONAL MEASUREMENT OF UTILITY THAT UTILITARIANISM REQUIRES. PROBLEMS IN THE DETERMINATION OF AN ACT'S ALTERNATIVES AND CONSEQUENCES, AND IN THE NATURE OF THE CONSEQUENTIALIST--FORMALIST DISTINCTION ARE DISCUSSED. THE LONGEST SECTION ASSESSES VARIOUS VERSIONS OF RULE UTILITARIANISM AND UTILITARIAN GENERALIZATION WHICH HAVE BEEN THOUGHT TO DIVERGE FROM ACT UTILITARIANISM IN WAYS CONSISTENT WITH UTILITARIAN TENETS WHILE MEETING MANY OF THE MORAL OBJECTIONS TO WHICH ACT UTILITARIANISM HAS SEEMED SUBJECT. RECENT ELABORATIONS OF TRADITIONAL OBJECTIONS TO UTILITARIANISM FROM JUSTICE AND FAIRNESS, WHETHER UTILITARIANS HAVE AN ACCEPTABLE ACCOUNT AND JUSTIFICATION OF PUNISHMENT, AND SEVERAL MISCELLANEOUS ISSUES ARE DISCUSSED. AN EXTENSIVE BIBLIOGRAPHY IS INCLUDED.

DWIN, STANLEY. EMERSON'S VERSION OF PLOTINUS: THE FLIGHT TO BEAUTY. J HIST IDEAS 35,465-483 JL-S 74.

EMERSON'S PROFOUND CONCERN WITH THE METAPHYSICAL IDEA OF BEAUTY AS HE STUDIED IT IN PLOTINUS AND NEOPLATONISM, LED HIM TO A DEEP PHILOSOPHICAL AND PSYCHOLOGICAL DILEMMA THAT CLOUDED HIS 'COSMIC OPTIMISM'. IN HIS STRIVING FOR IDEAL BEAUTY, EMERSON FACED THE DESPAIRING POSSIBILITY OF LOSS OF SELF IN THE MYSTIC EXPERIENCE AS WELL AS THE FRIGHTENING PERCEPTION THAT BEAUTY IN ITS ESSENCE COULD NEVER BE GRASPED OR UNDERSTOOD AS A DISCRETE IDEA BY THE MIND. THE VERY BASIS OF EMERSON'S PHILOSOPHIC IDEALISM WAS PUT IN DOUBT. BY STUDYING EMERSON'S ANALYSIS OF BEAUTY IN "NATURE" (1836), CERTAIN KEY POEMS LIKE "ODE TO BEAUTY" AND HIS ESSAY ON "BEAUTY" (1860), I ARGUE THAT EMERSON RESOLVED HIS 'CRISIS' BY RELATING THE PHYSICAL AND SPIRITUAL LAWS OF NATURE WITH PRE-DARWINIAN SCIENCE AND THE DOCTRINE OF CORRESPONDENCES THAT WOULD ENABLE THE MIND TO ACHIEVE A 'PLOTINIAN' DIALECTIC OF RETURN TO THE DIVINE BEAUTY OF THE GODHEAD.

DY, BARUCH A. DE RE AND DE DICTO INTERPRETATIONS OF MODAL LOGIC OR A RETURN TO AN ARISTOTELEAN ESSENTIALISM. PHILOSOPHIA (ISRAEL) 2,117-136 AP 72.

IN THIS PAPER, I OFFER A NEW INTERPRETATION OF QUANTIFIED MODAL STATEMENTS ACCORDING TO WHICH 'A' HAS 'P' NECESSARILY (AND ESSENTIALLY) IF AND ONLY IF 'A' COULD NOT LOSE 'P' WITHOUT GOING OUT OF EXISTENCE. THIS THEORY IS BASED UPON THE ARISTOTELEAN DISTINCTION BETWEEN ALTERATION AND PASSING-AWAY. I ALSO CRITICIZE KAPLAN'S AND PLANTINGA'S ATTEMPTS TO OFFER A DE DICTO REINTERPRETATION OF SUCH MODAL CLAIMS AND DEFEND MY PROPOSAL AGAINST THEIR OBJECTIONS TO DE RE INTERPRETATIONS.

DY, BARUCH A. WHY SETTLE FOR ANYTHING LESS THAN GOOD OLD-FASHIONED ARISTOTELIAN ESSENTIALISM. NOUS 7,351-364 N 73.

IN THIS PAPER, I DEFEND A THEORY OF ESSENTIALISM BASED UPON ARISTOTLE'S DISTINCTION BETWEEN MERE ALTERATIONS AND SUBSTANTIAL CHANGES. A SUBSTANCE HAS A PROPERTY ACCIDENTALLY IF ITS LOSING IT WOULD BE A MERE ALTERATION WHILE IT HAS IT ESSENTIALLY IF ITS LOSING IT WOULD MEAN ITS GOING OUT OF EXISTENCE. I DEFEND THIS THEORY OF ESSENTIALISM AGAINST THE VARIOUS RECENT CRITICISMS OF ESSENTIALISM, ESPECIALLY THE ONE BASED UPON THE PROBLEM OF IDENTITY THROUGH POSSIBLE WORLDS. I SHOW THAT IT OFFERS A MORE INTUITIVELY SATISFACTORY ACCOUNT OF WHAT ARE ESSENTIAL PROPERTIES THAN THE ACCOUNTS OFFERED BY PLANTINGA AND KAPLAN. FINALLY, I DISCUSS THE

PROBLEMS INVOLVED IN CONSTRUCTING A THEORY OF NATURAL KINDS BASED UPON THIS THEORY OF ESSENTIALISM.

BRODY, BARUCH. MORE CONFIRMATION AND EXPLANATION. PHIL STUD 26,73-75 S 74.

IN THIS PAPER, I DEFEND A PROPOSAL OF MINE ABOUT A CONDITION ON QUALITATIVE CONFIRMATION FUNCTIONS TO REPLACE HEMPEL'S CONVERSE-CONSEQUENCE CONDITION AGAINST CRITICISMS BY MARTIN AND BY KOSLOW.

BRONAUGH, R. THE NEXT BEST THING. LOG ANAL 16,581-589 S-D 73.

THE PAPER IS A CRITICISM OF THE INTRODUCTION OF TENSED OBLIGATIONS INTO THE FORMAL THEORY OF ACT-UTILITARIANISM. WHILE THIS PROGRAM ALLOWS FOR THE EVALUATION OF SEQUENCES OF SINGLE, PARTICULAR ACTIONS, IT IMPLIES AN UNACCEPTABLE PRINCIPLE OF PERPETUAL RECTIFICATION OF ANTECEDENTS. FURTHERMORE, THERE IS REASON TO DOUBT THAT THE CONTRARY-TO-DUTY IMPERATIVE PROBLEM GENUINELY ARISES IN THIS FORMAL 'ACTUAL CONSEQUENCES' THEORY SHOULD ONE IDENTIFY PARTICULAR ACTIONS BY MEANS OF 'UTILITARIAN DESCRIPTION'. THERE IS ALSO A DIFFICULTY ABOUT THE LENGTH OF TIME A 'SEQUENCE' IS; IT WOULD SEEM AS IF ONE SHOULD COMPARE WHOLE POSSIBLE LIVES.

BRONAUGH, RICHARD. THE QUALITY IN PLEASURES. PHILOSOPHY 49,320-322 JL 74.

THE ESSAY URGES A RECONCILIATION OF MILL'S IDEAS ON QUALITY AND QUANTITY IN PLEASURES ON THE MODEL OF HIS RECONCILIATION OF JUSTICE AND UTILITY. THUS, AGAINST THEIR 'INVETERATE DISLIKE' OF THE PRINCIPLE OF UTILITY, MILL WAS ASSURING HIS READERS THAT WHAT 'THEY' WOULD CALL THE QUALITY IN THEIR PLEASURES WILL BE RECKONED INTO A UTILITARIAN CALCULATION, AS MUCH AS THE QUANTITATIVE FACTORS, LIKE 'PERMANENCY, SAFETY, UNCOSTLINESS, ETC.' PARTLY MILL WAS GETTING AT WHAT MIGHT BE CALLED BY AN ECONOMIST THE DEMORALIZATION COSTS OF AN ACT OR POLICY. THE IDEA IS THAT STRONG AND VERY GENERAL PREFERENCES, E.G. WITH RESPECT TO JUSTICE OR HUMAN DIGNITY, WILL THEMSELVES HELP TO GENERATE MEASUREABLE PLEASURES AND PAINS. MILL'S USE OF THE TERM 'QUALITY' WAS AT MOST A FAILURE OF RHETORIC, ONE FOR WHICH HIS REPUTATION SUFFERS.

BRONOWSKI, JACOB. THE EXPERIENCE OF CREATION. DIOGENES 86,94-100 SUM 74.

HUMAN EVOLUTION, BIOLOGICAL AND CULTURAL, HAS LIBERATED MAN FROM THE CONSTRAINTS DOMINATING ANIMAL BEHAVIOR. MAN ALONE ENJOYS THE EXPERIENCE OF CREATION, WHICH IS THE SAME IN SCIENCE AS IN ART: CAVE PAINTINGS AND FLINT TOOLS ARE BOTH EXERCISES IN FREEING MAN FROM THE MECHANICAL DRIVES OF NATURE. A MAN BECOMES CREATIVE WHEN HE FINDS A NEW UNITY IN THE VARIETY OF NATURE. BUT, IN ADDITION, A POEM OR A THEOREM EXISTS IN TWO MOMENTS OF VISION: THE MOMENT OF APPRECIATION AS MUCH AS THAT OF CREATION. YET THEY DIFFER BECAUSE THE UNITS MATCH HUMAN EXPERIENCE IN DIFFERENT WAYS: THE DIFFERENCE LIES NOT IN THE PROCESS OF CREATION, BUT IN THE NATURE OF THE MATCH BETWEEN THE CREATED WORK AND ONE'S OWN RE-CREATION IN APPRECIATING IT. RE-DISCOVERING A THEOREM IS AN INTELLECTUAL EXPERIENCE THAT CAN BE EXACTLY MATCHED, LIKE A BLUEPRINT; RE-CREATING A POEM IS AN EXPLORATION OF ONE'S OWN EXPERIENCE BY WHICH ONE LEARNS AND EXPANDS INSIDE.

BROWN, D G. JOHN RAWLS: JOHN MILL. DIALOGUE (CANADA) 12,477-479 S 73.

THE POINT OF THIS NOTE IS TO REPRINT TWO PARAGRAPHS, ON THE STATE OF NATURE AND THE SOCIAL COMPACT, FROM A NEGLECTED 1832 REVIEW BY MILL, IN WHICH HE DISSENTS FROM THE POSITION RAWLS ATTRIBUTES TO CLASSICAL UTILITARIANISM. MILL SAYS THAT DOING GOOD TO THE COMMUNITY WILL NOT

JUSTIFY A GOVERNMENT IN MAKING A PERSON WORSE OFF THAN HE WOULD HAVE BEEN IF IT DID NOT EXIST, AND THIS IS THE TRUTH IN SOCIAL COMPACT THEORIES.

WON, D. G. MILL'S ACT-UTILITARIANISM. PHIL QUART 24,67-68 JA 74.

THE MAIN POINT OF THIS NOTE IS TO QUOTE THE ONLY EXPLICIT STATEMENT I CAN FIND IN MILL, FROM A LATE LETTER, THAT ACTIONS ARE TO BE TESTED BY THE CONSEQUENCES OF THE PARTICULAR ACTION AND NOT BY THOSE WHICH WOULD FOLLOW IF EVERYONE DID THE SAME. THIS STATEMENT SQUARES WITH BOTH MILL'S EARLIER DISCUSSIONS AND MILL'S THEORY OF MORAL RULES, OF WHICH I OFFER A SKETCH DERIVED FROM JOHN BAKER. THE EVIDENCE SEEMS DECISIVE AGAINST URMSON'S RULE-UTILITARIAN INTERPRETATION.

WON, DELMER. BUDDHISM AND HISTORICAL THOUGHT IN JAPAN BEFORE 1221. PHIL EAST WEST 24,215-225 AP 74.

WON, EVAN AND DEFFENBACHER, KENNETH. MEMORY AND COGNITION: AN INFORMATION PROCESSING MODEL OF MAN. THEIR DECIS 4,141-178 N 73.

A MODEL IS PRESENTED BASED LARGELY ON THEORIZATIONS BY HUNT, NEISSER, AND BERNSTEIN AS TO HOW HUMAN BEINGS MAY PROCESS INFORMATION. THE INFORMATION PROCESSING APPROACH IS COMPARED WITH CERTAIN S-R BEHAVIORISTIC ONES, AND RESEARCH AND THEORIZING IN THE AREAS OF PATTERN RECOGNITION, MEMORY, PROBLEM SOLVING, LANGUAGE, MOTOR ORGANIZATION, AND TO A LESSER EXTENT MOTIVATION, ARE REVIEWED IN THE CONTEXT OF THE MODEL. IT IS CONCLUDED THAT WHAT WE SEE AS CERTAIN METHODOLOGICAL ADVANCES OVER BEHAVIORISM HAVE LED TO FOUR MAJOR CLASSES OF THEORETICAL ADVANCE IN THE PAST 20 YEARS. FIRST, THERE IS THE MULTI-TRACE NOTION OF MEMORY. SECOND, THE APPARENT COMPATIBILITY OF ACTIVE INFORMATION PROCESSES WITH DETERMINISM HAS RESULTED IN THEIR LEGITIMIZATION IN THEORY. THIRD, THERE IS THE NOTION THAT INFORMATION PROCESSING MECHANISMS THEMSELVES REQUIRE MEMORY SPACE AS STORED DATA. FOURTH, IDEAS CONCERNING THE NATURE OF THE DATA BASE IN LONG-TERM MEMORY AND ITS RELATION TO SEMANTICS ARE CURRENTLY UNDERGOING REVISION AND SHOW PROMISE. (EDITED).

WON, JEROME V. SENSATION IN HENRY OF GHENT: A LATE MEDIAEVAL ARISTOTELIAN AUGUSTINIAN SYNTHESIS. ARCH GESCH PHIL 53,238-266 1971.

WON, STEPHEN F. WALTER BURLEY'S MIDDLE COMMENTARY ON ARISTOTLE'S "PERIHERMENEIAS". FRAN STUD 33,42-134 1973.

THIS IS A LATIN TEXT EDITION OF WALTER BURLEY'S "MIDDLE COMMENTARY ON ARISTOTLE'S PERIHERMENEIAS." BURLEY WROTE AN EARLIER "QUAESTIONES IN LIBRUM PERIHERMENEIAS." HE ALSO WROTE A LATER COMMENTARY ON THE SAME WORK, WHICH WAS PUBLISHED IN VENICE IN 1541. THE LATER COMMENTARY WAS WRITTEN AT THE END OF BURLEY'S CAREER, 1337. THE "QUAESTIONES" WERE WRITTEN IN 1301. THE PRESENT COMMENTARY APPEARS TO BE WRITTEN BEFORE OCKHAM'S COMMENTARY ON THE SAME WORK OF ARISTOTLE, AND ALSO ALLOWS US TO SEE THE DEVELOPMENT OF BURLEY'S IDEAS MIDWAY THROUGH HIS PHILOSOPHICAL CAREER.

WON, WILLIAM R. TRIBAL MORALITY AND CIVILIZATION. PHIL-FORUM (DEKALB) 13,85-94 MR 73.

THIS ARTICLE INTENDS TO SET UP A BASIS FOR DISTINGUISHING DIFFERENT LEVELS OF MORALITY, SPECIFICALLY THE DIFFERENCE BETWEEN TRIBAL MORALITY AND ITS CIVILIZED COUNTERPART. THE DISTINCTION IS ARGUED ON THE BASIS OF EXPERIENCE, THE HISTORICAL AND EVOLUTIONARY DEVELOPMENTS OF MORALITY, AND THE SOCIAL SIGNIFICANCE. THE UTILITARIAN THEORY OF MORALITY IS DENIED. INSTEAD IT IS ARGUED THAT MORALITIES DEVELOP WITHIN AND INTEGRALLY WITH INDIVIDUALS AND SOCIETIES. I THINK THE MAJOR CONCLUSION IS THAT MORALITIES ARE NOT



SET AND FIXED IN A GIVEN AGE, BUT THAT THE DIFFERENT LEVELS OF MORALITY CAN BE MANIFESTED IN ANY SOCIETY OR INDIVIDUAL. I ALSO CONCLUDE THAT THE CHIEF INGREDIENT OF CIVILIZED MORALITY IS SELF-DETERMINATION.

BROWNHILL, R. J. POLITICAL EDUCATION IN MICHAEL POLANYI'S THEORY OF EDUCATION. EDUC THEORY 23,303-309 FALL 73.

POLANYI CONSIDERS THAT WE CAN KNOW MORE THAN WE CAN TELL. HE CALLS THIS TACIT KNOWLEDGE AND IT IS WITHIN THIS FRAMEWORK OF TACIT KNOWLEDGE THAT EXPLICIT KNOWLEDGE EXISTS. WE DEVELOP THIS TACIT KNOWLEDGE BY WORKING WITH, AND BY WATCHING OTHERS UNTIL WE DEVELOP OUR OWN CAPACITY FOR MAKING DECISIONS. OUR TACIT KNOWLEDGE THEN REFLECTS THE TRADITION WE ARE WORKING IN AND TIGHTENS THE HOLD OF TRADITION. OUTSIDE INTERFERENCE IN THE TRADITION OF INTELLECTUAL COMMUNITIES WILL DESTROY THEIR TASK SO THEY MUST BE ALLOWED TO BE FREE TO PURSUE THEIR OWN AIMS. IN THE WIDER COMMUNITY OUTSIDE INTERFERENCE WILL BE REJECTED. CHANGE IS EVOLUTIONARY AND CANNOT BE REVOLUTIONARY.\*

BROWNING, DOUGLAS. THE CANON OF SUBJECTABLES. PHIL PHENOMENOL RES 34,171-186 D 73.

IT IS ARGUED THAT THE CANON OF SUBJECTABLES, NAMELY, THAT IT IS POSSIBLE TO REFER TO ANY SINGULAR BY MEANS OF A SUBJECTING-EXPRESSION, IS QUESTIONABLE. IT IS SUGGESTED THAT THERE MAY BE REFERENTS OF CERTAIN SENTENCES OR CERTAIN PREDICATE-EXPRESSIONS WHICH CAN ONLY MISLEADINGLY BE SUBJECTED TO PREDICATION.

BROWNING, LORIN. ON SEEING 'EVERYTHING' UPSIDE DOWN. ANALYSIS 34,48-49 D 73.

N G E HARRIS ARGUED THAT QUINE'S PUZZLE 'WHETHER OUR NEIGHBOR MAY NOT SYSTEMATICALLY SEE EVERYTHING UPSIDE DOWN' IS CAPABLE OF EMPIRICAL RESOLUTION BY RELATING ALL IN ONE'S VISUAL FIELD TO ONE'S LOWER EYELIDS. HARRIS IS UNSUCCESSFUL FOR ANY MEANS OF RELATING ONE'S VISUAL FIELD TO ONE'S LOWER EYELIDS INVOLVES REFERENCE TO SOMETHING WHICH IS ITSELF PART OF HIS VISUAL FIELD.

BRUAIRE, CLAUDE. TEMOIGNAGE ET RAISON. ARCH FILOSOF 141-149 1972.

BRUELISAUER, BRUNO. WIEWEIT WERDEN PHILOSOPHISCHE PROBLEME DURCH SPRACHANALYSE GELOEST? DIALECTICA 27,169-178 1973.

BRUGGER, WALTER. BEMERKUNGEN ZUR UNVERAENDERLICHKEIT UND VERAENDEPLICHKEIT DER MENSCHLICHEN NATUR UND DES SITTENGESETZES. THEOL PHIL 46,554-556 1971.

BRUN, JFAN. TEMOIGNAGE ET TRAHISON: LE ADORATEURS DE JUDAS. ARCH FILOSOF 493-503 1972.

REFLECHISSANT SUR LA VALEUR ET LA POSSIBILITE DU TEMOIGNAGE, L'AUTEUR SE SERT DE LA FIGURE DE JUDAS, L'ANTI-TEMOIN PAR EXCELLENCE, POUR MONTRER QUE, DANS NOTRE MONDE MODERNE, LES RESSOURCES DE LA DIALECTIQUE VISENT A FAIRE DE LA TRAHISON ELLE-MEME UNE FORME DE TEMOIGNAGE. CAR, S'IL Y A UN DEVENIR DE LA VERITE, SI LE DEVENIR ASSUKE FINALEMENT LA SYNTHESE DES CONTRADICTOIRES, IL N'Y A PLUS DE FIDELITE, PLUS DE TRAHISON, IL N'Y A QUE DES TEMOIGNAGES. AUSSI JUDAS RISQUE-T-IL DE REJOINDRE HERODE L'ORDONNATEUR DU MASSACRE; LE TEMOIN-TRAITRE N'EST-IL PAS AVANT TOUT L'OPPRESSEUR DANS UN MONDE PRIVE DE LA DIMENSION DU TEMOIGNAGE QUI IMPLIQUAIT A LA FOIS DIEU ET L'AUTRE?

NO, ANTONIO. SOCIALISMO E BURCRAZIA. LOGOS (ITALY) 105-111 1972.

NS, GERALD L. FREUD, STRUCTURALISM, AND 'THE MOSES OF MICHELANGELO'. J AES ART CRIT 33,13-18 FALL 74.

ZINA, RONALD. HEIDEGGER ON THE METAPHOR AND PHILOSOPHY. CULT HERMEN 1,305-322 N 73.

AIM: TO SHOW HOW IN HEIDEGGER'S THINKING THE QUESTION OF THE METAPHOR IN PHILOSOPHY BECOMES THE QUESTIONING OF PHILOSOPHY ITSELF, TAKEN AS A SPECIFIC PROJECT OF UNDERSTANDING AND ITS CORRELATIVE MODE OF ARTICULATION. DEVELOPMENT: FOCUS ON THE CONCEPT OF THE LITERAL VERSUS THE METAPHORICAL THROUGH STUDY OF SELECTED PASSAGES IN "UNTERWEGS ZUR SPRACHE" AND "DER SATZ VOM GRUND;" SPECIAL TREATMENT OF THE RELATION BETWEEN PHILOSOPHIC THINKING AND POETRY. CONCLUSIONS: THE PARADOXICAL PLACE OF THE METAPHOR, NOT PROPER TO PHILOSOPHIC EXPRESSION YET GENERATIVE OF IT, SHOWS THE BASIC SELF-CONSTITUTIVE AND SELF-ENCLOSED CHARACTER OF THE PHILOSOPHIC PROJECT, UNABLE TO ACCOUNT FOR ITSELF BY VIRTUE OF THE VERY SELF-SUFFICIENCY THAT INSTITUTES IT.

DEN-BROOK, SIMON. MORAL STUDIES IN THE SECONDARY SCHOOL: AN EXPERIMENT. J MORAL EDUC 1,117-121 F 72.

A MORAL EDUCATION PROJECT DEVELOPED BY A TEACHER IN A SECONDARY SCHOOL IS BRIEFLY DESCRIBED. THE BASIC METHOD WAS TO PRESENT PUPILS WITH STORIES ABOUT YOUNG ADOLESCENTS IN SITUATIONS INVOLVING SUCH ELEMENTS AS FRIENDSHIP AND VANDALISM. THIS WAS FOLLOWED BY QUESTIONS DESIGNED TO PROVOKE FULLER AWARENESS OF THE MOTIVES, VALUES AND CONSEQUENCES INVOLVED IN THEM. A TENTATIVE EVALUATION OF THE PROJECT IS OFFERED.

KMAN, G. SUR LES TRIBULATIONS DE BERKELEY EN ITALIE: LA TARENTULE ET LE PARADIS. REV METAPH MORALE 79,50-62 JA-MR 74.

LL, GRZEGORZ AND SŁUPECKI, JERZY. PROOF OF L-DECIDABILITY OF LEWIS SYSTEM S5. STUD LOG 32,99-107 1973.

IN THE PAPER IT IS PROVED THAT THE FINITE SET OF REJECTED AXIOMS DOES NOT EXIST FOR LEWIS SYSTEM S5 IF ITS ONLY RULES OF REJECTION ARE THE RULE OF REJECTION BY SUBSTITUTION AND THE RULE OF REJECTION BY DETACHMENT. IF WE COMPLETE, HOWEVER, THE RULES OF REJECTION BY A CERTAIN SPECIFIC RULE FOR LEWIS SYSTEM S5, AND ASSUME THAT THE ONLY REJECTED AXIOM IS A SINGLE VARIABLE, LEWIS SYSTEM S5 WILL BECOME L-DECIDABLE.\*

SON, KENNETH A. BEING AND HUMAN DEATH. NEW SCHOLAS 48,343-350 SUM 74.

THE MAJORITY OF PAPERS OR BOOKS ON HUMAN DEATH USUALLY CONFOUND DYING AND DEATH. THE INCONCEPTUALIZABILITY OF DEATH IS THE 'SINE QUA NON' CONDITION OF A THOROUGH DISTINCTION BETWEEN DYING AND DEATH. IT ALSO PROVIDES THE KEY TO THE ONTOLOGICAL CHARACTER OF DEATH, FOR DEATH IS TO BE EXPLAINED RATHER THAN UNDERSTOOD. THE EXPLANATION OF DEATH ARISES IN RELATION TO BEING. DEATH IS BEING'S RECLAIM OF REVEALEDNESS. IT IS TRACEABLE TO A PLACE IN BEING, ORDERED BY NOTHINGNESS, WHERE REVEALEDNESS SUDDENLY BECOMES UNCEALEDNESS.

IAN, O M C. AN EXPLANATION. PHILOSOPHY 49,323-324 JL 74.

THE PURPOSE OF A DISCUSSION NOTE IS LIMITED, AND MINE WAS INTENDED TO INDICATE THAT, BY OUR ACCEPTED STANDARDS FOR EXPLANATION, A PARTICULAR EXPLANATION REPORTED IN A NEWSPAPER WAS INSUFFICIENT. THE EXAMPLE WAS SELECTED BECAUSE IT SOUNDED INFORMATIVE BUT WAS NOT. MY METHOD WAS TO SHOW THAT IN THIS CASE THE PHENOMENON TO BE

EXPLAINED WAS NOT DEDUCIBLE FROM ANY LAW, AND THAT THE REPORTED EXPLANATION LACKED PREDICTIVE POWER. I CONCLUDED WITH THE SUGGESTION THAT THE CONVENTIONAL CRITERIA FOR SUCCESSFUL EXPLANATION, WHICH WERE APPLIED CRITICALLY IN THE NOTE, WERE NEVERTHELESS NOT NECESSARILY TO BE REGARDED AS ETERNAL AND IMMUTABLE.

BUCHANAN, JAMES. HEIDEGGER AND THE PROBLEM OF GROUND: AN EVALUATION. PHIL TODAY 17,232-245 FALL 73.

BUCHDAHL, GERD. THE CONCEPTION OF LAWLIKENESS IN KANT'S PHILOSOPHY OF SCIENCE. SYNTHESIS 23,24-46 AG 71.

A DEMARCATION BETWEEN KANT'S GENERAL METAPHYSICS (TRANSCENDENTAL PRINCIPLES) AND HIS SPECIAL METAPHYSICS IS ATTEMPTED, THROUGH A DISCUSSION OF KANT'S THREE ACCOUNTS OF LAWLIKENESS, 'TRANSCENDENTAL', 'EMPIRICAL' AND 'METAPHYSICAL'. THE DISTINCTIONS ARE DEFENDED VIA A NUMBER OF 'INDICATORS' IN KANT'S WRITINGS, AND THE 'LOOSENESS OF FIT' BETWEEN THE DIFFERENT TYPES OF LAWLIKENESS IS DISCUSSED.\*

BUCHNER, HARTMUT. HEGEL IM UEBERGANG VON RELIGION ZU PHILOSOPHIE. PHIL JAHR 78,82-97 1971.

BUZYNSKA-GAREWICZ, H. TEORIA WARTOSCI ALEXIUSA MEINONGA. ETYKA 12,57-77 1973.

THE ARTICLE DISCUSSES MEINONG'S THEORY OF VALUES IN ITS LATER VERSION AS LAID DOWN IN HIS STUDIES "UEBER EMOTIONALE PRAESENTATION" AND "ZUR GRUNDLEGENGUNG DER ALLGEMEINEN WERTTHEORIE". HIS EARLY PSYCHOLOGICAL WORKS ARE OMITTED. THE PRINCIPAL PURPOSE AIM OF THE ARTICLE IS TO SHOW THAT MEINONG'S AXIOLOGY WAS ESSENTIALLY ANTIPSYCHOLOGICAL IN ITS CHARACTER. FOR THE PHILOSOPHICAL FOUNDATION OF HIS THEORY OF VALUES MEINONG TOOK THE THEORY OF OBJECT WHICH FURNISHES A GENERAL SOLUTION OF THE QUESTION OF RELATIONS BETWEEN EMOTIONAL EXPERIENCE, ITS CONTENT AND ITS OBJECT. THE INTENTIONAL INTERPRETATION OF FEELINGS AS EMOTIONAL EXPERIENCES RELATING TO OBJECTS SUGGESTED TO MEINONG A NEW APPROACH TO VALUES--TO TREAT THEM AS CORRELATES OF THOSE EXPERIENCES. (EDITED).

BUECHEL, WOLFGANG. ZUR WISSENSCHAFTSTHEORIE DER QUANTENPHYSIK. THECL PHIL 46,397-405 1971.

BUETTNER, M. ZUM GEGENUEBER VON NATURWISSENSCHAFT--INSBESONDERE GEOGRAPHIE--UND THEOLOGIE IM 18 JAHRHUNDERT. PHIL NATUR 14,95-123 1973.

BUKOWSKI, T P AND DUMOULIN, B. L'INFLUENCE DE THOMAS D'AQUIN SUR BOECE DE DACIE. REV SCI PHIL THEOL 57,627-631 O 73.

LA COMPARAISON ATTENTIVE DU 'DE AETERNITATE MUNDI' DE BOECE AVEC DIVERS ECRITS DE THOMAS D'AQUIN (SCRIPTUM SUPER SENTENTIIS, DE AETERNITATE MUNDI) REVELE UNE DEPENDANCE; LES DIFFERENCES DEMEURENT CEPENDANT GRANDES, LIEES A L'AVICENNISME DE BOECE.

BULKA, REUVEN P. DEATH IN LIFE--TALMUDIC AND LOGOTHERAPEUTIC AFFIRMATIONS. HUMANITAS 10,33-41 F 74.

THE AUTHOR FOCUSES ON MODERN MAN'S INABILITY TO FACE DEATH. IT IS SUGGESTED THAT BY INTEGRATING DEATH INTO THE LIFE PROCESS ON A PHILOSOPHICAL LEVEL EVENTUAL PSYCHOLOGICAL ADAPTATION MIGHT BE REALIZED. THE ATTITUDES TO DEATH IN THE TALMUD AND FRANKL'S LOGOTHERAPY ARE STUDIED AND COMPARED. THE TALMUD, IN SEEING DEATH AS A POTENTIAL LIFE FORCE, AND LOGOTHERAPY, IN SEEING DEATH AS A CHALLENGE TO LIVE MEANINGFULLY, POINT TO THE PHILOSOPHICALLY POSITIVE ROLE OF DEATH IN LIFE. BY ADOPTING THIS AFFIRMATIVE APPROACH NOT ONLY MAN'S ABILITY TO FACE DEATH BUT ALSO HIS ABILITY

TO LIVE ARE ENHANCED.

DER, M W. PROPOSITIONAL AND PREDICATE CALCULUSES BASED ON COMBINATORY LOGIC. NOTRE DAME J FORM LOG 15,25-34 JA 74.

IN THIS ARTICLE THE PURE IMPLICATIONAL, ABSOLUTE PROPOSITIONAL, INTUITIONISTIC AND CLASSICAL PROPOSITIONAL CALCULUSES AS WELL AS THE INTUITIONISTIC AND CLASSICAL PREDICATE CALCULUSES ARE BASED ON THE SYSTEM OF COMBINATORY LOGIC OF "A DEDUCTION THEOREM FOR RESTRICTED GENERALITY" (TO BE PUBLISHED IN NOTRE DAME JOURNAL OF FORMAL LOGIC). ALL THE PROPOSITIONAL CONNECTIVES ARE DEFINED IN TERMS OF RESTRICTED GENERALITY AND ONLY ONE NEW AXIOM IS REQUIRED, THIS ALLOWS US TO SHOW CERTAIN FORMULAS INVOLVING RESTRICTED GENERALITY TO BE PROPOSITIONS. THE BASIC AXIOMS AND RULES FOR EACH OF THE ABOVE SYSTEMS ARE THEN PROVED, EACH RESTRICTED BY CERTAIN 'GRAMMATICAL CONDITIONS' WHICH ALLOW US TO AVOID CURRY'S PARADOX (SEE H B CURRY AND R FEYS "COMBINATORY LOGIC," AMSTERDAM, 1958.

DER, M W. VARIOUS SYSTEMS OF SET THEORY BASED ON COMBINATORY LOGIC. NOTRE DAME J FORM LOG 15,192-206 AP 74.

IN THIS ARTICLE THE ZERMELO, BERNEYS AND GODEL SYSTEMS OF SET THEORY ARE BASED ON THE PREDICATE CALCULUS DEVELOPED IN "PROPOSITIONAL AND PREDICATE CALCULUS BASED ON COMBINATORY LOGIC" (TO BE PUBLISHED IN NOTRE DAME JOURNAL OF FORMAL LOGIC). IN EACH SYSTEM WE INTRODUCE SOME NEW CONSTANTS (SUCH AS THE CATEGORY OF SETS), SOME OF THESE WE CAN DEFINE, SOME WE HAVE TO ADD AS PRIMITIVES. BEFORE THESE CONSTANTS CAN BE USED IN THE PREDICATE CALCULUS WE HAVE TO EITHER PROVE THAT THE APPROPRIATE GRAMMATICAL CONDITION HOLDS, OR STATE AN AXIOM TO THAT EFFECT. A LARGE NUMBER OF THE TRADITIONAL SET THEORETIC AXIOMS SIMPLY TAKE THE FORM OF A GRAMMATICAL CONDITION, SOME CAN BE PROVED AND SOME, SUCH AS THE AXIOM OF CHOICE, CAN ONLY BE REWRITTEN IN THE NEW NOTATION.

GE, MARIG. THE PHYSICIST AND PHILOSOPHY. Z ALLG WISS 1,196-208 1970.

GE, MARIG. THE RELATIONS OF LOGIC AND SEMANTICS TO ONTOLOGY. J PHIL LOG 3,195-209 JL 74.

THE AUTHOR'S SEMANTIC THEORY IS APPLIED TO THE PROBLEM WHETHER LOGIC AND SEMANTICS PRESUPPOSE ANY ONTOLOGICAL THEORY. IT IS CONCLUDED THAT, WHEREAS FORMAL LOGIC HAS NO ONTOLOGICAL COMMITMENTS AT ALL, THE APPLICATIONS OF ANY THEORY OF REFERENCE DO PRESUPPOSE SOME ASSUMPTION CONCERNING THE FURNITURE OF THE WORLD, AND THE VERY NOTION OF FACTUAL TRUTH (AS OPPOSED TO THAT OF FORMAL TRUTH) PRESUPPOSES THE HYPOTHESIS THAT THERE EXISTS SOMETHING EXTERNAL TO THE FACTUAL PROPOSITIONS.

TING, I A. INTENTIONAL DEPENDENCIES: A PROBLEM IN RYLE'S ANALYSIS OF THINKING. PHIL PAPERS 2,52-72 O 73.

BRIDGE, JOHN. CONCEPT AND TIME IN HEGEL. DIALOGUE (CANADA) 12,403-422 S 73.

KOJEVE CLAIMS THAT HEGEL IDENTIFIES THE CONCEPT AND TIME. BY CONSIDERING HEGEL'S SECTION ON TIME, AND HIS CATEGORY OF 'BECOMING', THIS ARTICLE ARGUES THAT, FOR HEGEL, TIME AND CONCEPT DO INDEED HAVE A COMMON STRUCTURE, BUT WITH CONTENT INVERTED. IT FURTHER SUGGESTS THAT HEGEL'S PHILOSOPHY OF SPIRIT ANALYZES THE PROCESS BY WHICH THE INVERSION IS REVERTED. THUS HE JUSTIFIES HIS CLAIM THAT THE CONCEPT CAN ADEQUATELY COMPREHEND TIME WITHOUT BEING COMPLETELY IDENTICAL WITH IT.



BURCH, ROBERT W. COHEN, AUSTIN AND MEANING. RATIO 15,117-124 JE 73 (LLBA).

A COUNTERARGUMENT TO L JONATHAN COHEN'S ATTACK ON AUSTIN'S THEORY OF ILLOCUTIONARY FORCES AND THE DEFINITION OF 'MEANING'. THE AUTHOR CLAIMS THAT COHEN'S ARGUMENTS ARE IRRELEVANT TO AUSTIN, BECAUSE AUSTIN SPEAKS OF MEANING OF WORDS IN A USE AND NOT ABOUT MEANING IN ISOLATION, AS COHEN UNDERSTANDS MEANING. IT IS MAINTAINED THAT TO BLUR AUSTIN'S DISTINCTIONS WOULD BE A BACKWARD STEP. AUSTIN'S "THEORY OF SPEECH-ACTS" MAKES PHILOSOPHICAL PROGRESS BY DIVIDING UP THE PREVIOUSLY UNWIELDY FIELD OF MEANING.\*

BURCH, ROBERT W. OBLIGATION AND GUILT IN A MORALITY OF HYPOTHETICAL IMPERATIVES. SW J PHIL 5,129-133 SPR 74.

THIS PAPER ATTEMPTS TO REFUTE PHILIPPA FOOT'S VIEW THAT MORALITY MIGHT WELL CONSIST OF IMPERATIVES WHICH ARE NON-CATEGORICAL IN KANT'S SENSE. IT IS, THEREFORE, AN INDIRECT DEFENSE OF KANT'S DOCTRINE THAT MORALITY CONSISTS OF HYPOTHETICAL IMPERATIVES. THE REASON THAT MORALITY CANNOT CONSIST OF HYPOTHETICAL IMPERATIVES IN FOOT'S SENSE IS THAT A MORALITY SO CONSISTING COULD NOT CONTAIN THE CONCEPTS OF OBLIGATION AND GUILT. FOR, THE PAPER ARGUES, ONE IS FREE TO RELEASE HIMSELF FROM AN 'OBLIGATION' IMPOSED BY HYPOTHETICAL IMPERATIVES, AS FOOT UNDERSTANDS THEM, SIMPLY BY OPTING OUT OF THE MORAL GROUP IN WHICH THEY EXIST. BUT AN 'OBLIGATION' WHICH ONE CAN OPT OUT OF IN THIS WAY IS NO REAL MORAL OBLIGATION AT ALL. FURTHERMORE, TO BE GUILTY, THE PAPER ARGUES, IS TO HAVE AN OBLIGATION TO SUBMIT TO SOME FORM OF PUNISHMENT. THEREFORE, SINCE A MORALITY CONSISTING OF FOOT'S HYPOTHETICAL IMPERATIVES CANNOT ACCOUNT FOR OBLIGATIONS, IT CANNOT ACCOUNT FOR GUILT. THE POINT IS THE SAME IN BOTH INSTANCES: ONE CAN OPT OUT OF A MORALITY OF HYPOTHETICAL IMPERATIVES, BUT ONE CANNOT OPT OUT OF MORALITY.

BURDICK, HOWARD. ON A SYNTACTICAL CHARACTERIZATION OF LOGICAL EXPRESSIONS. NOTRE DAME J FORM LOG 15,489-490 JL 74.

RUDOLF CARNAP, IN "THE LOGICAL SYNTAX OF LANGUAGE" (SECTION 50) PUT FORTH A CHARACTERIZATION OF LOGICAL AND DESCRIPTIVE EXPRESSIONS. THIS CHARACTERIZATION HAS OFTEN BEEN FOUND UNACCEPTABLE, BUT NO ONE HAS EVER POINTED OUT JUST HOW BADLY AND SIMPLY IT FAILS. THE AUTHOR SHOWS THAT ALTHOUGH THE PREDICATE 'UNICORN' IS CLEARLY DESCRIPTIVE, IT MAY BE TAKEN TO BE LOGICAL BY CARNAP'S CHARACTERIZATION. THIS IS ABOUT AS SIMPLE AND DIRECT A REDUCTIO AD ABSURDUM OF CARNAP'S CHARACTERIZATION AS THE AUTHOR BELIEVES ONE CAN ASK FOR.

BURDICK, HOWARD. ON NECESSITY DE DICTO. PHILOSOPHIA (ISRAEL) 2,85-115 AP 72.

THE AUTHOR ATTEMPTS TO SHOW HOW ONE CAN HAVE A SYSTEM OF QUANTIFIED MODAL LOGIC IN WHICH ALL MODAL SENTENCES ARE EXPLAINABLE IN TERMS OF ANALYTICITY. THE BASIC CONCERN IS WITH MODIFYING CARNAP'S SYSTEM OF "MEANING AND NECESSITY" TO MEET QUINE'S OBJECTIONS. THIS REQUIRES SHOWING THAT WE MAY TALK ABOUT ORDINARY INDIVIDUALS IN THE MODIFIED SYSTEM AND THAT ESSENTIALISM IN QUINE'S SENSE MAY ITSELF BE EXPLAINED IN TERMS OF ANALYTICITY. HOWEVER, FOR DEALING WITH NON-DENUMERABLE ONTOLOGIES, NON-DENUMERABLE LANGUAGES APPEAR TO BE REQUIRED. A CRITERION MAKING THE DISTINCTION BETWEEN DE RE AND DE DICTO SYSTEMS AN ONTOLOGICAL ISSUE IS PRESENTED. PROBLEMS ARE POINTED OUT IN VARIOUS OTHER ATTEMPTS AT CONSTRUCTING DE DICTO SYSTEMS, AND THE CLAIM IS MADE THAT THE SYSTEM SCHEMA PRESENTED YIELDS THE SIMPLEST LEGITIMATE DE DICTO SYSTEMS. ALONG THE WAY, SUBSTITUTIONAL SYSTEMS OF LOGIC ARE IN GENERAL FOUND TO BE UNSATISFACTORY FOR DEALING WITH ORDINARY INDIVIDUALS.

DICK, HOWARD. ON THE PROBLEMS OF ABSTRACTION AND CONCRETION. NOUS 8,295-297 S 74.

THE AUTHOR SHOWS HOW ONE MAY CONSTRUCT QUALITIES OUT OF SUMS OF PROBLEMS AND A PRIMITIVE RELATION ON THEM IN A WAY THAT MEETS BOTH THE PROBLEMS OF 'COMPANIONSHIP' AND 'IMPERFECT COMMUNITY' AS DISCUSSED BY NELSON GOODMAN IN "THE STRUCTURE OF APPEARANCE." HOWEVER, THE METHOD APPEARS TOO TRIVIAL TO COUNT AS A SOLUTION. THE AUTHOR THEN CONSIDERS THE QUESTION OF WHAT, IF ANYTHING, ADDITIONAL IS ACCOMPLISHED BY GOODMAN'S SYSTEMS PERTAINING TO ABSTRACTION AND CONCRETION.

GE, TYLER. DEMONSTRATIVE CONSTRUCTIONS, REFERENCE, AND TRUTH. J PHIL 71,205-223 18 AP 74.

A FORMAL SEMANTICAL APPROACH TO SENTENCES INVOLVING TOKEN-REFLEXIVE CONSTRUCTIONS IS SET OUT AND DEFENDED. THE APPROACH EMPHASIZES THE POINT THAT SUCH SENTENCES ARE TRUE OR FALSE RELATIVE TO, AND ONLY RELATIVE TO, OCCASIONS ON WHICH PEOPLE USE TOKENS OF THEM IN ACTS OF REFERENCE. THE PAPER FOCUSES ON DEMONSTRATIVE PRONOUNS, INCOMPLETE DEFINITE DESCRIPTIONS AND TENSED VERBS. ACCOUNTS OF THESE CONSTRUCTIONS BY DAVIDSON, MONTAGUE, AND SCOTT ARE CRITICIZED. A REASON IS GIVEN FOR BELIEVING THAT TENSE LOGIC, AS IT IS PRESENTLY FORMULATED, IS INADEQUATE TO REPRESENT TENSES IN NATURAL LANGUAGE. THE AUTHOR PROPOSES AN ALTERNATIVE REPRESENTATION WITHIN FIRST-ORDER QUANTIFICATION THEORY WHERE FREE VARIABLES REPRESENT THE TOKEN-REFLEXIVE ELEMENT IN TENSE. THE PAPER CONCLUDES BY CONJECTURING ABOUT SOCIAL AND PSYCHOLOGICAL APPLICATIONS OF THE FORMAL APPROACH.\*

GE, TYLER. TRUTH AND SINGULAR TERMS. NOUS 8,309-325 N 74.

HENN, HERBERT. NARRATIVE EXPLANATION AND REDESCRIPTION. CAN J PHIL 8,419-425 MR 74.

IN HIS ARTICLE "NARRATIVE EXPLANATION AND THE THEORY OF EVOLUTION" (CANADIAN JOURNAL OF PHILOSOPHY, 1, 59-74) MICHAEL RUSE HAS ARGUED THAT THE LOGICAL STRUCTURE OF EXPLANATIONS RELATING TO THE THEORY OF EVOLUTION CAN BE EXAMINED MORE HELPFULLY BY USING THE COVERING-LAW MODEL THAN BY USING A NARRATIVE MODEL OF EXPLANATION. THE PRESENT ESSAY ATTEMPTS TO COUNTER RUSE'S POSITION BY SHOWING (1) HOW THE COVERING-LAW MODEL IS ALSO SUBJECT TO THE CHARGE OF OBSCURING IMPORTANT FEATURES OF EVOLUTIONARY EXPLANATIONS AND (2) HOW THE USE OF REDESCRIPTION IN EVOLUTIONARY EXPLANATIONS MIGHT PROMPT THE SUGGESTION THAT SUCH EXPLANATIONS ARE COMPARABLE TO NARRATIVES.

HOE, RALPH W. THE CIVILIZATION OF THE FUTURE: IDEALS AND POSSIBILITY. PHIL FORUM (DEKALB) 13,149-177 JE 73.

CONCLUDES AN OBJECTIVE CRITERION OF IDEAL VALUES FOR CIVILIZATIONS AS THEIR VIABILITY. SCIENTIFICALLY BASED SYSTEM-ANALYSIS REVEALS A CIVILIZATION AS AN EVOLVING PATTERN OF A HUMAN SOCIETY DYNAMICALLY INTERACTING WITHIN A HABITAT. HIERARCHICAL PATTERNS OF BOUNDARY STRUCTURES FROM MOLECULES TO RELIGIONS PROVIDE THE NORMS THAT STRUCTURE THE DYNAMIC PATTERNS OF SUCH SYSTEMS. CIVILIZATIONS INCLUDING THEIR RELIGIOUS AND OTHER LEVELS OF NORMATIVE SUB-STRUCTURES), LIKE SPECIES, ARE SELECTED BY THEIR FITNESS AS TABLE IN AN OBJECTIVE ECOLOGICAL NICHE, WHICH, OF COURSE, INCLUDES THE STRUCTURES AND DYNAMICS WITHIN COLLECTIVITIES OF HUMAN BRAINS AS WELL AS IN THE OUTER ENVIRONMENT. AMONG PROBLEMS CONSIDERED IN THIS CONTEXT ARE HUMAN FREEDOM AND THE CONFLICT OF INDIVIDUAL WITH SOCIETAL OR ECOLOGICAL VALUES.

BURHOE, RALPH W. THE CONCEPTS OF GOD AND SOUL IN A SCIENTIFIC VIEW OF HUMAN PURPOSE. ZYGON 8,412-441 S-D 73.

TO UNDERSTAND HUMAN PURPOSE OR GOAL SEEKING SCIENTIFICALLY, TWO CONCEPTS ARE PRIMARY: (1) THE TRENDS OF THE SYSTEM OF REALITY UPON WHICH MAN IS DEPENDENT AND (2) THE ELEMENTS OF MAN'S NATURE THAT HAVE LONG-RANGE IMPORTANCE IN THIS CONTEXT. SCIENTIFIC PICTURES OF INVARIANT LAWS AND EVOLUTIONARY TRENDS INTRINSIC IN THE COSMOS PROVIDE SIGNIFICANT PARALLELS TO TRADITIONAL RELIGIOUS DOCTRINES OF GOD, SUCH AS THE INVARIANT, OMNIPRESENT, OMNIPOTENT, TRANSCENDENT, INSCRUTABLE REALITY THAT CREATED AND BROUGHT MAN UP TO BE A CONSCIOUS COCREATOR AS LONG AS MAN ADAPTS TO OR FULFILLS GOD'S REQUIREMENTS. MAN'S OWN DEATH-TRANSCENDING NATURE AND VALUES, SYMBOLIZED BY SOUL, ARE FOUND BY SCIENCES IN GENOTYPES THAT ARE MORE ENDURING THAN MOUNTAINS. BUT AS A CULTURALLY STRUCTURED ANIMAL, MAN ALSO REQUIRES CULTURAL STRUCTURING OF SUCH LONG-TERM REALITIES AND GOALS. THE RELIGIOUS TRADITIONS THAT DID THIS HAVE WEAKENED, BUT RECENT SCIENCE IS PROVIDING NEW GROUNDS FOR MORE EFFECTIVELY EXTENDING MAN'S PERCEPTIONS AND MOTIVATIONS CONCERNING HIS FUTURE BEYOND DEATH WHICH MUST ADEQUATELY MATCH THE OTHER LONG-RANGE REALITIES OF HIS NATURE.

BURHOE, RALPH WENDELL AND EMERSON, ALFRED E. EVOLUTIONARY ASPECTS OF FREEDOM, DEATH, AND DIGNITY. ZYGON 9,156-182 JE 74.

SKETCHES A NATURAL HISTORY OF FREEDOM WHEN IT DESIGNATES THE LIBERTY TO VARY THAT ALLOWS CHOICES AMONG ALTERNATIVES. SUCH FREEDOM IS A NECESSARY FUNCTION IN LIVING SYSTEMS THAT HAS LED TO THE NATURAL SELECTION IN BOTH BIOLOGICAL AND SOCIAL EVOLUTION OF VARIOUS MECHANISMS TO INSURE IT. GIVES TEN CULTURAL ANALOGUES OF TEN BIOLOGICAL MECHANISMS PRODUCING FREEDOM. ALSO PRESENTS NATURAL SELECTION OF LIMITS TO FREEDOM. POINTS OUT THE NECESSITY OF PHENOTYPIC DEATH AS A DIRECT PRODUCT OF THE FREEDOM TO VARY THAT CREATES HIGHER FORMS OF LIFE, AND ALSO NOTES ELEMENTS OF LIVING SYSTEMS THAT DO NOT DIE. DISCUSSES DIGNITY AS PRODUCED BY BIOLOGICAL AND CULTURAL MECHANISMS TO ENABLE CREATURES TO TRANSCEND THE INEVITABLE FAILURES OR DEATHS IN UPWARD EVOLUTION OF LIFE. TOUCHES BRIEFLY ON CONFUSION WITH ANOTHER DESIGNATION OF FREEDOM.

BURKE, RICHARD. RHETORIC, DIALECTIC, AND FORCE. PHIL RHET 7,154-165 SUM 74.

A THEORY OF THE RELATIONS BETWEEN RHETORIC (DEFINED AS 'THE PERSUASIVE USE OF LANGUAGE') AND VARIOUS OTHER HUMAN ACTIVITIES: FORCE, PHILOSOPHY (DIALECTIC), ART, SCIENCE, AND MORALITY. IT IS MAINTAINED THAT RHETORIC CANNOT BE DISTINGUISHED FROM PHILOSOPHY WITHOUT BEGGING ONE OF THE CENTRAL PHILOSOPHIC QUESTIONS: WHETHER OBJECTIVITY IS POSSIBLE WITHOUT AGREED STANDARDS OF MEANING AND RELEVANCE. I SUGGEST THAT TO THE DEGREE THAT IT IS NOT ENLIGHTENING TO CONSIDER 'SPEAKER' AND 'AUDIENCE' IN UNDERSTANDING A PIECE OF PHILOSOPHY, IT HAS ACHIEVED 'AUTONOMY' AND CEASED TO BE RHETORICAL; AND THAT SUCH AUTONOMY IS CLOSELY RELATED TO OBJECTIVITY IN ART, SCIENCE, AND MORALITY AS WELL.

BURKE, T E. CAN PHILOSOPHY BE ORIGINAL? INQUIRY 17,193-211 SUM 74.

TO WHAT EXTENT DOES THE FACT THAT A PHILOSOPHER, IN ORDER TO COMMUNICATE, IS CONSTRAINED TO USE THE SAME LANGUAGE AND THE SAME CONCEPTS AS OTHER MEMBERS OF HIS SOCIETY, INHIBIT HIM FROM DEVELOPING GENUINELY ORIGINAL MODES OF THOUGHT? SECTION I OF THIS PAPER OUTLINES ARGUMENTS FOR THE VIEW THAT ANY ATTEMPT AT RADICAL ORIGINALITY, OF THE KINDS TRADITIONALLY EXPECTED OF PHILOSOPHY, MUST INVOLVE MISUSE OF THESE SHARED CONCEPTS. SECTION II, HOWEVER, ON THE BASIS OF AN EXAMINATION OF WHAT IT IS FOR DIFFERENT MEMBERS OF A SOCIETY TO USE THE SAME CONCEPTS, ARGUES THAT SO DOING DOES NOT RULE OUT IMPORTANT DIFFERENCES OVER INSTANTIATIONS AND LOGICAL

INTERRELATIONS. IT THEN ATTEMPTS TO SHOW THAT THIS LATITUDE FOR DIFFERENCE IS ADEQUATE TO ALLOW FOR CERTAIN KINDS OF PHILOSOPHICAL ORIGINALITY, FOR EXAMPLE, THAT SHOWN IN THE WHITEHEADIAN PHILOSOPHY OF ORGANISM.

KES, ARTHUR W. LOGIC, COMPUTERS, AND MEN. PROC AMER PHIL ASS 66,39-57 1972-73.

THE CONCEPT OF 'FINITE AUTOMATON' IS GIVEN A PRECISE LOGICAL DEFINITION AND THEN RELATED TO BOTH ARTIFICIAL SYSTEMS (COMPUTERS) AND NATURAL SYSTEMS (ESPECIALLY HUMANS). I ARGUE FOR THE THESIS: "A FINITE DETERMINISTIC AUTOMATON CAN PERFORM ALL NATURAL HUMAN FUNCTIONS." THIS THESIS DOES NOT COMMIT ME TO EPIPHENOMENALISM OR ANY OTHER SOLUTION TO THE MIND-BODY PROBLEM.

KHOLDER, L. HOW NOT TO REFUTE ETHICAL EGOISM. CAN J PHIL 3,653-657 JF 74.

A CRITICISM OF R CAMPBELL, "A SHORT REFUTATION OF ETHICAL EGOISM", (CANADIAN JOURNAL OF PHILOSOPHY, " VOLUME 2 (1972), 249-254, AND OF W BAUMER, "INDEFENSIBLE IMPERSONAL EGOISM", "PHILOSOPHICAL STUDIES," 18 (1967), 72-75. TRIES TO SHOW THAT THE ARGUMENTS OF THESE PAPERS ASSUME THAT ETHICAL EGOISM APPLIES TO ACTS PEOPLE CANNOT DO IN A CERTAIN TYPE OF SITUATION. WHY THIS ASSUMPTION IS UNSOUND.

KHOLDER, L. THE DETERMINIST PRINCIPLE AS SYNTHETIC AND 'A PRIORI'. PHILOSOPHIA (ISRAEL) 4,139-161 JA 74.

KHOLDER, LESLIE. FREEDOM AND OMNISCIENCE. S J PHIL 12,3-8 SPR 74.

ATTEMPTS TO SHOW THAT GOD'S OMNISCIENCE AND OUR FREEDOM OF WILL ARE COMPATIBLE.

HAM, FREDERIC B. THE MORE-VAUGHAN CONTROVERSY: THE REVOLT AGAINST PHILOSOPHICAL ENTHUSIASM. J HIST IDEAS 35,33-49 JA-MR 74.

N 1650-51 HENRY MORE, THE CAMBRIDGE PLATONIST, AND THOMAS VAUGHAN, AN ARDENT HERMETIC PHILOSOPHER, ENGAGED IN A VIRULENT CONTROVERSY ON THE VALIDITY AND UTILITY OF VAUGHAN'S MYSTICAL PHILOSOPHY OF NATURE. N MORE'S JUDGMENT VAUGHAN'S SCORN FOR ANCIENT AUTHORITY, HIS ABUSE OF THE TEMPORARY RATIONALIST, DESCARTES, HIS MISAPPROPRIATION OF SCRIPTURE FOR PHILOSOPHICAL ENDS, AND HIS 'FANCIFUL AND CONCEITED' USE OF THE ENGLISH LANGUAGE WERE ALL SYMPTOMATIC OF THE 'CONTAGIOUS SPECTRUM' OF ANTIRATIONAL OPINION WHICH WAS SWEEPING THE REALM DURING THE INTERREGNUM AND WAS A THREAT "TO THE COMMONWEALTH OF LEARNING AND OF HUMANE AND DIVINE REASON." OTHER FUTURE FELLOWS OF THE ROYAL SOCIETY OF LONDON, NOTABLY JOHN WILKINS AND SETH WARD ("VINDICIAE ACADEMARIUM," 1654), ALSO CONSIDERED HERMETIC PHILOSOPHERS TO BE DANGEROUS ENTHUSIASTS WHO WOULD FORSAKE REASON IN FAVOR OF MYSTICAL REVELATION. UNDERLYING THESE CONTENTIONS WERE BASIC DISAGREEMENTS ON THE NATURE OF SCIENCE AND THE ROLES OF REASON, EXPERIENCE, AND SCRIPTURE IN NATURAL PHILOSOPHY. THE CONTROVERSY IS VIEWED AS A CASE STUDY IN THE CONFLICT BETWEEN TWO COMPETING SCIENTIFIC PARADIGMS, THE HERMETIC PHILOSOPHY AND THE ASCENT EMPIRICISM OF THE SCIENTIFIC REVOLUTION.

SCH, G AND BLOCHINA, G N AND KUDRJAVCEV, W B. DAS PROBLEM DER ULLSTAENDIGKEIT FUER BOOLESCHE FUNKTIONEN UEBER ZWEI DUALMENGEN MIT NICHTLEEREM DURCHSCHNITT I. Z MATH LOG 19,163-180 1973.

ELL, DAVID AND HAUERWAS, STANLEY. SELF-DECEPTION AND AUTOBIOGRAPHY: THEOLOGICAL AND ETHICAL REFLECTIONS ON SPEER'S "INSIDE THE THIRD REICH". J RELIG ETHICS 2,99-117 SPR 74.

ALBERT SPEER'S LIFE OFFERS A PARADIGM OF SELF-DECEPTION, AND HIS AUTOBIOGRAPHY SERVES TO ILLUSTRATE FINGARETTE'S ACCOUNT OF



SELF-DECEPTION AS A PERSISTENT FAILURE TO SPELL OUT OUR ENGAGEMENTS IN THE WORLD. USING BOTH SPEER AND FINGARETTE, WE SHOW HOW SELF-DECEPTION BECOMES OUR LOT AS THE STORIES WE ADOPT TO SHAPE OUR LIVES COVER UP WHAT IS DESTRUCTIVE IN OUR ACTIVITY. HAD SPEER NOT SETTLED FOR THE NEUTRAL LABEL OF 'ARCHITECT', HE MIGHT HAVE FOUND A STORY SUBSTANTIVE ENOUGH TO ALLOW HIM TO RECOGNIZE THE IMPLICATIONS OF HIS ENGAGEMENTS WITH HITLER'S REICH. THIS SIDE OF AUSCHWITZ WE REQUIRE A STORY WHICH ALLOWS US TO APPROPRIATE OUR OWN CAPACITIES FOR EVIL AND YET EMPOWERS US TO GO ON.

BUSH, ERIC. RORTY REVISITED. PHIL STUD 25,33-42 JA 74.

THE PAPER IS A DEFENSE OF RICHARD RORTY'S VERSION OF THE IDENTITY THEORY (AS EXPRESSED IN "MIND-BODY IDENTITY, PRIVACY, AND CATEGORIES", "REVIEW OF METAPHYSICS," 19) AGAINST THE CRITICISMS OF WILLIAM LYCAN AND GEORGE PAPPAS ("WHAT IS ELIMINATIVE MATERIALISM?", "AUSTRALASIAN JOURNAL OF PHILOSOPHY," 50). LYCAN AND PAPPAS CONTEND THAT RORTY'S THEORY IS INCOHERENT; I CONTEND THAT IT IS NOT. IN ARGUING FOR ITS COHERENCE, I AM LED TO CONCLUDE THAT RORTY'S THEORY IS MUCH CLOSER TO MORE TRADITIONAL VERSIONS OF THE IDENTITY THEORY, LIKE SMART'S ("SENSATIONS AND BRAIN PROCESSES", "PHILOSOPHICAL REVIEW," 68), THAN EITHER HE OR SMART REALIZED.

BUSHKOVITCH, A V. MODELS, THEORIES, AND KANT. PHIL SCI 41,86-88 MR 74.

IT IS ARGUED THAT SINCE IT HAS NOW BECOME EXTREMELY PROBABLE THAT THE HUMAN CENTRAL NERVOUS SYSTEM IS A HUGE AGGREGATE OF MOLECULES OPERATING ON THE SAME PRINCIPLES AS MODERN ELECTRONIC COMPUTERS, HUMAN COGNITION AND RATIONAL ACTION CONSISTS IN PREPARING AND USING CONCEPTUAL MODELS OF THE ENVIRONMENT. THESE MODELS MUST DEPEND ULTIMATELY ON THE STRUCTURE OF THE COMPUTER (HUMAN BRAIN), THUS REVIVING KANT'S IDEAS ON LIMITATIONS OF OUR COGNITION.

BUSKE, THOMAS. REVELATIO DEI: DIE PARALIPOMENA DES DEUTSCHEN IDEALISMUS. ARCH GESCH PHIL 52,269-286 1971.

BUTLER, E D AND COZY, JOSEPH. THE INDIVIDUAL HUMAN BEING: A SOMETIME VARIABLE FOR AN EDUCATIONAL RATIONALE. J THOUGHT 8,278-285 N 73.

ABSTRACTIVE TERMS WITH WHICH EDUCATION IS OR CAN BE EXPLICATED MUST OF NECESSITY BE BASED, BOTH EMPIRICALLY AND LOGICALLY, ON THE INITIAL ASSUMPTION OF MAN AS A CONCRETE, PARTICULAR SUBJECT WHO IS THE FUNDAMENTAL REFERENT TO WHICH WE BIND OUR ABSTRACTIONS. BY EMPIRICAL AND LOGICAL MEANS, MAN IS SHOWN TO BE A PARTICULAR KIND OF BEING, CAPABLE OF BOTH REFLECTION AND REFLEXIVITY. A VIEW OF EDUCATION IS PROPOSED IN WHICH MEANING IS VIEWED AS FABRICATION AND IN WHICH EDUCATION CONSISTS OF A CONSCIOUS ATTEMPT TO MERGE IDEAS, OBJECTS, AND PEOPLE IN A PLAN OF ACTION WITH NO CONSCIOUS EFFORT MADE TO DELIMIT OR DESTROY THE UNIQUENESS OF INDIVIDUALS ENGAGED IN DELIBERATION, REFLECTION, OR ACTION.\*

BUTLER, R J. SUBSTANCE UN-LOCKED. PROC ARIS SOC 74,131-160 1973-74.

BUTTS, ROBERT E. ON BUCHDAHL'S AND PALTER'S PAPERS. SYNTHESE 23,63-74 AG 71.

BUYTENDIJK, F J. LA RENCONTRE ENTRE LES SEXES. DIALOGUE (CANADA) 13,85-98 MR 74.

DANS CETTE CONFERENCE ADRESSEE A DES ETUDIANTS, L'AUTEUR ESQUISSE UNE PHENOMENOLOGIE DE LA RENCONTRE DES SEXES. PARTANT DE L'IDEE QUE L'HOMME EST PRESENT AU MONDE CORPORELLEMENT ET QU'IL COMPREND AUTRUI DANS ET PAR SON CORPS, BUYTENDIJK DECRIT LA GENESE DES SIGNIFICATIONS DE LA CORPOREITE ET MONTRE QUE LA SEXUALITE N'EST PAS UNE FONCTION CORPORELLE AUTOMATIQUE. IL CONTRIBUE AINSI A MIEUX COMPRENDRE L'INTRICATION, CHEZ L'HOMME, DE LA NATURE ET DE L'ESPRIT,

L'UNITE DE LA SPONTANEITE IRRREFLECHIE ET DE LA CULTURE ELABOREE.

ZETTI, DINO. LE TEORIA DELLA QUANTIFICAZIONE DEL PREDICATO DI WILLIAM HAMILTON E LA RINASCITA DELLA LOGICA. RIV FILOSOF 64,295-337 O-D 73.

UN'ANALISI DELLA QUANTIFICAZIONE HAMILTONIANA, CONDOTTA ATTRAVERSO UNA DISCUSSIONE DELLA SUA POLEMICA COL DE MORGAN, CONCLUDE CHE, SE SOLO CINQUE DELLE OTTO FORME PROPOSIZIONALI FONDAMENTALI PROPOSTE DA H RISULTANO VALIDE IN RELAZIONE A UN SISTEMA ESTENSIONALE FONDATA SULLE RELAZIONI DI EULERO, ESSE POSSONO TUTTAVIA ESSERE CONSIDERATE COME UNA LEGITTIMA ESTENSIONE DELLA TEORIA DELLA DISTRIBUZIONE, I CUI PRESUPPOSTI NON CONSENTONO PERO IL PASSAGGIO AL MODERNO CONCETTO DI PREDICAZIONE E DI QUANTIFICAZIONE. LE CONTRADDIZIONI DELLA TEORIA HAMILTONIANA VENGONO POI RICONDOTTE AL TENTATIVO DI DARE ALLA LOGICA UNA FONDAZIONE FILOSOFICA DI TIPO PSICOLOGISTICO, DI CUI VENGONO RINTRACCIATE LE MOTIVAZIONI NELLA CONCEZIONE KANTIANA DELLA LOGICA FORMALE E NELLE POSIZIONI FILOSOFICHE E PEDAGOGICHE DELLA SCUOLA SCOZZESE.\*

HOVSKI, BERNARD. A PHILOSOPHY OF DESPAIR. PHIL PHENOMENOL RES 34,187-200 D 73.

THE PHILOSOPHY OF EXISTENTIALISM IS BASED ON THE CONFRONTATION BETWEEN EGOCENTRIC VOLUNTARISM AND OBJECTIVE SCIENTIFIC KNOWLEDGE. A CONVERSION OF ITS THEORY INTO GOAL-DIRECTED, PRACTICAL ACTIVITY IS OPPOSED BY ITS PERSPECTIVELESS, PATHETIC-IRRATIONAL DISORIENTATION. THIS PHILOSOPHY GIVES NO ALTERNATIVES TO FEAR AND DESPAIR AND STIFLES EFFORTS TO REBUILD THE WORLD ON A RATIONAL FOUNDATION.

KOWSKI, ZSISLAW. ON HUMAN CREATIVE ACTIVITY. DIALEC HUM 173-178 AUTUMN 73.

HUMAN ACTIVITY IS NECESSARILY CONNECTED WITH PROBLEM STATING AND PROBLEM SOLVING PROCESSES. MAN'S PROBLEMS CAN BE DIVIDED INTO TWO GROUPS. ONE OF THEM WILL INCLUDE THOSE PROBLEMS WHICH HAVE PREVIOUSLY BEEN CONFRONTED WITH BY MAN AND SOLVED BY HIM ON THE BASIS OF A REITERATED AND SURELY RELIABLE METHOD. THESE PROBLEMS CAN BE SOLVED BY MEANS OF THE METHODS THAT HAVE PREVIOUSLY BEEN DEVELOPED AND PRESENTLY ONLY RECOGNIZED AS WORKING AND USEFUL, I.E., ALGORITHMS. THE OTHER GROUP OF PROBLEMS INCLUDES THOSE THAT CANNOT BE SOLVED BY A KNOWN ALGORITHM. THESE ARE NEW PROBLEMS--NON-ALGORITHMIC. AND IT IS PRECISELY THESE PROBLEMS THAT ARE TREATED AS CREATIVE, WHILE SOLVING THEM AS--CREATIVE ACTIVITY. THE PROBLEM IS, WHETHER IT'S POSSIBLE TO DEVELOP A THEORY FOR THE CREATIVE ACTIVITY THUS CONCEIVED.

JULLOS, ANN R. THE DOCTRINE OF EROS IN PLATO. DIOTIMA 1,81-99 1973.

THE CONCEPT OF 'EROS' IS EXPLORED IN THREE DIALOGUES, "LYSIS SYMPOSIUM" AND "REPUBLIC." THE NOTIONS OF THE 'OIKEION' AND IMMORTALITY AS WELL AS A SPECIAL THEORY OF EPITHYMIA ARE EMPLOYED TO ILLUSTRATE THE NATURE OF THE EROTIC DRIVE. IT IS RECOMMENDED THAT 'EROS' AS A DRIVE TOWARD SELF-FULFILLMENT AND 'EUDAIMONIA' COMPELS EVERY HUMAN BEING AND NOT MERELY THE PHILOSOPHER. MOREOVER, PLATONIC 'EROS' CONSISTS OF BOTH DEFICIENCY NEEDS AND GROWTH NEEDS.

MARINA, JOSE GOMEZ. METAFISICA EN EL HORIZONTE ACTUAL DE LAS CIENCIAS EL HOMBRE. PENSAMIENTO 29,331-346 AP 73.

LA METAFISICA, EN LA SIGNIFICACION MAS AMPLIA, A LAS PROPOSICIONES QUE NO SON NI FALSABLES POR SU SEMANTICIDAD EMPIRICA, NI EXCLUSIVAMENTE SINTACTICAS, NI SIMPLEMENTE METALINGUEISTICAS. PERO HOY YA NO SE DIRA QUE CARECEN POR ELLO DE SIGNIFICACION, SINO QUE EN TODO CASO MAS ALLA DEL 'CRITERIO DE DEMARCACION' DE POPPER. PERO RESULTAN INEVITABLES. EN PRIMER LUGAR PARA LA

ECONOMIA INTEGRAL DEL DISCURSO CIENTIFICO; CON LO QUE YA POR AQUI RECIBEN UNA JUSTIFICACION FUNCIONAL. PERO ULTERIORMENTE LAS PROPOSICIONES METAFISICAS MAS PROPIAMENTE TALES INTENTAN RESPONDER A PREGUNTAS 'ULTIMAS' Y 'RADICALES'. LA FUNDAMENTACION VENDRA ENTONCES ANTROPOLÓGICAMENTE DEL RECONOCIMIENTO DEL SUJETO HUMANO. ESTE PUNTO DE VISTA ENTRA EN CONFLICTO CON CIERTOS PROYECTOS 'REDUCTIVOS' DE LAS ACTUALES CIENCIAS DEL HOMBRE. LA METAFISICA PUEDE AFRONTARLO PLAUSIBLEMENTE SI NO PPETENDE ESTATUTO DE CIENCIA, SINO DE 'FE FILOSOFICA'.

CAHN, STEVEN M. A "CLOCKWORK ORANGE" IS NOT ABOUT VIOLENCE. METAPHILCSOPHY 5,155-157 AP 74.

"A CLOCKWORK ORANGE" HAS BEEN THE SUBJECT OF MUCH CRITICAL INTERPRETATION. TWO VIEWS OF THE MOVIE HAVE BECOME PREDOMINANT. ONE STATES THAT DIRECTOR, STANLEY KUBRICK, IS CONDEMNING THE VIOLENCE IN OUR SOCIETY, WHILE THE OTHER STATES THAT HE IS GLORIFYING IT. THIS ARTICLE ARGUES THAT NEITHER INTERPRETATION IS CORRECT. FOR "A CLOCKWORK ORANGE" IS NOT A FILM OF SOCIAL COMMENTARY BUT INSTEAD ONE OF PHILOSOPHICAL SPECULATION. IT IS A DRAMATIZATION OF THE VIEW THAT NO HUMAN BEING HAS FREE WILL.

CAHN, STEVEN M. STATEMENTS OF FUTURE CONTINGENCIES. MIND 81,574 O 74.

IN A NOTE IN "MIND," TOBIAS CHAPMAN CLAIMS THAT THE SOLUTION TO THE FATALIST'S PARADOX WHICH I OFFER IN MY BOOK "FATE, LOGIC, AND TIME" IS DEFECTIVE IN TWO RESPECTS. IN THIS ARTICLE I ARGUE THAT BOTH CHAPMAN'S OBJECTIONS ARE MISTAKEN. FIRST, HE ERKONEOUSLY ASSUMES THAT ALL STATEMENTS ARE TENSED. SECOND, HE ERRONEOUSLY ASSUMES THAT A THREE-VALUED LOGIC MUST BE PURELY TRUTH-FUNCTIONAL.

CALERA, N M LOPEZ. MITIFICACION Y DIALECTICA EN EL ESTADO DE DERECHO. AN CATED SUAREZ 11,91-116 1971.

EL AUTOR CONSIDERA QUE EL CONCEPTO DE ESTADO DE DERECHO HA SIDO INSTRUMENTALIZADO BIEN PARA LA JUSTIFICACION DE UN SISTEMA JURIDICO-POLITICO BIEN PARA LA CRITICA Y LA OPOSICION POLITICAS. DE AHI SU MITIFICACION COMO CONCEPTO QUE PARECE RESOLVER LOS GRANDES PROBLEMAS DE LA CONVIVENCIA SOCIAL, PERO QUE EN REALIDAD NO LOS RESUELVE POR SU CARACTER FORMAL. EL AUTOR HACE UNBALANCE HISTORICO SOBRE LAS APORTACIONES DE LAS DOCTRINAS DEL ESTADO DE DERECHO Y MANTIENE LA TESIS DE LA NECESIDAD DE UNA DIALECTICA ABIERTA ENTRE SOCIEDAD Y ESTADO, EN LA QUE SE ASEGURE UNA EFECTIVA POSIBILIDAD DE CONTESTACION Y CONTRADICCION DE LAS DECISIONES POLITICAS Y JURIDICAS DEL ESTADO. AUN ESTA DIALECTICA ES NECESARIA EN LOS ESTADOS DEMOCRATICAS POR LA FACILIDAD CON QUE EL PODER SE EMANCIPA DE SU BASE SOCIAL Y POR LA DISCRECIONALIDAD QUE SE CONCEDE ACTUALMENTE AL PODER.\*

CALLAHAN, DANIEL. BIOETHICS AS A DISCIPLINE. HASTINGS CENTER STUD 1,66-73 1973.

BIOETHICS IS NOT YET AN ESTABLISHED DISCIPLINE. THAT HAS THE ADVANTAGE OF ALLOWING CREATIVE DEVELOPMENTS, UNENCUMBERED BY THE HAND OF THE PAST. BUT IT ALSO HAS THE DISADVANTAGE THAT THERE EXIST NO CRITERIA FOR JUDGING THE QUALITY OF WORK DONE IN THE FIELD NOR ANY CLEAR STANDARDS FOR APPROPRIATE TRAINING AND TEACHING. IN THE NATURE OF THE CASE, BIOETHICS MUST BE INTERDISCIPLINARY; AT THE VERY LEAST, THAT MEANS THE LIKELY ABSENCE OF THE KIND OF ELEGANCE AND RIGOR ONE CAN EXPECT IN SINGLE DISCIPLINES. FOR MANY, THAT WILL BE A MATTER OF FRUSTRATION; CONFUSION WILL BE A NORMAL STATE OF AFFAIRS. THE FRUSTRATION MAY BE ALL THE GREATER IF, AS THE AUTHOR URGES, THE GOAL OF THE FIELD SHOULD BE THAT OF PROVIDING ASSISTANCE TO CONCRETE MEDICAL AND BIOLOGICAL PROBLEM-SOLVING. THE VERY NEED FOR CONCRETE DECISIONS MAY WELL EXASPERATE THE PHILOSOPHER IN PARTICULAR; HE COMES FROM A TRADITION WHICH IS LEISURELY IN PACE,

GENERAL AND ABSTRACT IN METHODOLOGY AND RARELY UNDER PRESSURE TO SAY YES OR NO AT A GIVEN MOMENT IN TIME. FOR ALL THAT, AN APPROPRIATE METHODOLOGY COULD BE DEvised FOR BIOETHICS.

LAHAN, DANIEL. SCIENCE: LIMITS AND PROHIBITIONS. HASTINGS CENTER REP 3,5-8 N 73.

A SCIENCE OF TECHNOLOGICAL LIMITS IS NECESSARY. SUCH A SCIENCE, HOWEVER, IS NOT LIKELY TO SPRING FROM THE TECHNOLOGY ASSESSMENT MOVEMENT NOW BECOMING POPULAR. WHILE CAREFUL RATIONAL ANALYSIS OF SPECIFIC TECHNOLOGICAL ADVANCES WILL BE NECESSARY, WITH AN EMPHASIS ON CONSEQUENCES OF THOSE ADVANCES, THE TECHNOLOGICAL IMPERATIVE HAS ITS ROOTS IN SOME FUNDAMENTAL TRAITS OF HUMAN NATURE; MAN IS A TECHNOLOGICAL ANIMAL AND HIS HISTORY HAS SHOWN A STRONG DRIVE TO TRANSCEND ALL LIMITS IN THE HOPE INVESTED IN TECHNOLOGY. THE RESULT IS AN INHERENTLY IRRATIONAL SITUATION--HUMANS SEEM UNABLE TO STOP PLACING THEIR HOPES IN TECHNOLOGY EVEN WHILE THEY RECOGNIZE ITS INCREASING HAZARDS. CONTEMPORARY INDIVIDUALISM, AND THE NEW EMPHASIS ON THE VALUE OF SURVIVAL TEND TO EXACERBATE THE IRRATIONALITY ALL THE MORE. THE ONLY LIKELY CURE FOR THIS SITUATION WILL BE A BASIC SHIFT IN THE 'CULTURAL SUPER-EGO', WHERE THE VALUES OF THE CULTURE AS A WHOLE HAVE THEIR ROOTS; THIS SHIFT WILL HAVE TO BE TOWARD A RE-ESTABLISHMENT OF PROHIBITIONS AND INTERDICTIONS, OF A KIND WHICH SINK THEMSELVES DEEPLY INTO THE UNCONSCIOUS.

VERT, BRIAN. MENO'S PARADOX RECONSIDERED. J HIST PHIL 12,143-152 AP 74.

THE AIM OF THIS PAPER IS TO SUGGEST A SOLUTION FOR WHAT IS TRADITIONALLY KNOWN AS MENO'S PARADOX, WHICH CLAIMS THAT LEARNING IS IMPOSSIBLE. THE SOLUTION SUGGESTED IS THAT MENO'S ARGUMENT DEPENDS ON CONFUSING TWO STATEMENTS: FIRSTLY, "EITHER A MAN KNOWS SOMETHING OR HE DOES NOT," AND SECONDLY, "EITHER A MAN KNOWS SOMETHING NECESSARILY, OR HE NECESSARILY DOES NOT KNOW IT." THE FURTHER CLAIM IS MADE THAT THIS CONFUSION MAY BE TRACED BACK TO PARMENIDES.

ARA, AMRANDO. REFLEXOES SOBRE A DEFINICAO DO VALOR. SAPIENTIA 28,216-221 JL-S 73.

BIANO, G. MONTESQUIEU E LE ANTICHE REPUBBLICHE GRECHE. RIV FILOSOF 65,93-144 AP-S 74.

RICOSTRUZIONE DELL'IMMAGINE DELLA POLIS NEL PENSIERO DI MONTESQUIEU, DISTANTE DALLE RICERCHE ANTIQUARIE E DAI REPUBBLICANI CLASSICI COME DAI SOSTENITORI DELLA MONARCHIA ASSOLUTA O DI NOSTALGICI RITORNI AL VOLTO AGRARIO DELL'ANTICHITA, PERCHE ORMAI CONSAPEVOLE DEL TRAMONTO DELLE REPUBBLICHE IN UN MONDO NEL QUALE IL LUSSO E LE RICCHEZZE SONO RICONOSCIUTI DI FONDAMENTALE IMPORTANZA PER LE GRANDI MONARCHIE, CARATTERIZZATE DALLA PRESENZA DEI POTERI INTERMEDI.

BELL, KEITH. COMMENTS ON: MARK WOODHOUSE, 'A NEW EPIPHENOMENALISM?' AUSTRAL J PHIL 52,170-173 AG 74.

BELL, RICHARD. REAL PREDICATES AND 'EXISTS'. MIND 83,95-99 JA 74.

KANT MAINTAINED THAT 'EXISTS' IS NOT A 'REAL PREDICATE', A DOCTRINE WHICH HE EXPLAINS IN TERMS OF PREDICATES WHICH IN A JUDGMENT 'ADD TO THE CONCEPT OF THE SUBJECT AND ENLARGE IT'. BUT SINCE HE DESCRIBES SYNTHETIC JUDGMENTS AS THOSE IN WHICH THE PREDICATE ADDS SOMETHING TO THE CONCEPT OF THE SUBJECT, IT LOOKS AS THOUGH HIS DOCTRINE CONCERNING 'EXISTS' IS INCONSISTENT WITH HIS VIEW THAT ALL EXISTENTIAL JUDGMENTS ARE SYNTHETIC. THIS APPARENT CONTRADICTION IS RESOLVED BY POINTING OUT THAT FOR KANT 'EXISTS' IS A COVERTLY RELATIONAL PREDICATE. THIS AT ONCE EXPLAINS WHY EXISTENTIAL JUDGMENTS ARE SYNTHETIC AND WHY 'EXISTS' CANNOT BE USED TO DEFINE A THING, A RES. THIS DOCTRINE IS MISUNDERSTOOD BY THOSE WHO TAKE HIM



TO HAVE SHOWN THAT 'EXISTS' IS NOT A GENUINE PREDICATE.\*

CAMPBELL, RICHMOND AND ROSENBERG, ALEXANDER. ACTION, PURPOSE, AND CONSCIOUSNESS AMONG THE COMPUTERS. PHIL SCI 40,547-557 D 73.

WE ARGUE THAT K M SAYRE HAS NOT ADEQUATELY DEFENDED HIS THREE PRINCIPAL CLAIMS IN "CONSCIOUSNESS: A PHILOSOPHIC STUDY OF MINDS AND MACHINES." SAYRE CLAIMS THAT COMPUTERS ARE, IN AN IMPORTANT SENSE, CAPABLE OF (1) ACTION, (2) THE KINDS OF PURPOSIVE BEHAVIOR TYPICAL OF HUMANS, AND (3) CONSCIOUSNESS. WITHOUT DISPUTING THESE CLAIMS, WE ARGUE THAT HIS DEFENSE TRIVIALIZES THE NOTION OF ACTION, FAILS TO INVOLVE INTENTION IN HIS ACCOUNT OF THE RELEVANT KINDS OF PURPOSIVE BEHAVIOR, AND FALLACIOUSLY INFERS THAT COMPUTERS ARE CAPABLE OF CONSCIOUSNESS FROM THE FACT THAT BOTH CONSCIOUSNESS AND THE METRICAL THEORY OF INFORMATION-PROCESSING MIGHT SATISFY THE SAME ABSTRACT CALCULUS.

CAMPBELL, RICHMOND. REPLIES TO MACK AND BURKHOLDER. CAN J PHIL 3,665-671 JE 74.

"A SHORT REFUTATION OF ETHICAL EGOISM", "CANADIAN JOURNAL OF PHILOSOPHY," DECEMBER 1972, IS CHALLENGED IN ERIC MACK'S "CAMPBELL'S REFUTATION OF EGOISM" AND L BURKHOLDER'S "HOW NOT TO REFUTE ETHICAL EGOISM" IN THE JUNE 1974 ISSUE. MACK'S CHALLENGE IS DIRECTED AT A PREMISE OF AN ARGUMENT DESIGNED TO SUPPORT CAMPBELL'S 'OUGHTS' IMPLIES 'CAN TOGETHER' PRINCIPLE. CAMPBELL'S REBUTTAL APPEALS TO AN UNKANTIAN DISTINCTION BETWEEN HYPOTHETICAL AND CATEGORICAL USES OF 'OUGHT'. BURKHOLDER QUESTIONS THE WAY ETHICAL EGOISM IS APPLIED TO AN EXAMPLE OF CONFLICT OF INTEREST. HE CONTENDS THAT THE PRINCIPLE OF ETHICAL EGOISM APPLIES ONLY TO ACTIONS THAT IT IS POSSIBLE FOR AN AGENT TO PERFORM. CAMPBELL AGREES WITH THE LATTER CONTENTION BUT ARGUES THAT HIS APPLICATION OF ETHICAL EGOISM IS CORRECT IN VIRTUE OF A DISTINCTION BETWEEN DISTRIBUTIVE AND COLLECTIVE USES OF 'POSSIBLE'.

CAMPBELL, RICHMOND. THE PURSUIT OF HAPPINESS. PERSONALIST 54,325-337 AUTUMN 73.

IT IS ARGUED THAT WHETHER HAPPINESS CONSISTS IN BEING PLEASED ABOUT ONE'S PRESENT LIFE AS A WHOLE OR IN ENJOYING ONE'S LIFE OR IN A COMBINATION OF THESE, A PURSUIT OF HAPPINESS AS THE ONLY THING OF INTRINSIC WORTH WOULD BE LOGICALLY SELF-DEFEATING, SINCE ONE'S ENJOYMENT AND ONE'S BEING PLEASED ABOUT ONE'S LIFE PRESUPPOSES AN INTRINSIC INTEREST IN SOMETHING DISTINCT FROM ENJOYMENT AND BEING PLEASED (RESPECTIVELY). THEN IT IS ARGUED THAT SOME STANDARD FORMS OF EGOISM AND UTILITARIANISM ARE INDEFENSIBLE.

CAMPBELL, T D. RIGHTS WITHOUT JUSTICE. MIND 83,445-448 JL 74.

THE COMMON VIEW THAT THE SPHERES OF JUSTICE AND RIGHTS ARE COEXTENSIVE IS MISTAKEN. TREATING PERSONS IN ACCORDANCE WITH THEIR RIGHTS MAY BE EQUATED WITH FORMAL JUSTICE, BUT MATERIAL QUESTIONS ABOUT WHAT RIGHTS PERSONS OUGHT TO POSSESS ARE NOT ALWAYS QUESTIONS ABOUT JUSTICE, UNLESS 'JUSTICE' IS DEFINED IN UNACCEPTABLY BROAD TERMS. THUS THE PRINCIPLE OF NEGATIVE UTILITARIANISM IS RELEVANT TO THE DETERMINATION OF THE RIGHTS OF THE POOR AND NEED NOT BE OVERRIDDEN BY CONSIDERATIONS OF JUSTICE. THIS CONCLUSION IS NOT AVOIDED BY INTRODUCING THE AMBIGUOUS CONCEPT OF 'MORAL RIGHTS'.

CANACCHI, GIUSEPPE. IL PRINCIPIO DI NON-CONTRADDIZIONE FONDAMENTO DEL DISCORSO FILOSOFICO. AQUINAS 16,255-277 1973.

LA RICERCA RIGUARDA LA FORMULAZIONE E LA DIFESA DEL PRINCIPIO DI NON-CONTRADDIZIONE SECONDO LA DOTTRINA DI ARISTOTELE E DI S TOMMASO D'AQUINO CON RICONTRIO CRITICO NELLA FILOSOFIA CONTEMPORANEA, SOPRATTUTTO NEL NEOPOSITIVISMO LOGICO. IL METODO

DIALETTICO-CONFUTATORIO, CHE RIGUARDA L'ESSERE IN QUANTO ESSERE E PERCIO OGNI DISCORSO FILOSOFICO CHE VOGLIA ESSERE SIGNIFICANTE. IL RAPPORTO NECESSARIO ALL'ESPERIENZA FA SI CHE IL PRINCIPIO DI NON-CONTRADDIZIONE SIA IL SUPREMO PRINCIPIO DI SIGNIFICANZA, LA CUI VERIFICABILITA E OPERATA NELL'ESPERIENZA INTEGRALE, LA QUALE RICHIEDE E INCLUDE, A LIVELLO DI PROBLEMATICITA PURA, LO STESSO PRINCIPIO DI NON-CONTRADDIZIONE. E IN QUESTA PROSPETTIVA CHE E FONDAMENTO DI OGNI DISCORSO FILOSOFICO.\*

NAS, JOSE MARIN. MI CUARTO A ESPADAS. REV FILOSOF (COSTA RICA) 8,55-70 JA-JE 70.

HEGEL HAS BEEN TALKED ABOUT THESE DAYS EVER SINCE HIS THEORIES CHANGED THE PHILOSOPHICAL PANCRAMA OF THE TIMES, BY INTRODUCING A CONCEPTION WHICH, TOGETHER WITH THOSE OF ROUSSEAU, MARX AND EINSTEIN, WERE TO REVAMP THE MODERN WORLD.\* (EDITED).

RESTRARI, R. IDEOLOGIA E RICERCA. SCIENTIA 108,473-480 1973.

NFIELD, JOHN V. A MODEL "TRACTATUS" LANGUAGE. PHIL FORUM (BOSTON) 4,199-217 WINT 72-73.

THIS PAPER PRESENTS A NEW INTERPRETATION OF THE PICTURE-THEORY OF MEANING, AND OF THE NATURE OF ANALYSIS IN THE TRACTATUS. IT DOES SO VIA A SIMPLE MODEL THAT REFLECTS THE TRACTATUS VIEW OF THE RELATIONSHIP BETWEEN ORDINARY LANGUAGE PROPOSITIONS AND THEIR FULLY ANALYZED COUNTERPARTS. THE MODEL IS DEVELOPED VIA A DISCUSSION OF A PROBLEM POSED BY PARAGRAPH 2.0201, AND VIA A DISCUSSION OF INTERNAL VERSUS EXTERNAL PROPERTIES, AND RAMSEY'S CRITICISM OF THIS DOCTRINE. IT IS SHOWN HOW THE RESULTANT VIEW OF PICTURING IS DIFFERENT FROM THE TRADITIONAL VIEW OF COPI AND ANSCOMBE AND OTHERS, AND IT IS SHOWN THAT THIS TRADITIONAL VIEW IS FALSE.\*

NFIELD, JOHN V. CRITERIA AND RULES OF LANGUAGE. PHIL REV 83,70-87 JA 74.

THE PAPER TRIES TO EXPLAIN, AND TO DEMONSTRATE BY EXEGESIS, THE NOTION THAT 'CRITERION' FOR WITTGENSTEIN MEANS 'DEFINING CRITERION'. THE EXPLANATION IN PART TURNS ON RELATING THE NOTION OF A CRITERION TO THREE POSSIBLE USES OF AN EXPRESSION OF A RULE OF LANGUAGE. TWO FURTHER MAIN CONCERNS ARE: (1) TO SHOW THAT THE IDEA THAT CRITERIA ARE DEFINING CRITERIA IS CONSISTENT WITH THE LACK OF ENTAILMENT BETWEEN A STATEMENT THAT A CRITERION IS PRESENT AND A STATEMENT THAT THE THING OF WHICH IT IS A CRITERION IS PRESENT. CRITERIA, WHICH ARE TRUE BY DEFINITION, CONVENTION OR IN VIRTUE OF AN IMPLICIT OR EXPLICIT RULE OF LANGUAGE, OPERATE AGAINST A BACKGROUND OF GENERAL TRUTHS OF NATURE. A STATEMENT OF THE BACKGROUND CONDITIONS IS NOT PART OF A STATEMENT OF THE CRITERION. THE BACKGROUND CONDITIONS COULD CONCEIVABLY FAIL TO HOLD; HENCE THERE ARE NO ENTAILMENTS, EVEN THOUGH CRITERIA ARE DEFINING CRITERIA. (2) TO SHOW THAT THE 'NON-INDUCTIVE EVIDENCE' VIEW OF CRITERIA IS FALSE.

ALDI, NICHOLAS. CENSORSHIP AND SOCIAL STABILITY IN J S MILL. MILL NEWS LETTER 9,12-16 FALL 73.

IT IS ALLEGED THAT MILL CONTRADICTED HIMSELF BY ADVOCATING BOTH UNLIMITED DEBATE ("LIBERTY") AND THE IMPORTANCE OF SOME UNQUESTIONED VALUES FOR SOCIAL STABILITY ("LOGIC"). I DEFEND MILL BY SHOWING THAT UNLIMITED DEBATE IS TO BE TAKEN HEURISTICALLY AND THAT HIS REMARKS IN THE "LOGIC" WERE MEANT TO BE SOCIOLOGICAL. FINALLY, I SHOW THAT WHAT MILL ADVOCATES IS THAT UNLIMITED DEBATE BE THE UNQUESTIONED VALUE. THIS REMOVES ALL POSSIBILITY OF CONTRADICTION.

CAPALDI, NICHOLAS. METAPHYSICS AND MATERIALISM. J CRIT ANAL 4,41-51 JL 72.

CAPALDI, NICHOLAS. MILL'S FORGOTTEN SCIENCE OF ETHOLOGY. SOCIAL THEOR PRACT 2,409-420 FALL 73.

POPPER HAS ACCUSED MILL OF SUBSCRIBING TO PSYCHOLOGISM, THE NOTION OF A REDUCTION OF SOCIOLOGY TO PSYCHOLOGY. PSYCHOLOGISM LEADS TO THE ERRORS OF HISTORICISM AND A MISCONCEPTION OF THE ROLE OF THE SOCIAL SCIENCES. I SHOW THAT MILL IS NOT GUILTY OF PSYCHOLOGISM, THAT HE DOES NOT SUBSCRIBE TO HISTORICISM, AND THAT HIS VIEW OF THE SOCIAL SCIENCES IS QUITE SIMILAR TO POPPER'S. IN PROPOSING A SCIENCE OF ETHOLOGY, MILL ARGUED THAT SOCIAL BEHAVIOR COULD NOT BE EXPLAINED IN EXCLUSIVELY PSYCHOLOGICAL TERMS BUT MUST RELY ON LAWS OF ENVIRONMENTAL AND INSTITUTIONAL INFLUENCE. FINALLY, I SHOW THAT MILL DOES NOT SUBSCRIBE TO THE VIEW THAT DEDUCTIVE EXPLANATIONS ARE ENTAILMENTS.

CAPEK, MILIC. THE FICTION OF INSTANTS. STUD GEN 24,31-43 1971.

CAPITAN, WILLIAM H. CAN VIRTUE BE TAUGHT? DIOTIMA 1,101-124 1973.

CAPLAN, DAVID. A NOTE ON THE ABSTRACT READINGS OF VERBS OF PERCEPTION. COGNITION 2,269-277 1973.

A DESCRIPTION IS GIVEN OF THE LINGUISTIC CONTEXTS IN WHICH CERTAIN VERBS OF PERCEPTION ASSUME AN ABSTRACT RATHER THAN A CONCRETE MEANING. THE CLASS OF VERBS WHICH PERMIT SUCH A READING IS DEFINED. THIS CLASS CAN BE RELATED TO NEURO-ANATOMICAL FACTS, WHICH ARE THEMSELVES RELATED TO THE HUMAN CAPACITY FOR LANGUAGE.

CAPONIGRI, A. R. THE PILGRIMAGE OF TRUTH THROUGH TIME: THE CONCEPTION OF THE HISTORY OF PHILOSOPHY IN G W HEGEL. G METAF 29,201-218 MR-JE 74.

CAPPELLETTI, ANGEL J. LA REPUBLICA PRE-PLATONICA: HIPODAMO DE MILETO Y FALEAS DE CALCEDONIA. REV VEN FILOSOF 1,11-40 JA-JE 73.

HIPODAMO DE MILETO Y FALEAS DE CALCEDONIA SON LOS PRIMEROS FILOSOFOS SOCIALES DE GRECIA. LAS COINCIDENCIAS DEL PRIMERO DE ELLOS CON EL PLATON DE "LA REPUBLICA" SE DEBEN A LA INFLUENCIA PITAGORICA, QUE AMBOS SINTIERON POR IGUAL; SUS DIFERENCIAS PUEDEN EXPLICARSE, EN CAMBIO, POR LAS RAICES JONICAS Y MILESIAS DEL PENSAMIENTO DE HIPODAMO. EN ESTE ENCONTRAMOS, EN EFECTO, UN SINCRETISMO (YA QUE NO VERDADERA SINTESIS) ENTRE ARQUITECTURA SOCIAL (PITAGORISMO) Y DEMOCRACIA POLITICA (DE ORIGEN JONICO). EN FALEAS EL IGUALITARISMO NO IMPLICA, EN CAMBIO, COLECTIVISMO.

CAPRON, ALEXANDER M. MEDICAL RESEARCH IN PRISONS. HASTINGS CENTER REP 3,4-6 JE 73.

ADDRESSING THE QUESTION OF SOCIAL CHOICE IN THE EXPOSURE OF SELECTED PERSONS TO RISK FOR BENEFIT OF THE GROUP, THE AUTHOR PROVIDES AN ANALYSIS OF FACTORS WHICH PUT RESEARCH ON CAPTIVE SUBJECTS IN NEED OF SPECIAL SCRUTINY. FACTORS INCLUDE: (1) PRISONERS ARE 'CAPTIVES' OF THE STATE AND ARE AVAILABLE ONLY AT STATE'S SUFFERANCE; (2) DEPENDENT CONDITION RENDERS THEIR 'CONSENT' HIGHLY QUESTIONABLE; AND (3) THE RESEARCH IS CARRIED ON IN A CONTEXT WHICH LACKS THE PEER CONTROLS WHICH CHARACTERIZE MOST OTHER RESEARCH SETTINGS. PROFESSOR CAPRON REVIEWS TYPES OF EXPERIMENTATION AND RECOMMENDS A MORATORIUM ON FUTURE RESEARCH UNTIL ADEQUATE MEANS OF REVIEW AND CONTROL BY NONSCIENTISTS ARE DEVELOPED.

PUTO, J D. PHENOMENOLOGY, MYSTICISM AND THE GRAMMATICA SPECULATIVA: A STUDY IN HEIDEGGER'S "HABILITATIONSSCHRIFT". J BRIT SOC PHENOMENOL 5,101-117 MY 74.

ALTHOUGH ALMOST ENTIRELY NEGLECTED IN THE LITERATURE, HEIDEGGER'S "HABILITATIONSSCHRIFT" ON THE SCOTIST BOOK, "GRAMMATICA SPECULATIVA" PROVIDES INSIGHT INTO THE PATH WHICH LEADS UP TO "BEING AND TIME." SPECIFICALLY, IT REVEALS THE TENSION--RESOLVED IN "BEING AND TIME"--BETWEEN HEIDEGGER'S INTERESTS IN LOGIC, LANGUAGE AND MATHEMATICS (THE HUSSERL OF THE "LOGICAL INVESTIGATIONS" AND "IDEAS I"), ON THE ONE HAND, AND HIS INTEREST IN THE CONCRETE AND HISTORICAL, ON THE OTHER HAND. MOREOVER, IT REVEALS HEIDEGGER'S ATTRACTION TO MEDIEVAL MYSTICISM, WHICH IS NOT FOR HIM THE 'OPPOSITE' OF SCHOLASTIC PHILOSOPHY, AND SPECIFICALLY TO MEISTER ECKHART, WHICH IS MOST IMPORTANT IN ASSESSING THE 'LATER' HEIDEGGER.

PUTO, JOHN D. TIME AND BEING IN HEIDEGGER. MOD SCH 50,325-349 MY 73.

AFTER A CLOSE ANALYSES OF "ZUR SACHE DES DENKENS" AND PARTICULARLY OF "TIME AND BEING," IN WHICH THE AUTHOR CONCENTRATES HIS ATTENTION ON HEIDEGGER'S CONCEPTION OF "EREIGNIS," A CRITICAL REFLECTION IS UNDERTAKEN WHICH POINTS OUT TWO PROBLEMS WHICH ARISE IN CONNECTION WITH THIS FUNDAMENTAL IDEA IN HEIDEGGER'S THOUGHT, THE FIRST CONCERNING THE TIMELESSNESS OF THE "EREIGNIS," THE SECOND THE PROBLEM OF THE 'PLAY' WHICH RULES OVER THE 'IT GIVES'.

RBONARA NADDEI, MIRELLA. L'ENANTIOSIS NEL PENSIERO DEGLI ARCAICI. LOGOS (ITALY) 195-218 1972.

THE OBJECT OF THIS ARTICLE WAS TO REVIEW AN HISTORICAL AND THEORETICAL STUDY, "CONTRARIETA E DIALETTICA NEL PENSIERO ANTICO"--NAPOLI 1972--IN WHICH THE AUTHOR, GIUSEPPE MARTANO, CHAIRMAN PROFESSOR OF HISTORY OF ANCIENT PHILOSOPHY AT THE UNIVERSITY OF NAPLES, ENGAGES IN RESEARCHING THE HISTORICAL ORIGINS OF DIALECTIC. STARTING FROM THE PRINCIPLE OF CONTRARIETY, TYPICAL OF THE ANCIENTS, THOUGH DEVELOPING FROM A PRIMARY ANTHROPOLOGICAL, HOWEVER MORE MATURE, LOGICAL AND SEMANTIC SENSE, THE AUTHOR OUTLINES THE HISTORICAL EVOLUTION IN WHICH JUST THROUGH, ALWAYS RENEWING CONCEPTUAL PARAMETERS, THE PREMISES FOR THE ACHIEVEMENT OF THE REAL DIALECTIC, ARE ESTABLISHED.

RBONARA NADDEI, MIRELLA. UMANITA E FILOSOFIA IN CALLIMACO ESPERIENTE. LOGOS (ITALY) 485-495 1972.

MY ARTICLE IS A REASONED AND ATTENTIVE REVIEW OF GIOACCHINO PAPARELLI'S VOLUME: "CALLIMACO ESPERIENTE"--SALERNO 1972--AND COUNTS FOR STRESSING THE INTEREST THAT DESERVES THIS HUMANIST: FILIPPO BUONACCORSI, AS AN ELEGIAC POET, EPIGRAMMATIST, HISTORIAN, AND POLITICAL MAN. HE RESEMBLES MACHIAVELLI AND EVEN ANTICIPATES HIM WITH A 'NEGOTIA' ENGAGEMENT, FULFILLED IN THE UPS AND DOWNS OF LIFE AND DESCRIBED IN THE RENOWNED "CONSILIA," TO WHICH IT IS ADDED AN EQUAL 'OTIA' ENGAGEMENT, STILL FAMOUS IN THE "PHANNIETUM" AND IN THE "QUAESTIONES PHILOSOPHICAE." ITS OUTCOME IS A VERY ORIGINAL MERGING OF LITERARY, PHILOSOPHICAL AND POLITICAL INTERESTS IN WHICH LIES THE ESSENCE OF THE VERY HUMANE CALLIMACO.

RBONARA NADDEI, MIRELLA. UN NUOVO CANONE DI BELLEZZA. LOGOS (ITALY) 283-295 1972.

THIS ARTICLE IS A THOROUGHLY EXAMINED AND DISCUSSED REVIEW OF THE WORK OF ONE OF OUR GREATEST CONTEMPORARY PHILOSOPHERS; AS A SPECIFIC OBJECT IT HAS THAT OF PRESENTING A NEW TYPE OF AESTHETICS THAT, BETWEEN SEVERAL AND SOMETIMES BAFFLING PROPOSALS, REVEALS THE POSSIBILITY OF WIDE AND ALSO PRACTICAL USE. CARMELO OTTAVIANO, THE AUTHOR OF THIS ORIGINAL STUDY "LA LEGGE DELLA BELLEZZA COME LEGGE UNIVERSALE DELLA NATURA"--PADOVA 1970--STARTING FROM REALISTIC



PRESUPPOSITIONS, APPROPRIATELY INTEGRATED BY THE EXPERIENCE OF MODERN PHILOSOPHY AND ABOVE ALL BY KANT DOCTRINE, RE-ELABORATED AND RE-INTERPRETED BY PERSONAL CRITERION, COMES TO THE CONCLUSION THAT BEAUTY IS METAPHYSICALLY FOUNDED AND THAT TO MAN IS NOT GRANTED TO CREATE AND INVENT IT BUT ONLY TO DISCOVER IT.

CARBONARA, CLETO. PENSIERO E REALTA. LOGOS (ITALY) 355-371 1972.

CLETO CARBONARA, IN HIS ARTICLE "PENSIERO E REALTA," ("LOGOS," 3/1972), STARTS FROM A REALISTIC INTERPRETATION OF THE 'SYNTHETIC A PRIORI PRINCIPLES', IN THE SENSE THAT THOUGHT IS NOT CONSIDERED POSSIBLE UNLESS IN RELATION TO REALITY, THAT IS KNOWN AND THOUGHT, AND NO REALITY CAN BE GIVEN IF NOT IN RELATION TO THE THINKING THOUGHT. THE FIRST INSTANCE LAYS THE FOUNDATION FOR A CRITICAL METAPHYSICS, THE SECOND LEADS TO A CRITICAL IDEALISM, THE BEGINNING OF WHICH STARTS FROM THOUGHT (WHICH, HOWEVER, IS NEVER WITHOUT THE CORRELATIVE TERM OF REALITY: WHENCE THE COINCIDENCE WITH THE METAPHYSICAL INSTANCE). BUT THOUGHT IS SUCH IF MADE ACTUAL AND IT'S UNFAILINGNESS POINTS OUT THE TRUTH OF 'ACTUALISM', THE TRADITION OF WHICH IS STILL ALIVE IN ITALIAN NEO-HEGELIANISM. THE ACT THAT PRESENTS ITSELF TO ITSELF IS SELF-CONSCIOUSNESS AND IT'S 'BECOMING', ALWAYS ENDURING, IS FOR THE AUTHOR, THE 'EXPERIENCE', WHENCE HIS 'PHILOSOPHY OF EXPERIENCE' THAT AGREES WITH THE DIALECTICAL MATERIALISM, IN THAT DENIES EVERY DOGMATIC PRESUPPOSITION AND LOOKS OVER ALL ASPECTS OF MAN'S SPIRITUAL LIFE (LOGIC, AESTHETICS, SCIENCE, MORALS, RELIGION, ETC.) WHICH IS FOUNDED ON THE MATERIAL CONDITIONS (CONTENTS AND EXPERIENCES) OF EXISTENCE.

CARCANO, PAOLO FILIASI. METAFILOSOFIA E STORIA DELLA FILOSOFIA. ARCH FILOSOF 15-49 1974.

CARDONA, GEORGE. PANINI'S 'KARAKAS': AGENCY, ANIMATION AND IDENTITY. J INDIAN PHIL 2,231-306 MR-JE 74.

CARELLA, CATERINA. LA CRITICA DELLA IDEOLOGIA. ANN FAC LETT FILOSOF 16,111-120 1973.

OGGETTO DELLA MIA TESI DI LAUREA, DI CUI IL SAGGIO PUBBLICATO E UN ESTRATTO, E IL RAPPORTO CHE INTERCORRE TRA 'SCIENZA' E 'IDEOLOGIA' POLITICA. ALLA LUCE DI UNA LETTURA CRITICA DELLE OPERE DI KARL MARX ED E HUSSERL, ESPONENTI DELLE CORRENTI FILOSOFICHE (IL MATERIALISMO STORICO E LA FENOMENOLOGIA) CHE HANNO FORTEMENTE INFLUENZATO IL PENSIERO FILOSOFICO DEL NOSTRO SECOLO, HO INTESO RILEVARE IL TRAMONTO DEL MITO NEOPOSITIVISTA DELLA 'NEUTRALITA' DELLA SCIENZA, DELLA 'OGGETTIVITA' DELLA SCIENZA, ALIENA DA INTERESSI O PROSPETTIVE TEORICHE DI PARTE. IN UNA SOCIETA, LA CUI STRUTTURA INTERNA SI ARTICOLA E SI FONDA SULLA DIVISIONE E ANTINOMIA DI DUE CLASSI PRINCIPALI (I DETENTORI DEI MEZZI DI PRODUZIONE E I LAVORATORI SALARIATI), LA SCIENZA, DALLA SUA ELABORAZIONE ALLA SUA FRUIZIONE, E 'SCIENZA DI CLASSE'. VALE A DIRE, E IL PRODOTTO DELLA CLASSE CHE DETIENE IL POTERE POLITICO E CULTURALE ED E STRUMENTO DI AFFERMAZIONE ED EGEMONIA SOCIALE E CULTURALE DELLA CLASSE DOMINANTE. SOLO IN UNA SOCIETA, NON FORMALMENTE DEMOCRATICA, MA CHE ABBA REALMENTE SUPERATO LE ANTINOMIE DI CLASSE, LA SCIENZA, DIVENUTA OGGETTO DI CONTROLLO SOCIALE, DALLA SUA PRODUZIONE ALLA SUA APPLICAZIONE, PUO ESSERE POSTA AL SERVIZIO DELL'INTERA UMANITA.\*

CARGILE, JAMES. ON AN INTERPRETATION OF T, S4, AND S5. PHILOSOPHIA (ISRAEL) 2,137-158 AP 72.

HUGHES AND CRESSWELL HAVE SUGGESTED THAT THE MODAL SYSTEMS T, S4 AND S5 COULD BE INTERPRETED AS CONCERNING THREE DIFFERENT SENSES OF 'NECESSARY'. I PREFER THE VIEW THAT T AND S4 JUST LEAVE OUT SOME VALID STATEMENTS ABOUT NECESSITY. WHILE I DO NOT ARGUE FOR THIS VIEW, I DO CRITICIZE THE IDEA THAT THE COMPLETENESS PROOFS FOR T AND S4 COUNT AGAINST IT, AND I ARGUE THAT INsofar AS THE NOTION OF

'POSSIBLE WORLDS' CAN BE USED AGAINST THIS VIEW, IT IS BY USING THE NOTION IN AN OBJECTIONABLE WAY.

RLISLE, ROBERT B. THE BIRTH OF TECHNOCRACY: SCIENCE, SOCIETY, AND SAINT-SIMONIANS. J HIST IDEAS 35,445-464 JL-S 74.

THE ARTICLE DEMONSTRATES THE UNIFORMITY OF ST. SIMONIAN ATTITUDES IN THE REALMS OF ECONOMICS, SOCIAL WELFARE, SOCIAL PLANNING. IT ARGUES THAT ALTHOUGH ACCUSED OF AUTHORITARIANISM AND INCONSISTENCY THE ST. SIMONIANS WERE BOTH CONSISTENT AND HUMANE. FINALLY THAT THE DEFINITIONS OF THESE ATTITUDES AND THE PROCESSES WHEREBY THEY WERE FORMED CONSTITUTE THE BEGINNING OF AN ATTITUDE WHICH HAS SUBSEQUENTLY BECOME IDENTIFIED AS "TECHNOCRATIC."

LO, ANTONIO. LENIN ON THE PARTY. TELOS 2-40 FALL 73.

IN VIEW OF PRESENT CONFUSION CONCERNING LENIN'S THEORY OF THE PARTY, THE AUTHOR CAREFULLY EXAMINES LENIN'S "COLLECTED WORKS" AND RECONSTRUCTS HIS VIEWS ON THE SUBJECT. WHAT RESULTS IS NOT 'A THEORY OF THE PARTY', BUT A SERIES OF CONTRADICTORY SUGGESTIONS WHICH CAN IN NO WAY BE ASSEMBLED INTO THE UNITARY VIEWPOINT GENERALLY PRESENTED BY 'OFFICIAL' COMMUNIST PARTIES. LENIN'S OWN WORK CLEARLY SHOWS THAT HE HAD NO THEORY OF POLITICAL ORGANIZATION.\*

LO, ANTONIO. TOWARDS A REDEFINITION OF IMPERIALISM. TELOS 20,108-119 SUM 74.

MICHAEL, PETER A. MILL AND 'DESIRABLE'. PHIL PHENOMENOL RES 34,435-436 MR 74.

MILL'S CONTENTION ("UTILITARIANISM," CHAPTER 4) THAT THE TERM 'DESIRABLE' SIGNIFIES A DESIRING, NOT JUST A CAPACITY OR DUTY OF DESIRING, IS JUSTIFIED BY THE FACT THAT WITHOUT DESIRE 'DESIRABLE' WOULD BE VACUOUS. THE DESIRABLE IS ANYTHING REGARDED DESIRINGLY, AS MILL CONTENDED.

NAP; RUDOLF. NOTES ON SEMANTICS. PHILOSOPHIA (ISRAEL) 2,3-54 AP 72.

NEY, FREDERICK. THE VIRTUE=OBLIGATION CONTROVERSY. J RELIG ETHICS 1,5-19 FALL 73.

AT STAKE IN THE VIRTUE=OBLIGATION CONTROVERSY IN CONTEMPORARY RELIGIOUS ETHICS AND MORAL PHILOSOPHY HAS BEEN THE PROPER CHARACTERIZATION OF THESE TWO NOTIONS AND THE DEGREE TO WHICH EACH IS ABLE TO ILLUMINATE MORAL EXPERIENCE. FOUR FAMILIAR EXAMPLES ARE USED TO IDENTIFY THE KIND OF THINGS TYPICALLY POINTED TO BY THE LANGUAGE OF VIRTUE AND OBLIGATION. PROPOSALS RELEVANT TO THE TOPIC AT HAND ADVANCED BY ANSCOMBE AND GUSTAFSON ARE CRITICALLY ASSESSED. THE AUTHOR CONCLUDES THAT RELIGIOUS ETHICS SEEM TO REQUIRE A CONJOINING OF VIRTUE AND OBLIGATION NOTIONS IN ORDER TO MAKE THE FULL RANGE OF ITS CLAIMS AND PROGRAM CLEAR.

NEY, JAMES D. TRANSLATIONAL INDETERMINACY AND SUBSTITUTIONAL QUANTIFIERS. FOUND LANG 11,533-541 JL 74.

THE ARTICLE CHALLENGES W V QUINE'S WELL-KNOWN INDETERMINACY OF TRANSLATION THESIS. A LANGUAGE RICH ENOUGH TO EXPRESS HOW ONE INDIVIDUATES HIS EXPERIENCES IS DESCRIBED. IT IS ARGUED THAT THERE IS A BEHAVIORISTIC WAY TO DETERMINE THE ELEMENTS OF THIS LANGUAGE. THE CONCLUSION IS THAT THERE IS A BEHAVIORISTIC WAY TO DETERMINE WHAT WE INTUITIVELY TAKE TO BE THE INTENSION OF TERMS.\*

CARPENTER, STANLEY R. MODES OF KNOWING AND TECHNOLOGICAL ACTION. PHIL TODAY 13,162-168 SUM 74.

INSTANCES OF EFFECTIVE TECHNOLOGICAL ACTION CONSTITUTE SUCCESSFUL TRANSFORMATIONS OF KNOWLEDGE INTO INSTRUMENTS OF ENVIRONMENTAL CONTROL. I ARGUE IN THIS PAPER THAT BEFORE WE CAN UNDERSTAND SUCH TRANSFORMATIONS IT IS NECESSARY TO DISTINGUISH AMONG DISPARATE MODES OF KNOWING AND TO EXPLAIN THE ROLE THAT EACH PLAYS IN FACILITATING PRACTICAL ACTION. A SCHEMA IS PROVIDED FOR LOCATING EACH FORM OF KNOWLEDGE ALONG AN EPISTEMOLOGICAL SPECTRUM. AT ONE EXTREME KNOWLEDGE AMOUNTS TO A KNOWING-HOW-TO AS EMBODIED IN THE SKILLFUL PERFORMANCE OF THE ARTISAN. AT THE OPPOSITE EXTREME IS APPLIED SCIENCE. TRANSITION FROM ARTISANAL SKILLS TO THEORETICAL KNOWLEDGE INVOLVES A PROGRESSIVE DEPENDENCY UPON DISCURSIVE KNOWLEDGE ALONG WITH A DIMINISHING RELIANCE ON PRESCRIPTIVE RULES AND MAXIMS. A 'TWO-TIER' CONCEPTION OF SCIENCE IS UTILIZED TO AID IN CLARIFYING THE DIFFERENCE BETWEEN PROTO-SCIENTIFIC AND SCIENTIFIC WAYS OF KNOWING, AS EACH RELATES TO PRACTICAL ACTION.

CARR, SPENCER. OPACITY AND INDEFINITE TERMS. PHIL STUD 26,39-49 S 74.

IN "WORD AND OBJECT" (ESPECIALLY SECTION 31) PROFESSOR QUINE DISCUSSES THE OCCURRENCES OF INDEFINITE TERMS IN CERTAIN POSITIONS. HERE IT IS ARGUED THAT QUINE HAS FAILED TO MAKE SENSE OF INDEFINITE TERMS OCCURRING IN REFERENTIAL OR NONREFERENTIAL POSITIONS. AN EXTENSION OF QUINE'S DEFINITIONS IS SUGGESTED SO THAT WE CAN MAKE SENSE OF THIS. THIS EXTENSION RAISES A COUPLE OF PROBLEMS WITH CERTAIN USES OF INDEFINITE TERMS AND FOUR DIFFERENT TYPES OF USES ARE DISTINGUISHED. IT IS CONCLUDED THAT QUINE IS WRONG TO SAY BOTH THAT IN MOST CASES INDEFINITE TERMS MUST BE TAKEN TO BE IN REFERENTIAL POSITION AND THAT IN CERTAIN OTHERS THEY CAN BE INTERPRETED EITHER WAY.

CARRIER, DAVID. A READING OF GOODMAN ON REPRESENTATION. MONIST 58,269-284 AP 74.

IN THE FIRST HALF OF THE ARTICLE SOME DETAILS OF THE NOTATION FOR GOODMAN'S ACCOUNT OF REPRESENTATION ARE WORKED OUT. DEVELOPING THAT NOTATION SHOWS HOW TO CONNECT A DESCRIPTION OF WHAT A PICTURE REPRESENTS WITH A DESCRIPTION OF WHAT KIND OF PICTURE IT IS. IN THE SECOND HALF SEVERAL CRITICISMS OF HIS ACCOUNT ARE EVALUATED. GOODMAN DENIES THAT THE 'SEEING-AS' THEORY OF WITTGENSTEIN AND RICHARD WOLLHEIM IS CORRECT; HIS ACCOUNT SEEMS TO LEAVE OPEN THE QUESTION OF WHY THE INVENTION OF NEW STYLES OF REPRESENTATION OCCURS; AND THE QUESTION OF HOW THE DISTINCTION BETWEEN REPRESENTATION AND EXPRESSION IS A DISTINCTION BETWEEN WHAT SORTS OF THINGS ARE REPRESENTED AND EXPRESSED REQUIRES AMPLIFICATION.

CARRIER, DAVID. ADRIAN STOKES AND THE THEORY OF PAINTING. BRIT J AES 13,133-143 SPR 73.

THIS ARTICLE SKETCHES A THEORY OF PAINTING IMPLICIT IN THE WRITINGS OF THE FAMOUS ENGLISH ART CRITIC, ADRIAN STOKES. IT DISCUSSES HOW HE BROADENS THE NOTION OF REPRESENTATION TO INCLUDE NOT ONLY WHAT WE CAN 'SEE IN THE PAINTING', BUT ALSO THE FANTASIES WHICH MAY HAVE ENGAGED THE ARTIST WHILE HE WAS PRODUCING THE ARTWORK. THE SUGGESTION IS ALSO MADE THAT THE PAINTING OBTAINS ITS EXPRESSIVE QUALITIES THROUGH THE CONNECTION BETWEEN THE ACTIVITY OF PAINTING AND THE CHILDHOOD EXPERIENCES ANALYZED IN THE PSYCHOANALYTIC ACCOUNTS OF MELANIE KLEIN. AN ATTEMPT IS MADE, FINALLY, TO SEE HOW EXPRESSION AND REPRESENTATION ARE CONNECTED WITH EACH OTHER, AND TO COMPARE STOKES'S 'THEORY' TO OTHER RECENT ACCOUNTS OF THIS MATTER.\*

RIER, DAVID. THREE KINDS OF IMAGINATION. J PHIL 70,819-831 20 D 73.

THIS ARTICLE DRAWS A PARALLEL BETWEEN THREE EXPERIENCES REQUIRING THE USE OF IMAGINATION: DRAWING A REPRESENTATIONAL PICTURE, IMAGINING A SCENE IN WHICH REMARKS ARE ATTRIBUTED TO VARIOUS PERSONS, AND IMAGINING ONESELF IN THE PLACE OF ANOTHER PERSON. UNDERSTANDING THESE CASES CORRECTLY, IT IS ARGUED, SHOWS HOW THEY ARE COMPATIBLE WITH THE CLAIM, MADE BY MISS ANSCOMBE AND OTHERS, THAT BASICALLY OUR KNOWLEDGE OF OUR OWN INTENTIONAL ACTIONS IS NOT GAINED BY OBSERVATION. IN ADDITION, CERTAIN DIFFERENCES BETWEEN ART AND MORALITY ARE SUGGESTED, IN TERMS OF THE DIFFERENT FUNCTION PLAYED IN THESE ACTIVITIES BY IMAGINATION.

RIER, L S. DEFINITIONS AND DISEMBODIED MINDS. PERSONALIST 55,334-343 AUTUMN 74.

I ARGUE HERE THAT D M ARMSTRONG IS MISTAKEN IN HIS CLAIM THAT ANALYTICAL BEHAVIORISM CANNOT ADMIT THE LOGICAL POSSIBILITY OF A DISEMBODIED MIND, AND THAT A BEHAVIORIST CAN GIVE A DEFINITION OF 'MIND' IN TERMS OF A PERSON'S BEHAVIORAL DISPOSITIONS THAT IS JUST AS 'TOPIC-NEUTRAL' AS THE MATERIALIST'S CAUSAL ANALYSIS. EVEN THOUGH THE STATEMENT OF THIS BEHAVIORISTIC DEFINITION PRESUPPOSES THAT ONLY BODIES HAVE BEHAVIORAL DISPOSITIONS, I ARGUE THAT THIS PRESUPPOSITION IS NOT ENTAILED BY HIS STATEMENT OF THE ANALYSIS; AND EVEN IF IT WERE, ARMSTRONG'S OWN CAUSAL ANALYSIS WOULD THEREBY BE DISCREDITED, TOO. ULTIMATELY I SHOW THAT BOTH MATERIALISM AND A REFINED BEHAVIORISM SHARE THE SAME PHYSICALISTIC PRESUPPOSITIONS IN THE STATEMENT OF THEIR SUPPOSEDLY NONCOMMITAL DEFINITIONS OF 'MIND'. ALTHOUGH SUCH PRESUPPOSITIONS LEAVE ROOM FOR THE LOGICAL POSSIBILITY OF DUALISM, I ARGUE THAT IT IS A POSSIBILITY THAT NEITHER THE BEHAVIORIST NOR THE MATERIALIST CAN BELIEVE TO BE ACTUAL.

RIER, L S. SKEPTICISM MADE CERTAIN. J PHIL 71,140-151 14 MR 74.

I ARGUE THAT THIS EPISTEMOLOGICAL JANUS PRINCIPLE (JP) IS PRESUPPOSED BY SKEPTICS AND OTHERS WHO CLAIM THAT KNOWING ENTAILS BEING ABSOLUTELY CERTAIN: IF A KNOWS THAT P, THEN A KNOWS WHATEVER A KNOWS TO FOLLOW FROM A'S KNOWING THAT P. JP NOT ONLY ALLOWS ONE TO DERIVE THE CONTROVERSIAL 'KK-THESIS', WHEN KNOWING IS INTERPRETED TO REQUIRE CERTAINTY, BUT ALSO SANCTIONS THE CONCLUSION THAT THERE IS NO EMPIRICAL KNOWLEDGE. A CASE IN POINT IS PETER UNGER'S DEFENSE OF SKEPTICISM, WHICH IS MADE PLAUSIBLE ONLY ON THE TACIT ASSUMPTION OF JP. 'I CONCLUDE WITH REASONS WHY OUR CONCEPT OF KNOWLEDGE FARES BETTER ONCE JP IS REJECTED.

ROLL, MICHAEL P. THE EFFECTS OF THE FUNCTIONALIST PARADIGM UPON THE PERCEPTION OF ETHNOGRAPHIC DATA. PHIL SOC SCI 4,65-74 MR 74.

SETTI, ARTURO. INFORMATICA E FILOSOFIA. ARCH FILOSOF 283-308 1974.

THE ARTICLE SEEKS TO DEFINE, STARTING FROM RECENT WORK BY D SCOTT AND DOMOTOR, THE NECESSARY CONDITIONS FOR AN ENLARGEMENT FROM SEMANTIC INFORMATION MEASURES AT PROPOSITIONAL LEVEL TO SEMANTIC INFORMATION MEASURES AT FIRST-ORDER LEVEL. ACCORDING TO HINTIKKA'S THESIS, WHICH HE DERIVED FROM KANT, AT THE BASIS OF ALL KNOWLEDGE THERE IS A CONTINUOUS METHOD OF COMPARISON BETWEEN LANGUAGE AND REALITY OBTAINED WITH A CONTINUOUS PROCESS OF SEARCHING AND FINDING FOR THE EXISTENCE OF NEW INDIVIDUALS. IN THE LIGHT OF THE ENLARGEMENT DISCUSSED BY THE AUTHOR THIS THESIS WOULD BE EXTENDED BY MEANS OF POSTULATING AN ACTIVITY OF SEARCHING NO LONGER OF INDIVIDUALS BUT OF STRUCTURES CONSIDERED AS INTUITIONS (OF THE KANTIAN TYPE) OF SETS OF RULES.



CARSON, RONALD A. AMIDST CHILDREN AND WITNESSES: REFLECTIONS ON DEATH. HUMANITAS 10,9-19 F 74.

THIS ARTICLE IS AN INQUIRY INTO A VARIETY OF WAYS, PAST AND PRESENT, OF MEETING DEATH AND OF SOME FEARS THAT TEND TO COMPLICATE AND DISTORT THAT MEETING. THREE COMPONENTS OF THE FEAR OF DEATH ARE ANALYZED: FEAR OF SEPARATION, FEAR THAT DEATH MAY COME WHILE THERE IS YET UNFINISHED BUSINESS TO BE ATTENDED TO, AND FEAR THAT ONE WILL NOT BE REMEMBERED. BIBLICAL ATTITUDES TO DEATH ARE REVIEWED; A COMPARISON IS MADE BETWEEN JOHN BOWLBY'S INTERPRETATION OF SEPARATION ANXIETY AND ELISABETH KUBLER-ROSS'S INTERPRETATION OF DEATH ANXIETY PATTERNS; AND A CAVEAT IS ENTERED AGAINST THOSE WHO ARGUE THAT EVERY DEATH IS AN UNJUSTIFIABLE VIOLATION AGAINST HUMAN LIFE.

CARTER, CURTIS L. LANGER AND HOFSTADTER ON PAINTING AND LANGUAGE: A CRITIQUE. J AES ART CRIT 32,331-342 SPR 74.

THE ARTICLE CONTENDS THAT PAINTING STYLES ARE LANGUAGE-LIKE IN THEIR SUSCEPTIBILITY TO ANALYSIS IN THE CATEGORIES OF SYNTAX AND SEMANTICS. THE LINGUISTIC MODEL IS NOT TAKEN OVER LITERALLY, BUT IT IS USED TO ELUCIDATE THE PICTORIAL GRAMMAR ELEMENTS AND RULES OF LANGUAGES OF STYLE. THE ARTICLE ALSO EXAMINES CRITICALLY THE OBJECTIONS OF LANGER AND HOFSTADTER WHO ARGUE THAT PAINTINGS LACK LANGUAGE-LIKE FEATURES. HOFSTADTER ARGUES FROM TOO NARROW A VIEW OF REPRESENTATION IN DENYING REPRESENTATIONAL MEANING TO PAINTINGS. LANGER'S CLAIMS THAT PAINTINGS AND LANGUAGE SYMBOLS DIFFER AS PRESENTATIONAL AND DISCURSIVE SYMBOLS RESPECTIVELY, AND THAT PAINTINGS LACK SYNTAX AND SEMANTIC ASPECTS ARE SHOWN TO BE UNSUPPORTED.

CARTWRIGHT, HELEN MORRIS. CHAPPELL ON STUFF AND THINGS. NOUS 6,369-376 N 72.

IN AN INTERESTING ARTICLE ("STUFF AND THINGS", "PAS", (1970-71) PP. 61-76), V C CHAPPELL PROPOSES THE WORD 'PARCEL' BE SO USED THAT, ROUGHLY, (I) THE TRUTH OF A SENTENCE LIKE 'THIS IS THE SAME GOLD AS THAT' IS NECESSARY AND SUFFICIENT FOR THE TRUTH OF 'THIS PARCEL OF GOLD = THAT PARCEL OF GOLD'; AND (II) IT IS AT LEAST A SUFFICIENT CONDITION FOR THE TRUTH OF 'THIS IS A PARCEL OF GOLD' THAT 'THIS IS A LUMP OR SACK OR COIN OR RING OR...OF GOLD'. MY PRIMARY CONCERN IN THIS PAPER IS TO SHOW THAT THESE TWO CONDITIONS ARE INCOMPATIBLE. A SECONDARY CONCERN IS TO WARD OFF THE SUGGESTION THAT 'QUANTITY', IN A SENSE I HAVE ELSEWHERE TRIED TO EXPLAIN (CHAPPELL CITES "HERACLITUS AND THE BATHWATER" (1965) AND "QUANTITIES" (1970) BOTH IN THE "PHIL. REVIEW"), IS AN ALTERNATIVE TO 'PARCEL' AS CHAPPELL PROPOSES THAT WORD BE USED. 'QUANTITY' IS MEANT ONLY TO SATISFY SOME CAUTIONS GENERALIZATION OF (I) AND ANOTHER CONDITION WHICH I DO NOT DISCUSS.\*

CARUSO, LUCIANO. VIRGILIO TOLOSANO: 'EPITOMI I E II'. LOGOS (ITALY) 73-77 1972.

SI OFFRONO, TRADOTTE PER LA PRIMA VOLTA IN ITALIANO DAL LATINO ALTOMEDIEVALE LE PRIME DUE EPITOMI DI QUESTO STRAORDINARIO AUTORE, AL QUALE SI DEVONO ALCUNE INTERPRETAZIONI DELLA PAROLA ANTICIPATRICI DELLE TEORIE LINGUISTICHE PIU MODERNE, IN VISTA DELL'EDIZIONE E TRADUZIONE DI TUTTA L'OPERA DI VIRGILIO TOLOSANO IL GRAMMATICO.

CASANOVA, GASTON. REEL ET MATHEMATIQUES. INT LOG REV 4,46-47 JE 73.

SAUBON, JUAN ALFREDO. SOBRE LOS JUICIOS ANALITICOS Y SINTETICOS Y LA POSIBILIDAD DE LA METAFISICA. SAPIENTIA 28,53-56 JA-MR 73.

LA DIVISION RACIONALISTA Y EMPIRISTA DE LOS JUICIOS EN 'ANALITICOS A PRIORI' Y 'SINTETICOS A POSTERIORI' NO ES ADECUADA, NI TAMPOCO LA SOLUCION KANTIANA, CON LOS JUICIOS 'SINTETICOS A PRIORI'. LA METAFISICA ES POSIBLE. EL JUICIO NO ES LA MERA UNION O SEPARACION DE DOS 'IDEAS', SINO QUE BAJO EL S Y EL P ESTA PRESENTE EL ENTE (S THEOL, I-II, 94, 2, C). ENTONCES, LOS JUICIOS SON ANALITICOS (DEL CONTENIDO DE LOS CONCEPTOS); ANALITICOS DE NUEVO (DEL ENTE SUBYACENTE) Y SINTETICOS A LA VEZ (DEL S Y P EN FUNCION DEL ENTE). JUICIOS METAFISICOS COMO 'LO QUE EXISTE CONTINGENTEMENTE TIENE UNA CAUSA' SON VALIDOS, PUES 'AUNQUE LA RELACION A LA CAUSA NO ENTRE EN LA DEFINICION DEL ENTE QUE ES CAUSADO, PERTENECE A SU RAZON, PORQUE LO QUE ES ENTE POR PARTICIPACION, SE SIGUE QUE SEA CAUSADO' (S THEOL, I, 44, 1, AD 2). AL CAPTAR EL ENTE CONTINGENTE, CON-CAPTO EL ENTE 'UT SIC', Y, EN EL, EL 'ESSE'. EL 'ESSE' O ES PURO (DIOS) O ESTA PARTICIPADO EN EL ENTE. LA PARTICIPACION REVELA LA RELACION DEL ENTE AL 'IPSUM ESSE SUBSISTENS' (DIOS). LA METAFISICA ALCANZA ENTES REALMENTE INMATERIALES, POR OTRA PARTE, PUES NO SE FUNDA EN JNA 'ABSTRACTIO', SINO EN UNA 'SEPARATIO'.\*

SERTA, ERNESTO G. STUDI CROCIANI NEGLI STATI UNITI (1964-1971). RIV STUD CROCE 11,217-223 AP-JE 74.

SETTI, FRANCESCO AND BETTETINI, GIANFRANCO. LA SEMIOLOGIE DES MOYENS DE COMMUNICATION AUDIO-VISUELS ET LE PROBLEME DE L'ANALOGIE. REV ESTH 26,87-96 AP-D 73.

L'ARTICLE A LE BUT D'ETABLIR UNE NOUVELLE FACON D'APPROCHE AUX LANGAGES "ICONIQUES," DONT LES SIGNES ONT UNE ANALOGIE FORMELLE AVEC LES OBJETS QUE REPRESENTENT. APRES AVOIR CONSIDERE LES ANALOGIES DE "METHODE" ENTRE LES PREMIERES SEMIOLOGIES AUDIOVISUELLES ET LES SEMIOLOGIES APPLIQUEES A DES AUTRES DOMAINES DE LA COMMUNICATION, SURTOUT LINGUISTIQUE, L'ARTICLE ATTAQUE TOUT DROIT LES PROBLEMES DE CE QUE L'ON APPELLE "ICONIQUE" ET QU'ON ENVISAGE TEL QU'UN PRODUIT DE TRANSFORMATION SEMIOTIQUE: C'EST-A-DIRE, LE SIGNE ICONIQUE N'EST PAS SIGNE DE L'OBJET, MAIS D'UN AUTRE SIGNE, QUI EST LA TRANSFORMATION CULTURELLE DE L'OBJET. IL Y A DONC DES CODES DE L'ICONIQUE, QUI FIXENT DES RAPPORTS ENTRE DES FORMES DE L'EXPRESSION ET DES FORMES DU CONTENU, ET QUI, EN S'ENTRELACANT AVEC DES AUTRES SYSTEMES DES CODES, PRESIDENT A LA FORMATION DU MESSAGE AUDIOVISUEL.\*

HEY, EDWARD S. TOWARDS A PHENOMENOLOGY OF IMAGINATION. J BRIT SOC PHENOMENOL 5,3-19 JA 74.

IN PART I OF THIS ARTICLE IT IS SHOWN THAT PREVAILING CONCEPTIONS AND THEORIES OF IMAGINATION TEND TO REGARD IT AS SUBSUMABLE UNDER OTHER MENTAL ACTS AND AS MINOR IN IMPORTANCE. IN OPPOSITION TO THIS DENIGRATIVE TENDENCY, AN ATTEMPT IS MADE IN PART II TO DESCRIBE IMAGINATION AS AN AUTONOMOUS AND NON-DERIVATIVE ACT. THE INTENTIONAL STRUCTURE OF IMAGINING IS EXPLORED, AND SIX ESSENTIAL TRAITS (SPONTANEITY AND CONTROLLEDNESS, SELF-CONTAINEDNESS AND SELF-EVIDENCE, INDETERMINACY AND PURE POSSIBILITY) ARE EXAMINED.\*

HDOLLAR, STANFORD. ARISTOTLE'S ACCOUNT OF INCIDENTAL PERCEPTION. PHRONESIS 18,156-175 1973.

ONE OF THREE TYPES OF SENSE-OBJECT WHICH ARISTOTLE LISTS IN "DE ANIMA" IS THE "INCIDENTAL SENSE-OBJECT" (418A21), E.G., ONE SEES (THAT THE WHITE IS) THE SON OF DIARES. MOST INTERPRETERS HAVE THOUGHT THAT THIS PROCESS IS NOT BELIEVED BY ARISTOTLE TO BE A CASE OF PURE PERCEPTION (AISTHESIS) BUT A COMPLEX PROCESS INVOLVING THOUGHT OR MEMORY OR BOTH AS WELL AS PERCEPTION. THE PAPER ATTEMPTS TO SHOW (FROM "DE ANIMA", "PARVA NATURALIA" AND ELSEWHERE) THAT IT IS BELIEVED TO BE A TYPE OF PURE AISTHESIS AND TO DRAW OUT THE

MANNER OF ITS FUNCTIONING. IT IS CLAIMED THAT ARISTOTLE CONSIDERS IT ANALOGOUS TO PREDICATION (AS EFFECTED BY THOUGHT) BUT HAS AN ITEM FROM THE CATEGORY OF QUALITY (A "PROPER SENSE=OBJECT") AS SUBJECT, OF WHICH ANY OTHER CATEGORY (INCLUDING SUBSTANCE) MIGHT BE PERCEPTIVELY PREDICATED. ITS IMPORTANCE IN OTHER AREAS OF ARISTOTLE'S THOUGHT IS DISCUSSED.

CASINI, LEONARDO. SINISTRA HEGELIANA E STORIA DELLA FILOSOFIA. ARCH FILOSOF 109-124 1974.

H HEINE AND B BAUER HAVE CONTRIBUTED TO GIVE A REVOLUTIONARY INTERPRETATION OF THE GERMAN CLASSIC PHILOSOPHY. BOTH OF THEM, IN "THE HISTORY OF PHILOSOPHY AND RELIGION IN GERMANY" (HEINE) AND IN "THE TRUMP OF THE LAST JUDGMENT" (BAUER), HAVE ASSERTED THAT THE GERMAN PHILOSOPHY HIDES, BEHIND THE THEORETICAL-SPECULATIVE APPEARANCE, A RADICAL CRITICISM AGAINST THE POLITICAL AND RELIGIOUS ESTABLISHMENT OF THE AGE.

CASPER, BERNHARD. NEUERE LITERATUR ZU MARTIN BUBER. PHIL JAHR 78,177-181 1971.

CASSANDRO, GIOVANNI. BARTOLOMEO CAPASSO. RIV STUDI CROCE 11,171-178 AP-JE 74.

CASSANI, A. MARXISMO E SCIENZE DELLA NATURA NELLA GRAN BRETAGNA DEGLI ANNI TRENTA. RIV FILOSOF 65,188-221 AP-S 74.

THE ARTICLE DEALS WITH THE POLITICAL AND PHILOSOPHICAL REASONS OF THE ACCEPTANCE OF MARXISM BY SUCH SCIENTISTS AS H LEVY, J B S HALDANE, J D BERNAL, IN THE CONTEXT OF THE RADICALIZATION OF BRITISH INTELLIGENTSIA IN THE THIRTIES. IN THE WRITINGS OF THESE SCIENTISTS, DIALECTICAL MATERIALISM APPEARS TO PROVIDE NOT ONLY A SATISFYING ANSWER TO THE PROBLEM OF THE SOCIAL IMPLICATIONS OF SCIENTIFIC RESEARCH, AND OF THE SOCIAL RESPONSIBILITY OF SCIENTISTS, BUT ALSO A MATERIALISTIC ANSWER TO THE SAME PHILOSOPHICAL PROBLEMS OF CONTEMPORARY SCIENCE AS WE FIND AT THE ROOT OF SUCH IDEALISTIC PHILOSOPHIES AS THOSE OF JEANS, HEISENBERG, EDDINGTON.

CASSILL, ERIC J. DYING IN A TECHNOLOGICAL SOCIETY. HASTINGS CENTER STUD 2,31-36 MY 74.

THE CARE OF THE TERMINALLY ILL HAS BEEN INFLUENCED BY THE SHIFT OF DYING FROM A MORAL TO A TECHNICAL PROBLEM. THIS IS REFLECTED IN THE SHIFT OF CARE FROM THE FAMILY TO THE TEMPLE OF THE TECHNICAL ORDER--THE HOSPITAL, THE CONFESSION OF THE MECHANICAL EVENTS OF A BODY BECOMING DEAD WITH THE PASSING OF A PERSON AND THE RESULTANT DEPERSONALIZATION OF CARE. THE FAILURE OF ATTEMPTS TO SOLVE THE PROBLEMS OF THE DYING BY THE TECHNICAL, EXPEDIENT, OR UTILITARIAN UNDERLINE THE NEED TO RESTORE THE BALANCE BETWEEN MORAL AND TECHNICAL.

CASSILL, ERIC J. MAKING AND ESCAPING MORAL DECISIONS. HASTINGS CENTER STUD 1,53-62 1973.

THE ARTICLE ATTEMPTS TO ANSWER CRITICS OF MEDICINE WHO SUGGEST THAT DOCTORS HAVE NO RIGHT TO MAKE MORAL DECISIONS. FROM ITS VERY ORIGINS, THE ART OF MEDICINE HAS COMBINED BOTH CARE FOR THE BODY AND VALUES ABOUT LIFE AND HEALTH. SUCH CONCERN FOR MORALITY IS NOT A GENERALIZATION OF EXPERTISE, BUT AN ACCEPTED PART OF THE PHYSICIAN'S ROLE. THE DOCTOR DERIVES HIS RIGHT TO ETHICAL DECISION MAKING FROM THE SOCIETY AND THE INDIVIDUAL PATIENT. BUT HE AND HIS PATIENT PROTECT THEMSELVES FROM THE AWESOME IMPLICATIONS OF THAT RESPONSIBILITY BY HIDING BEHIND THE BELIEF THAT DOCTORS ONLY MAKE TECHNICAL DECISIONS. CRITICISM OF PHYSICIANS IN THIS REGARD IS SEEN TO HAVE ITS ORIGINS, AT LEAST IN PART, IN THE MIND-BODY PROBLEM. THE DISCUSSION OF THE MIND-BODY DISPUTE SHEDS SOME LIGHT ON WHY THE

"HISTORICAL UNCONSCIOUS" OF THE PHYSICIAN-SCIENTIST MAKES HIM SO FEAR AND AVOID THE TERM VALUES.

SIRER, EVA. ON THE REALITY OF BECOMING. STUD GEN 24,1-9 1971.

TANEDA, HECTOR-NEGRI. LEIBNIZ'S CONCEPTS AND THEIR COINCIDENCE 'SALVA VERITATE'. NOUS 8,381-398 N 74.

DISCUSSES LEIBNIZ'S VIEWS OF CONCEPTS AND THEIR COINCIDENCE, WHICH IS, NOT IDENTITY OF CONCEPTS AS ISHIGURO AND OTHERS THINK, BUT LEIBNIZ'S FUNDAMENTAL COPULA LINKING CONCEPTS INTO PROPOSITIONS. FORMULATES FIFTEEN LEIBNIZIAN THESES ON THE TOPICS. EXAMINES FIVE THESES PROPOUNDED BY HIDE ISHIGURO IN "LEIBNIZ'S PHILOSOPHY OF LOGIC AND LANGUAGE" (1972) ARGUING THAT THEY BELITTLE LEIBNIZ'S WORK IN LOGIC AND MISREPRESENT HIS VIEWS IN THE PHILOSOPHY OF LOGIC AND LANGUAGE. OPPOSES ISHIGURO'S ATHENIAN APPROACH, WHICH STRINGS TOGETHER PASSAGES FROM ANYWHERE IN A PHILOSOPHER'S CORPUS, REGARDLESS OF DATES, AS IF THE PHILOSOPHER HAD ALL ALONG BEFORE HIS MIND A FULL-BLOWN CONSISTENT SYSTEM. ILLUSTRATES THE CONTRASTIVE DARWINIAN APPROACH BY STAYING WITHIN LEIBNIZ'S "GENERAL INQUIRIES ABOUT THE ANALYSIS OF CONCEPTS AND OF TRUTHS."

TANEDA, HECTOR-NERI. 'OUGHT' AND 'BETTER'. ANALYSIS 34,50-55 D 73.

THE PAPER STUDIES SOME OF THE FORMAL RELATIONSHIPS BETWEEN THE CONCEPTS 'BETTER' AND 'OUGHT'. IT EXAMINES CRITICALLY AN INTERESTING NORMATIVE ANALYSIS OF 'BETTER' PROPOSED BY M 3 SMYTH. CASTANEDA POINTS OUT SOME SERIOUS DIFFICULTIES WITH SMYTH'S PROPOSAL: THE ANALYZANADUM IS INAPPROPRIATE (THE CONCEPT OF 'BETTER' IS AN INTENTIONAL CONCEPT IN THAT IT HAS TO DO WITH PROPERTIES, NOT WITH CLASSES OR EXTENSIONS); WE MUST DISTINGUISH AMONG DIFFERENT TYPES OF 'OUGHTS'; THE 'IF'-PART OF THE PROPOSAL LEADS TO CONTRADICTIONS IN CASES IN WHICH THERE ARE CLASSES OF OBJECTS NONE OF WHICH OUGHT TO BE CHOSEN AT ALL--CASES IN WHICH, E.G., VACANCIES OUGHT TO REMAIN VACANT; THE MOST PROFOUND DIFFICULTY LIES IN THE ABSENCE OF AN APPROPRIATE DEONTIC LOGIC ON WHICH TO MOUNT SMYTH'S PROPOSAL. CASTANEDA ARGUES THAT THE LOGIC OF 'OUGHT' IS ESSENTIALLY TWO-SORTED, SO THAT TWO FUNDAMENTAL THOUGHT CONTENTS MUST BE DISTINGUISHED FROM THE VERY BEGINNING: A PROPOSITIONAL CONTENT WHICH IS THE 'OBJECT' OF THEORETICAL AND OBSERVATIONAL THINKING, AND A PRACTICAL CONTENT WHICH IS THE 'OBJECT' OF PURE PRACTICAL THINKING.\*

TANEDA, HECTOR-NERI. THINKING AND THE STRUCTURE OF THE WORLD. PHILOSOPHIA (ISRAEL) 4,3-40 JA 74.

TAKING THE PROBLEMS OF REFERENTIAL OPACITY SERIOUSLY, THE AUTHOR DEVELOPS AN ONTOLOGICAL SYSTEM THAT IS INITIALLY A UNITARY THEORY OF BOTH REFERENCE (BY THINKING) AND INDIVIDUATION. SURPRISINGLY, THE SYSTEM TURNS OUT TO PROVIDE SOLUTIONS TO SEVERAL PHILOSOPHICAL PROBLEMS, THUS EXHIBITING ITS ELUCIDATORY POWER. THE PAPER SHEDS LIGHT ON THE NATURE OF EXISTENCE, THE DIFFERENT TYPES OF PREDICATION, THE CONTRAST BETWEEN IDENTITY AND SEVERAL SAMENESS RELATIONS AND THE OBJECTIFICATION OF ENTITIES BY THE MIND. IT CONTAINS A NEW THEORY OF PROPER NAMES AND DEFINITE DESCRIPTIONS. IT SOLVES THE PROBLEMS OF IDENTITY ACROSS POSSIBLE WORLDS AND OF REFERENCE ACROSS DIFFERENT PROPOSITIONAL ATTITUDES. THE PAPER DEALS WITH THE STATUS OF FICTIONAL ENTITIES AND PROVIDES THE ONTOLOGICAL FOUNDATIONS FOR LITERATURE. IT INCLUDES AN ACCOUNT OF THE CONTRAST BETWEEN QUANTIFICATION INTO KNOWLEDGE CONTEXTS AND THE LOGIC OF KNOWING WHO, AND SHEDS LIGHT ON THE MEIGNONG-RUSSELL DEBATE ON EXISTENCE, AND ON LEIBNIZ'S MONADS.



- CASTELLI, ENRICO. A PROPOSITO DI TEOLOGIA DELLA STORIA: NIETZSCHE CONTRO HEGEL. ARCH FILOSOF 2,11-14 1971.
- CASTELLI, ENRICO. I NUOVI ASPETTI DELLA FILOSOFIA DELLA STORIA DELLA FILOSOFIA. ARCH FILOSOF 9-13 1974.
- CASTELLI, ENRICO. I SIGNIFICATI DELLA TESTIMONIANZA. ARCH FILOSOF 23-33 1972.
- CASTELLI, ENRICO. IL PROBLEMA DELLA TESTIMONIANZA. ARCH FILOSOF 13-21 1972.
- CASTILLA LAZARO, RAMON. LA FILOSOFIA DEL LENGUAJE DE MERLEAU-PONTY. DIALOGOS 6,35-73 AP-JE 69.
- CASTRO, FERNANDO Q. FEUERBACH: EL FRACASO DE UNA NUEVA DIALECTICA. PENSAMIENTO 29,431-446 O-D 73.

EL PROGRAMA DE FEUERBACH QUEDA EXPUESTO YA EN SU CARTA A HEGEL CON MOTIVO DEL ENVIO DE SU TESIS DOCTORAL: "REALIZACION Y SECULARIZACION DE LA IDEA, LA 'ENSARKOSIS' O ENCARNACION DEL PURO LOGOS." SE ABRE UN PROCESO QUE INTENTA SALCAR EL HIATO ABIERTO, DESDE ATRAS, POR DESCARTES. ENTRE LO SENSIBLE Y RACIONAL (MARCAO POR SU ANALISIS DEL 'GEIST', 'VERNUNFT' Y 'VERSTAND') Y QUE ACABARA EN UNA DOBLE FORMULACION: LA VERDAD DE LA IDEA ES LA SENSIBILIDAD; LA VERDAD ES SOLO LA ANTROPOLOGIA. NUESTRA TESIS ES QUE ANCLADO EN LO ORIGINARIO DEL SER, SENSIBILIDAD, NO SUPO ASISTIR A SU DECURSO, AL DIA-LOGO, A SU DESARROLLO PRACTICO-HISTORICO. EN EL ORDEN DEL CONOCIMIENTO, EL ENTENDIMIENTO SE VA A LIMITAR A UNA SIMPLIFICACION DE LOS DATOS RECIBIDOS, SIN MAS CAPACIDAD ACTIVA. SU ANTROPOLOGIA, PRESA DEL SENSUALISMO, LEJOS DE LOS VERDADEROS LAZOS SOCIO-HISTORICOS.\*

- CATAN, HIRAM. ST AUGUSTINE'S CRITIQUE OF POLITICS. NEW SCHOLAS 47,433-457 AUTUMN 73.

IT IS ARGUED THAT THE CRITIQUE OF THE CITY OF MAN LAYS THE FOUNDATION FOR MODERN POLITICAL PHILOSOPHY, AND OF THE DISTINCTION BETWEEN THE STATE AND CIVIL SOCIETY IN PARTICULAR. TAKING ROME AS THE PARADIGM OF THE EARTHLY CITY, AUGUSTINE ARGUES THAT THE RELIGION, VIRTUE, AND POLITICS OF ROME EXPRESSED THE 'LIBIDO DOMINANDI', WHICH IS MAN'S PRIDEFUL IMITATION OF DIVINE SOVEREIGNTY. THIS IMPULSE TO RULE ESTRANGES MAN FROM GOD AND FROM HIMSELF, SINCE IT BRINGS HIM INTO CONFLICT WITH THE LAWS OF NATURE IMPLANTED IN HIM. THE WITHDRAWAL FROM THE WORLD INTO THE SELF, EXPRESSED IN THE AUGUSTINIAN 'COGITO', REJECTS THE EARTHLY CITY IN ORDER TO EMBRACE THIS LAW, WHICH IS LOVE OF ONE'S OWN MORTAL AND IMMORTAL SOUL. TRUE RELIGION PERSEVERES IN THIS LAW OF PEACE BY FOUNDING A POLITY--THE CITY OF GOD--WITHIN A POLITY. THE EARTHLY CITY IS THEREBY DEPRIVED OF ITS UNITY. IT IS IDENTIFIED WITH CIVIL POWER, UNDERSTOOD AS THE DOMAIN OF SINFUL PRIDE. IN ITSELF IT IS POWER WITHOUT LEGITIMACY. IT DERIVES LEGITIMACY FROM ITS POWER TO KEEP PEACE; HENCE, IT IS CONCEIVED AS INSTRUMENTAL TO THE NON-POLITICAL CITY OF GOD. THIS CONCEPTION IS GIVEN ITS SECULAR FORM BY MACHIAVELLI AND HOBBS.

- CATURELLI, ALBERTO. LA CORRUPTION DE LO NATURAL EN LA CIVILIZACION IMMANENTISTA. SAPIENTIA 28,251-277 O-D 73.
- CAVALLERA, HERVE A. IL RAPPORTO GENTILE-MARX NELLE LETTERE DI GENTILE A CROCE. G CRIT FILOSOF ITAL 52,438-443 JL-S 73.

THE AUTHOR POINTS OUT THAT GENTILE'S LETTERS TO CROCE REVEAL THAT GENTILE WAS ONE OF THE FIRST TO UNDERSTAND MARXISM AS A PHILOSOPHIC DOCTRINE AND NOT ONLY AS A POLITICAL ACTIVITY. HE POINTS OUT ALSO THAT GENTILE, DISREGARDING THE ECONOMICAL PROBLEM, INTENDED TO GET OVER THE MARXIST DOCTRINE ITSELF BY DEVELOPING IT. IN FACT GENTILE SUBSTITUTED THE ACTUAL ACTION OF REALITY TO THE MATERIALISTIC

MARXIAN NEED OF BECOMING, THUS AGREEING TO THE CONCEPTION OF PRAXIS AS DEVELOPMENT. THROUGH THE CRITICISM TO MARX APPEARS THE REAL MEANING OF GENTILE'S PHILOSOPHY, THAT IS THOUGHT WHICH HAS TO REALIZE ITSELF IN PRAXIS AND DENY ANY FORM OF ESTABLISHED SOCIETY.

ALLERA, HERVE A. SVILUPPO E SIGNIFICATO DEL CONCETTO DI RELIGIONE IN GIOVANNI GENTILE. G CRIT FILOSOF ITAL 53,61-137 JA-MR 74.

THE AUTHOR WHILE QUESTIONING SOME INTERPRETATIONS OF THE CONCEPT OF RELIGION IN GENTILE, AND CONSIDERING THE WHOLE WORK OF THE PHILOSOPHER, POINTS OUT THAT GENTILE'S PHILOSOPHY (ACTUALISM) IS THE FINAL OVERCOMING OF EVERY FORM OF RELIGION CONSIDERED AS THE IMMEDIATE POSITION OF DIVINITY AND OF EVERY MATERIALISTIC INDIVIDUALISTIC CONCEPTION. THIS MEANS HOWEVER, THAT BY DEVELOPING THE ACTUALISM, THE ACTUALISM ITSELF IS DENIED AS A THEORY AND CONSEQUENTLY IT IS REALIZED AS A CONTINUOUS PROCESS OF CONSCIOUS INSERTION IN AN INTERGROWING SOCIETY. THE ACTUALISM BECOMES AN ESSENTIAL MOMENT THROUGH WHICH ONE HAS TO GO IF HE WANTS TO GIVE A MEANING TO THE DEVELOPMENT OF REALITY.

ELL, MARCIA. THE GOOD AND THE BEAUTIFUL: CONSIDERATIONS OF MORALITY AND ART. PHIL FORUM (BOSTON) 4,360-371 SPR 74.

THE PURPOSE OF THIS ARTICLE IS TO ESTABLISH THAT A CERTAIN KIND OF MORAL JUDGMENT, FOR EXAMPLE, THAT A PLAY OR NOVEL IS 'DISHONEST', 'CORRUPT', 'UNFEELING', ETC.--IS NOT EXTRANEIOUS BUT ESSENTIAL TO OUR AESTHETIC APPRAISALS OF LITERARY ART. THE TEST FOR WHETHER OR NOT SUCH A JUDGMENT IS AN APPROPRIATE AESTHETIC JUDGMENT IS THE SAME AS WITH ANY OTHER: CAN IT BE EXPLICATED AND JUSTIFIED BY APPEAL TO THE WORK OF ART ALONE? THE AUTHOR ARGUES THAT IT CAN, SINCE WORKS OF ART NOT ONLY EMBODY FEELINGS AND FANTASIES, BUT EXPRESS AND ENCOURAGE ATTITUDES TOWARDS THEM.

S, PETER. COHERENCE, SYSTEM, AND STRUCTURE. IDEAL STUD 4,2-17 JA 74.

SYSTEMATIC PHILOSOPHY HAS FALLEN INTO UNDESERVED DISREPUTE; STRUCTURALISM AS PHILOSOPHY IS JUST EMERGING. THE TWO ARE CONNECTED. BLANSHARD, WHILE AN IMPORTANT ADVOCATE OF SYSTEM, REACHES CONCLUSIONS DIFFERENT FROM THOSE OF STRUCTURALISM. IT IS SHOWN, THROUGH AN EXAMINATION OF HIS VIEWS, THAT THE POINTS OF CONFLICT LIE IN HIS INSISTENCE ON NECESSITATION IN A SYSTEM WHERE STRUCTURALISM DEMANDS ONLY ACCOMMODATION IN A SYSTEM, AND IN HIS ASSUMPTION OF TOTAL INTERDEPENDENCE AMONG SYSTEMS WHERE STRUCTURALISM WOULD ALLOW RELATIVE INDEPENDENCE. SUCH ABSOLUTIST COMPONENTS APART, HIS POSITION IS HELD TO BE STRIKINGLY RELEVANT TO CONTEMPORARY DEVELOPMENTS IN STRUCTURALIST THOUGHT.

ARD, W WALLACE. BERDYAEV'S DEFENSE OF 'UNCREATED FREEDOM'. J W VIR PHIL SOC 18-20 SPR 74.

THE FORM OF AN IMAGINARY CONVERSATION BETWEEN BERDYAEV AND DIFFERENT WRITERS IS USED TO BRING OUT SOME MAIN CRITICISMS OF BERDYAEV'S DOCTRINE OF UNCREATED FREEDOM AND HIS RESPONSE TO THOSE CRITICISMS. BERDYAEV DEFENDS A MYTHICAL VIEW OF UNCREATED FREEDOM, A FREEDOM NOT COMING FROM GOD, AS THE EXPLANATION OF THE ORIGIN OF A GENUINE MORAL AND SPIRITUAL FREEDOM FOR PERSONS. IN THE DIALOGUE SOME CRITICS GRIEVE WITH BERDYAEV, SOME PARTLY AGREE, AND SOME DISAGREE, WITH EACH GIVING THEIR REASONS. THERE IS NO CONSENSUS IN THE CONVERSATION, LEAVING THE READER TO DECIDE FOR HIMSELF WHO HAS THE BEST ARGUMENT.

K, L B. FICTIONAL NARRATIVE AND TRUTH: SOME EPISTEMIC CONSIDERATIONS. S J PHIL 12,9-19 SPR 74.

THE EPISTEMICALLY NECESSARY CONDITIONS FOR UNDERSTANDING A WORK OF FICTIONAL NARRATIVE INCLUDE THE PRESUPPOSITION BY THE WORK OF A SET OF GENERALIZATIONS TAKEN AS TRUE. THIS CONCLUSION FOLLOWS FROM AN

ANALYSIS OF MELLOR'S WORK ON LITERARY TRUTH AS A QUALITY OF NOVELS, CONSIDERATION OF DANTU'S NOTION OF CONCEPTUAL EVIDENCE, AND ANALYSIS OF THE KYLE-MOORE DEBATE OVER THE STATUS OF FICTIONAL CHARACTERS. THE RESULT IS A SEPARATION OF AESTHETIC AND EPISTEMIC QUESTIONS IN THE PHILOSOPHY OF LITERATURE AND A CASE FOR INCLUDING THE PROBLEM OF THE RELATION OF FICTION TO FACT AMONG THE LATTER.

CEKIC, MIODRAG. ON THE NOTION OF PHILOSOPHY. G METAF 29,129-144 MR-JE 74.

CELLUCI, CARLO. ON THE ROLE OF REDUCIBILITY PRINCIPLES. SYNTHESI 27,93-110 MY-JE 74.

THE PAPER AIMS AT SHOWING HOW A TECHNICAL TREATMENT CAN PLAY A DECISIVE ROLE IN EXPRESSING AND CLARIFYING A PHILOSOPHICAL CONCEPTION. THE PHILOSOPHICAL CONCEPTIONS DEALT WITH ARE THE PLATONIST AND THE INTUITIONIST VIEW OF MATHEMATICAL OBJECTS. THE BASIC STRUCTURES OF SETS AND CONSTRUCTIONS ARE CONSIDERED AND THE PROBLEMS INVOLVED IN AXIOMATIZING AND FORMALIZING SUCH STRUCTURES ARE DISCUSSED. IN PARTICULAR, THE ROLE OF CURRENT REDUCIBILITY PRINCIPLES, SUCH AS THE AXIOM OF CONSTRUCTIBILITY OR KRIPKE'S SCHEMA, IS EXAMINED.

CENKNER, WILLIAM. GANDHI AND CREATIVE CONFLICT. HUMANITAS 10,159-170 MY 74.

PERCEIVING THE REVOLUTIONARY PROCESS AS THE PLACE WHEREIN HUMAN RELATIONSHIPS ARE EITHER PROGRESSIVELY DEVELOPED OR VIOLENTLY DESTROYED, NONVIOLENCE BECAME IN THE HANDS OF GANDHI THE CREATIVE TOOL FOR THE DEVELOPMENT AND CHANGE IN HUMAN RELATIONSHIPS. THIS STUDY DEMONSTRATES THAT GANDHI ACHIEVED THIS BY A PATTERN OF LIFE AND A TECHNIQUE OF PROTEST WHICH 1) HUMANIZED CONFLICT RELATIONS, 2) PLACED CONFLICT RELATIONSHIPS IN A DISCIPLINED CONTEXT, AND 3) KEPT FLEXIBLE, OPEN AND RELATIVE THE CONFLICT RELATIONSHIP. GANDHI'S MAJOR CONTRIBUTION TO SOCIAL AND MORAL PROTEST WAS THE CREATIVE BUILDING OF HUMAN RELATIONSHIPS.

CENTORE, F F. A NOTE ON WITTGENSTEIN AS AN UNWILLING NOMINALIST. THOMIST 37,762-767 Q 73.

WITTGENSTEIN'S STRUGGLES WITH PHILOSOPHY CAN BEST BE INTERPRETED AS ATTEMPTS AT SOLVING EPISTEMOLOGICAL PROBLEMS. HIS ULTIMATE APPEAL TO ORDINARY LANGUAGE WAS A WAY OF AVOIDING THE EXTREMES OF PLATONIC REALISM AND EPIRICISTIC NOMINALISM. IN THE END, THOUGH, HE WAS CRYPTICALLY DRAWN INTO NOMINALISM.

CENTRONE, MARINO. SULLA LOGICA DI B RUSSELL: DAI 'PRINCIPI DELLA MATEMATICA' AI 'PRINCIPIA MATHEMATICA'. ANN FAC LETT FILOSOF 16,123-166 1973.

SCOPO DELL'INDAGINE E L'ANALISI DELLO SVILUPPO DELLA LOGICA RUSSELLIANA. IN ESSA SI METTE IN EVIDENZA IL PASSAGGIO DA UNA CONCEZIONE PLATONISTICA, RELATIVA ALLA NATURA DEGLI ENTI LOGICI, AD UNA CONCEZIONE SECONDO CUI LE NOZIONI LOGICHE DIVENTANO PARAMETRI RELATIVI AL LIVELLO LINGUISTICO NEL QUALE SONO ESPRESSE. NE DERIVA UNA INTERPRETAZIONE OPERAZIONALE CHE DEVE NON POCO AI CONTRIBUTI PORTATI, NEL CAMPO DELL'ANALISI LOGICO-MATEMATICA, DALLE RICERCHE DI HILBERT. I RIFERIMENTI ALL'ASSIOMATICA SONO FREQUENTI E L'ULTIMA PARTE DEL SAGGIO METTE IN RILIEVO UNO DEI PROBLEMI PRINCIPALI DEL PROGRAMMA HILBERTIANO: FINO A CHE PUNTO CIOE L'ESIGENZA DI AUTOLIMITAZIONE DELLA CAPACITA ESPRESSIVA DI UN LINGUAGGIO LOGICO, NON METTA IN DISCUSSIONE LA STESSA POSSIBILITA DI AUTOFONDARSI. PROBLEMA, COME SI SA, ALLA BASE DELLE RICERCHE DI GOEDEL.

ZER, DOUGLAS. ANALYTIC INDUCTIVE DEFINITIONS. J SYM LOG 39,310-312  
JE 74.

LET C BE A CLASS OF RELATIONS ON NATURAL NUMBERS AND SETS OF NATURAL  
NUMBERS SATISFYING CERTAIN NATURAL CLOSURE CONDITIONS. THEN,  
CORRESPONDING TO ANY TRANSFINITE INDUCTIVE DEFINITION OF A SET OF  
NATURAL NUMBERS WHICH CAN BE DONE IN C, THERE IS ALSO IN C A  
WELL-ORDERING OF THE NATURAL NUMBERS WITH LENGTH EQUAL TO THAT OF  
THE GIVEN INDUCTIVE DEFINITION, AND CONVERSELY. THIS RESULT IS  
APPLIED TO VARIOUS STANDARD DEFINABILITY CLASSES C IN ORDER TO  
CHARACTERIZE THE MAXIMUM LENGTHS OF INDUCTIVE DEFINITIONS FROM C.

DAS, RODOLFO. LIBERTAD Y NECESIDAD EN LA CONCEPCION MATERIALISTA DE LA  
HISTORIA. REV FILOSOF (COSTA RICA) 9,55-61 JA-JE 71.

NIC, DAVID G. MIND AND POWER. S J PHIL 12,143-152 SUM 74.

QUERIRA GONCALVES, J. SAO BOAVENTURA E A UNIVERSIDADE MEDIEVAL. REV  
PORT FILOSOF 30,237-255 JA-S 74.

A INFLUENCIA DA UNIVERSIDADE FOI DECISIVA EM S BOAVENTURA E O NOME  
DESTE NAO PODE SER ESQUECIDO AO REDIGIR-SE A HISTORIA DAQUELA. A  
RELACAO DO DOUTOR SERAFICO A UNIVERSIDADE FOI POR VEZES CONFLITUOSA:  
TENSÃO ENTRE INSTITUICOES SOCIAIS QUE LUTAVAM PELA RESPECTIVA  
AUTONOMIA (ORDENS MENDICANTES E CORPOGRAÇAO UNIVERSITARIA); TENSÃO  
DOUTRINARIA ENTRE UMA INDEVIDA AUTONOMIA DA CIENCIA E UMA SABEDORIA,  
QUE TINHA NA TRANSCENDENCIA O SEU PRINCIPIO E FIM. TODA ESTA  
PROBLEMATICA SE REPERCUTIU DENTRO DA ORDEM FRANCISCANA E FOI AI QUE  
BOAVENTURA DEFINIU MUITAS DAS DIFICULDADES EXPERIMENTADAS NO SETOR  
UNIVERSITARIO. COM EFEITO, AO ANALISAR A NATUREZA DO TRABALHO, QUE  
ALGUNS SO CONSIDERAVAM PRATICA LEGITIMA NA SUA EXPRESSAO MANUAL,  
BOAVENTURA INTRODUZIU NA SUA ORDEM O TRABALHO INTELECTUAL,  
CONFERINDO A CIFNCIA UM ESTATUTO COMPATIVEL COM O IDEAL DE POBREZA,  
DELINEANDO OS CONTORNOS DE UMA SABEDORIA CRISTA.

ANG-SHU, CH'EN. THE PHILOSOPHICAL SIGNIFICANCE OF NATURAL SCIENCE  
HISTORY RESEARCH. CHIN STUD PHIL 5,91-105 SPR 74.

ANG-SHU, CH'EN. THE SIGNIFICANCE OF NATURAL SCIENCE METHODOLOGY  
RESEARCH. CHIN STUD PHIL 5,69-90 SPR 74.

EN, HO-CH'ING. LENIN ON THE PRINCIPLE OF PARTY NATURE IN PHILOSOPHY.  
CHIN STUD PHIL 5,4-20 WINT 73-74.

BOLLA ROMERO, MANUEL. EL CAPITALISMO, UNA ECONOMIA MARGINANTE. LOGOS  
1,239-248 MY-AG 73.

LMERS, F GRAEME. THE STUDY OF ART IN A CULTURAL CONTEXT. J AES ART  
CRIT 32,249-256 WINT 73.

THIS PAPER IS AN OVERVIEW OF LITERATURE IN THE HUMANITIES AND SOCIAL  
SCIENCES THAT SUGGESTS THAT CATEGORIZING SYSTEMS EXIST AS MAN-MADE  
DIVISIONS WHICH RESTRICT AND INFLUENCE THE SORTS OF KNOWLEDGE WE  
OBTAIN ABOUT ART. THIS SURVEY SETS THE STAGE AND PROVIDES THE  
RATIONALE FOR ADOPTING AN ECLECTIC APPROACH TO THE STUDY OF ART IN A  
CULTURAL CONTEXT. IMPORTANT CONTRIBUTIONS TO THE UNDERSTANDING OF  
ART AND CULTURE HAVE BEEN MADE IN MANY FIELDS: ANTHROPOLOGY, ART  
CRITICISM, ART HISTORY, GENERAL PSYCHOLOGY AND PSYCHO-ANALYSIS,  
PHILOSOPHY, SOCIOLOGY, AND ELSEWHERE.

MBERS, CONNOR J. ZENO OF ELEA AND BERGSON'S NEGLECTED THESIS. J HIST  
PHIL 12,63-76 JA 74.

CAREFUL ANALYSIS OF THE ARGUMENT OF HENRI BERGSON'S SECONDARY  
DOCTORAL THESIS, "QUID ARISTOTELES DE LOCO SENSERIT" (1889), REVEALS  
TWO IMPORTANT POINTS. 1) THE NEGLECTED THESIS IS NOT AT ALL A



DEFENSE OF BERGSON'S PROFESSED KANTIAN THEORY OF SPATIAL 'REALISM'.  
 2) BERGSON'S DEBTS TO ZENO OF ELEA WERE TWO: (A) NOT ONLY  
 SUBSTANTIVE, AT LEAST IN THE NEGATIVE SENSE THAT ZENO'S SPATIAL  
 'SOPHISMS' CONCERNING THE PHYSICAL WORLD WOULD REMAIN FOR BERGSON  
 VERY 'RESPECTABLE DIFFICULTIES' FOR YEARS TO COME; (B) BUT PRIMARILY  
 AND POSITIVELY DIALECTICAL, EVEN ERISTICAL, IN 1889. TAKING HIS  
 THESES BEFORE A PREDOMINANTLY KANTIAN FACULTY, BERGSON CLEVERLY  
 ILLUSTRATED IN THE LATIN WORK HIS MASTERY OF ZENO'S CLASSICAL METHOD  
 OF ACADEMIC PROTEST. AND ILLUSTRATED THE WEAKNESSES OF KANT'S  
 THEORY OF SPACE NO LESS THAN ARISTOTLE'S. (EDITED).

CHANG, CHUNG-YUAN. TAO: A NEW WAY OF THINKING. J CHIN PHIL 1,127-152  
 MR 74.

THE 'TAO TE CHING' HAS BEEN TRANSLATED MANY TIMES. HOWEVER, TAO  
 ITSELF HAS NOT YET BEEN ADEQUATELY UNDERSTOOD. THUS, THE VALUE OF  
 THE WAY OF THINKING OF THIS WORK HAS NOT BEEN PROPERLY RECOGNIZED.  
 WHEN HEIDEGGER FORGOES HIS PREVIOUS MODE OF THINKING OF 'BEING AND  
 TIME' AND TAKES THE NEW APPROACH OF ESSENTIAL THINKING, THE VALUE OF  
 THE 'TAO TE CHING' IS NO LONGER CONCEALED AND OBSCURED. THIS IS  
 BECAUSE THE ESSENTIAL APPROACH OF HEIDEGGER'S NEW WAY OF THINKING IS  
 'THE EVENT OF APPROPRIATION'. ACCORDING TO HEIDEGGER, THE EVENT OF  
 APPROPRIATION IDENTIFIES WITH THE CHINESE TAO. THUS, THE METHOD OF  
 THINKING OF THE 'TAO TE CHING' IS A NEW WAY OF THINKING WHICH MAY  
 OPEN A NEW PAGE IN THE HISTORY OF WESTERN THOUGHT. THIS TRANSLATION  
 IS BASED UPON ESSENTIAL THINKING, RATHER THAN THE MATCHING OF WORDS,  
 AND THE COMMENTARY ON EACH CHAPTER IS MAINLY DERIVED FROM  
 PRE-ONTOLOGICAL EXPERIENCE.

CHANG, FU. ON A CONSEQUENCE FROM HO HSIU-FUANG'S "SYNTACTICAL  
 DESCRIPTIONS OF 'POSSIBLE WORLD' AND CONSEQUENCES" (IN CHINESE).  
 PHIL REV (TAIWAN) 83-85 MY 73.

CHAPIN JR, E WILLIAM. TRANSLATIONS AND STRUCTURE FOR PARTIAL  
 PROPOSITIONAL CALCULI. STUD LOG 33,35-57 1974.

FOR INCREASINGLY DETAILED STRUCTURES ASSIGNED TO PARTIAL  
 PROPOSITIONAL CALCULI, CRITERIA ARE GIVEN FOR THE 'GOODNESS' OF  
 PROPOSED TRANSLATIONS BETWEEN SUCH CALCULI AND THEOREMS ARE PROVEN  
 GIVING NECESSARY AND SUFFICIENT CONDITIONS FOR THE EXISTENCE OF SUCH  
 TRANSLATIONS AND GIVING REDUCTION METHODS FOR DETERMINING THE  
 'GOODNESS' OF PROPOSED TRANSLATIONS.

CHAPIN JR, E WILLIAMS. SET-VALUED SET THEORY: PART ONE. NOTRE DAME J  
 FORM LOG 15,619-634 O 74.

AN AXIOMATIC SYSTEM, PARALLEL TO THE USUAL ZERMELO-FRAENKEL SET  
 THEORY IS GIVEN, GENERALIZING THE SET THEORY OF ZADEH. THIS NEW  
 THEORY, UNLIKE THE PRESENTATIONS OF ZADEH AND OTHERS, DOES NOT  
 DEPEND ON A PREVIOUSLY ASSUMED SET THEORY, BUT IS INSTEAD AN  
 INDEPENDENT FIRST ORDER AXIOMATIZATION OF A TERNARY RELATION TO BE  
 INTERPRETED AS 'X BELONGS TO Y AT LEAST TO THE DEGREE Z'. A PRIORI,  
 THE DEGREES ARE ARBITRARY SETS. PART ONE SUMMARIZES THE PREVIOUS  
 WORK OF ZADEH AND OTHERS AND INTRODUCES AND EXPLICATES THE AXIOMS.  
 THE THEORY PROVES USEFUL NOT ONLY IN LAYING A FOUNDATION FOR THE  
 WORK OF ZADEH AND OTHERS, BUT ALSO IN THE COMPARISON OF THE VARIOUS  
 FORCING METHODS USED IN THE PROOFS OF INDEPENDENCE RESULTS.

CHAPMAN, T. IDENTITY AND REFERENCE. MIND 82,542-556 O 73.

THE PURPOSE OF THE PAPER IS TO DEFEND THE THEORY THAT THE IDENTITY  
 RELATION (EXCEPT AS IT SOMETIMES OCCURS IN MATHEMATICS) IS AND MUST  
 BE RELATIVE. THIS COMPRISES TWO THESES FIRST PROPOSED BY P T GEACH:  
 (1) THAT INDIVIDUAL(S) REFERRED TO BY 'A' AND 'B' ARE NEVER JUST  
 IDENTICAL (ABSOLUTELY) BUT ARE ALWAYS THE SAME THING RELATIVE TO  
 SOME CONCEPT (E.G., 'MACHINE' OR 'ANIMAL'); (2) (PARADOXICALLY) 'A'

ND 'B' MAY BE THE SAME ENTITY RELATIVE TO ONE CONCEPT AND NOT SO  
ELATIVE TO ANOTHER. THESE ARE INTENDED TO HOLD WITH RESPECT TO  
OTH IDENTIFICATIONS OVER TIME (I.E., OF THE TYPE 'A AT T-1 IS = A  
T T-2') AND AT ONE TIME ('A AT T-1 = B AT T-2'). THE MAIN ARGUMENT  
F THE PAPER IS THAT OBJECTIONS TO GEACH'S POSITION ARE FACILY  
ASED ON THEORIES OF MEANING WHICH ARE EITHER PLATONIC (IN A BIZARRE  
ENSE) OR SUCH AS WOULD LEAD TO THE VIEW THAT ANY LANGUAGE  
ESCRIBING SOME DOMAIN OF EMPIRICAL OBJECTS REQUIRES AN ABSOLUTELY  
OMLETE KNOWLEDGE OF THOSE OBJECTS IF THE LANGUAGE IN QUESTION IS  
O BE CONSISTENT. (EDITED).

MAN, TORIAS. AN ARGUMENT AGAINST ANY FORM OF NON-DESCRIPTIVISM IN  
THICS. NEW SCHOLAS 48,360-364 SUM 74.

ANY CONTEMPORARY ETHICAL THEORIES ARE 'NON-DESCRIPTIVIST' IN THE  
ENSE THAT THEY HOLD THAT FUNDAMENTAL MORAL PRINCIPLES ARE NEITHER  
RUE NOR FALSE, BUT ARE RATHER PRESCRIPTIONS OR EXPRESSIONS OF  
OTION OR RECORDS OF AUTHENTIC DECISIONS AND SO ON. THE PURPOSE OF  
HIS PAPER IS TO ARGUE THAT IN GENERAL SUCH THEORIES CANNOT BE  
ORRECT SINCE THEY FAIL TO EXPLAIN THE OBVIOUS MEANINGFULNESS OF  
ORAL STATEMENTS WHEN THESE OCCUR IN CONTEXTS WHERE THEY ARE  
UNASSERTED' (E.G., IN IMPLICATIONS AND DISJUNCTIONS). A NATURAL  
EPLY TO THIS CRITICISM IS THAT IN UNASSERTED CONTEXTS MORAL  
TATEMENTS REALLY EXPRESS COMPLICATED CONDITIONALS STATING HOW THE  
PEAKER WOULD REACT (OR WHAT HE WOULD PRESCRIBE ETC.) GIVEN THAT  
ERTAIN CONDITIONS ARE FULFILLED. THE LAST PART OF THE PAPER  
TEMPTS TO EXPLAIN WHY THIS REPLY FAILS; SO THAT SOME FORM OF  
ESCRIPTIVISM IN ETHICS SEEMS TO BE TRUE.

PELL, VERE. MATTER. J PHIL 70,679-696 8 N 73.

LTON, WILLIAM. IS PHILOSOPHY A FORM OF LITERATURE? BRIT J AES  
4,3-16 WINT 74.

S ANYTHING ESSENTIAL TO OBJECTS OF AESTHETIC APPRAISAL, OR IS THE  
IELD OF AESTHETICS HELD TOGETHER BY 'FAMILY RESEMBLANCE'? THIS  
APER ILLUSTRATES THE LATTER VIEW. IT IS ARGUED THAT THE AFFINITIES  
ETWEEN WORKS OF PHILOSOPHY AND NOVELS, PLAYS, POEMS, ETC., OUTWEIGH  
HE DIFFERENCES. AMONG THE POINTS MADE ARE THESE. PHILOSOPHICAL  
ND LITERARY ABILITY IN PRACTICE GO STRIKINGLY TOGETHER. THE  
HILOSOPHER SEEKS TO PERSUADE. HE NEEDS IMAGINATIVE PSYCHOLOGICAL  
NSIGHT. WE CANNOT SEPARATE HIS PHILOSOPHICAL ENQUIRY FROM HIS  
RITING UP OF HIS FINDINGS.

RON, WILLIAM C. THE SIMPLICITY OF CONSCIOUS EXPERIENCES: A PROBLEM  
OR NEURAL IDENTITY THEORY. MOD SCH 51,335-344 MY 74.

HIS PAPER PURSUES A PROPERTY DIFFERENCE OBJECTION TO THE NEURAL  
DENTITY THEORY. CONSCIOUS EXPERIENCES, IT IS ARGUED, ARE  
ONSTITUTIONALLY SIMPLE, HOWEVER COMPLEX THEIR OBJECT; THE  
IMPLICITY OF AN EXPERIENCE AS AN ACT OF APPREHENSION IS A NECESSARY  
ONDITION OF MANIFOLD ITEMS BEING GRASPED TOGETHER. ON THE OTHER  
AND, THE BRAIN PROCESSES THAT HAVE BEEN DISCOVERED TO BE THEIR  
EGULAR PHYSIOLOGICAL CORRELATES ARE CONSTITUTIONALLY COMPLEX, OFTEN  
INVOLVING SIMULTANEOUS ACTIVITY IN VARIOUS AREAS OF THE BRAIN AND  
WAYS INVOLVING THE ACTIVATION OF MANY NEURONS. IT IS CONCLUDED  
HAT CONSCIOUS EXPERIENCES AND THEIR CORRELATED BRAIN PROCESSES  
ANNOT BE THE SAME ITEMS.\*

ALIAN, G. A REVIEW OF R H ROBINSON: 'THE BUDDHIST RELIGION: A  
HISTORICAL INTRODUCTION'. J INDIAN PHIL 2,355-372 MR-JE 74.

DDHISM IN GENERAL AND PALI BUDDHISM IN  
ARTICULAR—PHILOSOPHICORELIGIOUS SYSTEMS OF THOUGHT AND PRACTICE  
HICH EVEN BY THE RIGOROUS STANDARDS OF CONTEMPORARY WESTERN  
HILOSOPHY ARE REMARKABLE FOR THEIR SOPHISTICATION, SUBTLETY,

PRECISION, COMPREHENSIVENESS AND PROFUNDITY--HAVE BEEN SERIOUSLY MISREPRESENTED BY ALMOST ALL WESTERN BUDDHOLOGISTS. THIS CONCLUSION IS SUPPORTED BY A CRITIQUE OF R H ROBINSON'S TRANSLATION AND INTERPRETATION, IN HIS LAST BOOK (1970), OF THE FIRST OF THE FOUR NOBLE TRUTHS, AND BY CITATION OF SIMILAR MISTRANSLATIONS AND MISINTERPRETATIONS TO BE FOUND ALMOST UNIVERSALLY IN WESTERN WORKS ON THE SUBJECT. AMONG THE CONSEQUENCES NOTED IS THE POSTPONEMENT FOR OVER ONE HUNDRED AND FIFTY YEARS OF THE INTRODUCTION OF BUDDHIST PHILOSOPHICORELIGIOUS THOUGHT INTO THE MAINSTREAM OF WESTERN PHILOSOPHICORELIGIOUS THOUGHT AND CIVILIZATION.

CHAVEZ SANTILLAN, FRANCISCO J. LA CONCIENCIA EN J. LOGOS 1,359-378 S-D 73.

CHENE-WILLIAMS, ADELE. LA PHILOSOPHIE ET L'ART DE MOURIR DU XVI SIECLE. DIALOGUE (CANADA) 13,43-51 MR 74.

L'ART DE MOURIR DU DEBUT DU XVII SIECLE A CHERCHE AUPRES DES ANCIENS PHILOSOPHES LES ETATS D'UNE SAGESSE A LA MESURE DE L'HOMME MORAL. LA MORT N'EST PAS UN MAL, LA PEUR DE MOURIR DEPEND DE L'IMAGINATION, IL FAUT S'EN AFFRANCHIR PAR LA LIBERTE ET CONSENTIR A LA NECESSITE. ON RETROUVE DES INFLUENCES PLATONICIENNE, STOICIENNE ET EPICURIENNE, MAIS SURTOUT UNE ETAPE DANS LA RENAISSANCE SPIRITUELLE ET LA RECONNAISSANCE DE L'ETRE-POUR-LA-MORT.\*

CHENG, CHUNG-YING. GREEK AND CHINESE VIEWS ON TIME AND THE TIMELESS. PHIL EAST WEST 24,155-159 AP 74.

CHENG, CHUNG-YING. ON FULFILMENT OF EQUILIBRIUM-HARMONY (CHUNG-HO) AND FULFILMENT OF INNATE KNOWLEDGE OF GOOD (LIANG-CHIH) IN NEO-CONFUCIANISM (IN CHINESE). PHIL REV (TAIWAN) 3-23 MY 73.

CHENG, CHUNG-YING. ON REFERENTIALITY AND ITS CONDITIONS. NOTRE DAME J FORM LOG 15,245-264 AP 74.

IT IS SHOWN IN THIS ARTICLE THAT QUINE'S TRANSLATION INDETERMINACY THESIS IS REDUCIBLE TO HIS THESIS ON ONTOLOGICAL RELATIVITY. IT IS POINTED OUT HOWEVER THAT GIVEN A LANGUAGE THERE COULD STILL EXIST JUSTIFIABLE RULES OF CORRECT TRANSLATION WHICH RULE OUT INCOMPATIBLE TRANSLATIONS. SIMILARLY THERE COULD STILL EXIST JUSTIFIABLE RULES OF ONTIC REFERENCES WHICH RULE OUT ONTOLOGICAL RELATIVITY. THE SECOND PART OF THE ARTICLE SHOWS THAT CONDITIONS OF REFERENTIALITY FOR A LANGUAGE ARE CONDITIONS BEARING UPON SOME META-MATHEMATICAL PROPERTIES SUCH AS INCOMPLETENESS AND UNFORMALIZABILITY.

CHENG, CHUNG-YING. ON ZEN (CH'AN) LANGUAGE AND ZEN PARADOXES. J CHIN PHIL 1,77-99 D 73.

I HOLD THAT WHAT IS CRUCIAL FOR AN UNDERSTANDING OF ZEN IS AN EXAMINATION OF THE METHODOLOGICAL AND ONTOLOGICAL BASES OF ZEN PARADOXES OR THE PARADOXICAL USES OF LANGUAGE IN QUESTIONING AND ANSWERING IN ZEN. IT WILL BE MAINTAINED THAT IN MOST AND PERHAPS IN ALL ZEN PARADOXES THERE ARE TWO OPERATING PRINCIPLES WHICH ENGENDER THEIR PARADOXICALITY AND YET AT THE SAME TIME CONSTITUTE GROUNDS FOR THEIR DISSOLUTION: 1) THERE IS FIRST OF ALL THE PRINCIPLE OF ONTOLOGICAL NON-COMMITMENT WHICH INVOLVES EITHER REDUCTION (ABNEGATION) OF ONTOLOGICAL REFERENCE OR SUBSTITUTION (TRANSFORMATION) OF ONTOLOGICAL REFERENCE. 2) THERE IS IN THE SECOND PLACE THE PRINCIPLE OF CONTEXTUAL DEMONSTRATION (RECONSTITUTION) BY WHICH THE APPARENT ARBITRARINESS AND IRRELEVANCE OF ZEN ANSWERS AND THEREFORE THE OCCASIONING OF ZEN PARADOXES CAN BE EXPLAINED. FINALLY IT IS HOPED THAT MY PHILOSOPHICAL ACCOUNT OF ZEN PARADOXES AND THEIR DISSOLUTION WILL PROVIDE SOME INTERESTING INSIGHTS INTO THE NATURE OF ONTOLOGICAL THINKING AND THE CREATIVE USE OF LANGUAGE. (EDITED).

G, CHUNG-YING. THEORY AND PRACTICE IN CONFUCIANISM. J CHIN PHIL  
179-198 MR 74.

U, M. D. VERITE EVANGELIQUE ET METAPHYSIQUE WOLFFIENNE A VATICAN II.  
EV SCI PHIL THEOL 57,632-640 Q 73.

E DEGAGEANT DE LA THEOLOGIE "BAROQUE" ET RATIONALISTE, LE CONCILE A  
U RESTAURER LE REALISME HISTORIQUE DU SALUT CHRETIEN. L'AUTEUR  
VOQUE D'ABORD L'INFLUENCE DE WOLFF SUR LA SCOLASTIQUE MODERNE ET  
CONTRE LES INFILTRATIONS DU RATIONALISME WOLFFIEN DANS L'UN DES  
PROJETS DE LA COMMISSION DOCTRINALE PREPARATOIRE AU CONCILE. FACE  
AU CONCEPT RATIONALISTE DE VERITE, L'AUTEUR ETUDIE LA "VERITE"  
RELIGIEUSE ET EVANGELIQUE, SES HARMONIQUES DE FIDELITE, JUSTICE,  
PURETE, SINCERITE, SON CARACTERE SPECIFIQUEMENT HISTORIQUE ET  
ENFIN SA REFERENCE CHRISTOLOGIQUE ESSENTIELLE.

U, MARIE-DOMINIQUE. LES PASSIONS VERTUEUSES: L'ANTHROPOLOGIE DE SAINT  
THOMAS. REV PHIL LOUVAIN 72,11-18 F 74.

N 1277, LES DEUX GRANDES UNIVERSITES DE L'EPOQUE, PARIS ET OXFORD,  
RAPPELAIENT D'INTERDIT PLUSIEURS PROPOSITIONS PHILOSOPHIQUES DE  
SAINT THOMAS D'AQUIN. LA THESE CENTRALE VISEE PAR CES DECRETS CONCERNAIT  
LA CONSUBSTANTIALITE DE L'AME ET DU CORPS DANS L'HOMME. L'AUTEUR  
EXAMINE CETTE THESE SOUS L'ANGLE PARTICULIER D'UNE ANALYSE DE LA  
THEOLOGIE DES PASSIONS. A L'ENCONTRE DU COURANT DE Pensee  
NEOSCHOLASTIQUE, SAINT THOMAS SOUTIENT, PRINCIPALEMENT DANS LE "DE  
VERITATIBUS," QUE LES PASSIONS SONT PROPREMENT LES SUJETS DES VERTUS  
MORALES. IL CRITIQUE LE DUALISME DE LA 'RATIO INFERIOR' ET 'SUPERIOR'. LES  
PASSIONS SONT VERTUEUSES PAR LA PENETRATION INTIME DE L'ESPRIT ET  
DE LA SENSIBILITE.

CHI, L. DISJONCTION LOGIQUE ET DISJONCTION GRAMMATICALE. INT LOG REV  
4,219-238 D 73.

RY, C M. DESCRIBING, EVALUATING, AND MORAL CONCLUSIONS. MIND  
3,341-354 JL 74.

THE AUTHOR DISTINGUISHES AND EXAMINES A NUMBER OF CONNECTED THESES  
ABOUT AN ALLEGED DEPENDENCE OF VALUES UPON FACTS. HE ARGUES THAT  
FOR A WIDE RANGE OF CASES, 'MORAL' CONCLUSIONS MAY INDEED BE SAID TO  
BE IMPLICIT IN 'NONMORAL' PREMISES; AND THAT ADOPTION OF THE 'MORAL  
POINT OF VIEW' CONSISTS IN MAKING THOSE CONCLUSIONS EXPLICIT. IN  
THIS (BUT ONLY THIS) SENSE, ADOPTION OF THE MORAL POINT OF VIEW IS,  
IN GENERAL, AN OPTIONAL MATTER.

RY, CHRISTOPHER. PROFESSOR SCHWYZER'S ENTITLEMENT QUESTION. PHIL  
QUART 24,261-264 S 74.

THE AUTHOR CRITICALLY EXAMINES PROFESSOR SCHWYZER'S FORMULATION AND  
TREATMENT OF THE QUESTION: "WHAT MAKES IT POSSIBLE FOR US TO SPEAK  
AND THINK IN THE WAYS WE DO ABOUT PHENOMENA, ABOUT THE DIFFERENT  
SORTS OF THINGS THERE ARE IN THE WORLD?" HE ARGUES THAT, PAGE  
SCHWYZER, FOR THE 'COPERNICAN REVOLUTIONARY' SUCH A QUESTION MUST  
ULTIMATELY BE UNINTELLIGIBLE.

RY, CHRISTOPHER. THE LIMITS OF DEFEASIBILITY. ANALYSIS 34,101-108  
A 74.

PROFESSOR H L A HART'S CONCEPT OF DEFEASIBILITY IS EXAMINED IN THE  
CONTEXT OF ACTION AND RESPONSIBILITY FOR ACTION. IT IS CONCLUDED  
THAT IF HART WERE CORRECT NO COHERENT DISTINCTION COULD BE DRAWN  
BETWEEN ACTION AND MOVEMENT.



CHI, RICHARD S Y. TOPICS ON BEING AND LOGICAL REASONING. PHIL EAST WEST 24,293-300 JL 74.

CHILDO, JAMES W. ON THE THEORETICAL DEPENDENCE OF CORRESPONDENCE POSTULATES. PHIL SCI 38,170-177 JE 71.

THE NATURE OF THE CONNECTION BETWEEN THEORY AND OBSERVATION HAS BEEN A MAJOR SOURCE OF DIFFICULTY FOR PHILOSOPHERS OF SCIENCE. IT IS MOST VEXING FOR THOSE WHO WOULD REDUCE THE TERMS OF A THEORY TO THOSE OF AN OBSERVATION LANGUAGE, E.G., CARNAP, BRAITHWAITE, AND NAGEL. CARNAP'S WORK, PARTICULARLY HIS TREATMENT OF PHYSICAL THEORIES AS PARTIALLY INTERPRETED FORMALISMS, FORMS THE POINT OF FOCUS OF THIS PAPER. CARNAP ATTEMPTED TO MAKE THE CONNECTION BETWEEN THEORY AND OBSERVATION THROUGH CORRESPONDENCE POSTULATES. IT IS POINTED OUT THAT SUCH POSTULATES DEPEND IN CRITICAL WAYS UPON THEORETICAL TRUTHS. THIS PARTICULAR TYPE OF THEORETICAL DEPENDENCE PRODUCES SERIOUS TROUBLE FOR CARNAP'S APPROACH. FOR REASONS GIVEN IT MAY MAKE IT UNTENABLE. FURTHERMORE, THIS PROBLEM WHEN GENERALIZED CREATES DIFFICULTY FOR ANY SIMILAR REDUCTIONIST PROGRAM. NOT ONLY IS THIS KIND OF THEORETICAL DEPENDENCE POINTED OUT, BUT MORE IMPORTANT, THE LOGICAL CONDITIONS WHICH PRODUCE IT ARE REVEALED. IN THIS WAY LIGHT IS SHED UPON THE FORMAL CHARACTERISTICS OF THE NOTION OF THEORY DEPENDENCE, ESPECIALLY UPON THE WAY IN WHICH OBSERVATION TERMS DEPEND UPON THEORIES FOR THEIR MEANING.\*

CHILDRESS, JAMES F. NONVIOLENT RESISTANCE: TRUST AND RISK TAKING. J RELIG ETHICS 1,87-112 FALL 73.

THIS PAPER ANALYZES NONVIOLENT RESISTANCE AND DIRECT ACTION, AS SEEN BY ITS PRACTITIONERS AND THEORETICIANS, FROM THE STANDPOINT OF TRUST AND RISK-TAKING. AFTER AN EXAMINATION OF THE NATURE OF TRUST, THE AUTHOR INDICATES HOW IT CAN ILLUMINATE WHAT SELECTED FIGURES SUCH AS GANDHI AND KING HAVE CLAIMED ABOUT NONVIOLENCE. HE OFFERS THIS ANALYSIS NOT AS A DEFENSE BUT AS A WAY OF UNDERSTANDING NONVIOLENCE THAT CAN SERVE AS A STARTING POINT FOR FURTHER DISCUSSION.

CHILDRESS, JAMES. A RESPONSE TO 'CONFERRED RIGHTS AND THE FETUS'. J RELIG ETHICS 2,77-83 SPR 74.

CHING, JULIA. TRUTH AND IDEOLOGY: THE CONFUCIAN WAY (TAO) AND ITS TRANSMISSION (TAO-T'UNG). J HIST IDEAS 35,371-388 JL-S 74.

THIS ARTICLE IS WRITTEN WITH THE PURPOSE OF DISTINGUISHING BETWEEN THE AUTHENTIC PHILOSOPHICAL INSIGHTS OF THE CONFUCIAN THINKERS IN PRE-MODERN CHINA, (TRUTH), AND THE PROCESS BY WHICH THESE INSIGHTS BECAME INSTITUTIONALIZED AS A SYSTEM OF STATE ORTHODOXY (IDEOLOGY). THIS HISTORICAL PROCESS CAN FIRST BE DISCERNED IN HAN CHINA, AROUND THE FIRST CENTURY B.C., AND REPEATED ITSELF DURING THE T'ANG (618-906) AND SUNG (960-1279) DYNASTIES. THE CHALLENGES POSED BY TAOIST AND BUDDHIST PHILOSOPHIES HINDERED THE NEW STATE IDEOLOGY FROM ASSUMING A DOMINANT POSITION OVER MEN'S MINDS, UNTIL THE EMERGENCE OF CERTAIN INDEPENDENT CONFUCIAN THINKERS, SUCH AS CHU HSI (1130-1200) AND WANG YANG-MING (1472-1529). THE ARTICLE GOES ON TO ANALYZE THE SIMILARITIES AND DIFFERENCES BETWEEN THE TWO THINKERS, AND THE REASONS WHY THE THOUGHT OF WANG YANG-MING WOULD NOT LEND ITSELF TO INSTITUTIONALIZATION AS STATE IDEOLOGY.\*

CHIPMAN, LAUCHLAN. A HOLE IN QUINE'S HOLISM. PHIL PAPERS 3,46-47 MY 74.

ONE OF QUINE'S THESES IS THAT NO STATEMENT IS IMMUNE TO REVISION. IS THAT THESES IMMUNE TO REVISION? IF IT IS, THEN IT IS FALSE. IF IT IS NOT, THEN IT MUST BE POSSIBLE THAT THERE IS SOME STATEMENT WHICH IS IMMUNE TO REVISION, AND THEREFORE IT MUST MAKE SENSE TO SUPPOSE THERE TO BE AT LEAST ONE ABSOLUTELY UNREVISABLE STATEMENT. SINCE QUINE DENIES THAT THIS SUPPOSITION DOES MAKE SENSE THE POSSIBILITY OF AN UNREVISABLE STATEMENT IS EXCLUDED, AND THE HOLISM

EMBODIED IN QUINE'S THESIS IS SELF-CONTRADICTIONARY.

HISHOLM, RODERICK M. "ER HAETTE ETWAS ANDERES TUN KOENNEN". CONCEPTUS 5,13-19 1971.

HISHOLM, RODERICK M. HOMELESS OBJECTS. REV INT PHIL 27,207-223 1973.

IN 1907 MEINONG INTRODUCED THE EXPRESSION 'HOMELESS OBJECT' (HEIMATLOSE GEGENSTAND) TO REFER TO CERTAIN OBJECTS WHICH, HE SAID, DID NOT FALL WITHIN THE SUBJECT-MATTER OF ANY OF THE GENERALLY ACCEPTED BRANCHES OF KNOWLEDGE. ONE MIGHT ALSO CHARACTERIZE SUCH OBJECTS BY SAYING THAT THEY ARE NEITHER 'CONCRETA' NOR 'ABSTRACTA'. THREE SUCH OBJECTS ARE DISCUSSED IN THE PRESENT PAPER: (1) CERTAIN 'INTENTIONALIA', OR OBJECTS OF THOUGHT; (2) WHAT MEINONG CALLED 'OBJECTIVE' AND WHAT MIGHT ALSO BE CALLED 'STATES OF AFFAIRS'; AND (3) 'INCOMPLETE OBJECTS', OR OBJECTS THAT ARE NOT COMPLETELY DETERMINATE. MEINONG'S POSITION WITH RESPECT TO THESE TYPES OF OBJECT IS HERE ASSESSED AND TO A CERTAIN EXTENT DEFENDED.

HOPRA, Y N. THE COGITO AND THE CERTAINTY OF ONE'S OWN EXISTENCE. J HIST PHIL 12,171-181 AP 74.

HRISTIANSEN, DREW. DIGNITY IN AGING. HASTINGS CENTER REP 4,6-8 F 74.

ARGUES: DIGNITY IS ESSENTIALLY A SOCIAL AFFAIR, A RELATION BETWEEN A PERSON, HIS ACTION AND OTHERS WHO WITNESS THAT ACTION. THREE DEVICES EMPLOYED BY OLD PEOPLE TO MAINTAIN FACE--DEFIANCE, INTERDEPENDENCE WITH KIN, AND SKILLFUL EXERCISE OF A CHOSEN TASK--FOUND THE DEFINITION OF DIGNITY AS THE RESPECT DUE PEOPLE FOR THE AUTONOMOUS DIRECTION OF THEIR OWN ACTIVITY. DIGNITY IS DENIED OLD PEOPLE BECAUSE PHYSICAL DECLINE IS COMPOUNDED BY SOCIAL LOSS. ARGUES FURTHER: DEPENDENCE DUE TO LOSS NEED NOT BRING INDIGNITY. FOUR PRINCIPLES OF GERIATRIC ETHICS SPECIFIED. THE FIRST: LOSSES ARE NOT TO BE COMPOUNDED.

HROUST, ANTON-HERMANN. WHO IS AL-KINDI'S 'GREEK KING' (FRAG 11, ROSS) OF ARISTOTLE'S "EUDEMUS"? MOD SCH 50,379-381 MY 73.

IN "COD. TAMURIYYE FALSFA" 55, AL-KINDI REFERS TO "THE GREEK KING WHO WAS CAUGHT UP IN ECSTASY." THIS GREEK KING IS HERMOTIMUS OF CLAZOMENAE WHO IS SAID TO HAVE POSSESSED PROPHETIC POWERS.

HUA, BENG-HUAT. ON ROLES, RULES AND INTERPRETATIVE UNDERSTANDING. J THEOR SOC BEHAV 4,71-87 AP 74.

HUN-I, T'ANG. COSMOLOGIES IN ANCIENT CHINESE PHILOSOPHY. CHIN STUD PHIL 5,4-47 FALL 73.

HUN-I, T'ANG. ON THE DIRECTION OF THE DEVELOPMENT OF POLITICAL CONSCIOUSNESS IN THE CHINESE PEOPLE IN THE PAST ONE HUNDRED YEARS. CHIN STUD PHIL 5,86-111 FALL 73.

HUN-I, T'ANG. RELIGIOUS BELIEFS AND MODERN CHINESE CULTURE, PART II: THE RELIGIOUS SPIRIT OF CONFUCIANISM. CHIN STUD PHIL 5,48-85 FALL 73.

HUNG, YU-LIEN. ON LOGIC OF DISPUTATION IN MOHISM (IN CHINESE). PHIL REV (TAIWAN) 51-63 MY 73.

MURCH, ALONZO. OUTLINE OF A REVISED FORMULATION OF THE LOGIC OF SENSE AND DENOTATION (PART II). NOUS 8,135-156 MY 74.

THIS PAPER OUTLINES A REVISION OF THE FORMULATION WHICH APPEARED IN THE AUTHOR'S PAPER OF 1951. PART I DESCRIBES A CLASS OF MODELS ALONG THE LINES OF THE NOW FAMILIAR "POSSIBLE WORLDS" APPROACH, WHICH WILL BE USED TO CONTROL THE AXIOMS, AND GIVES DETAILS OF THE PARTICULAR MODEL 2-2. PART II GIVES DETAILS ALSO OF MODEL 2-0;

SKETCHES A PROOF OF COMPLETENESS OF THE QUANTIFICATION AXIOMS OF 1951 (WHICH ARE DESIGNED NOT TO EXCLUDE THE EMPTY DOMAIN OF INDIVIDUALS); THEN DISCUSSES AND PROPOSES REVISIONS OF THE REMAINING AXIOMS FOR ALTERNATIVE (2). FINALLY, A MUCH BRIEFER OUTLINE TREATMENT IS GIVEN OF ALTERNATIVE (0).

CHURCH, ALONZO. RUSSELLIAN SIMPLE TYPE THEORY. PROC AMER PHIL ASS 47,21-33 1973-74.

TO PRESERVE SOME OF RUSSELL'S SIGNIFICANT CONTRIBUTIONS TO LOGIC, ESPECIALLY HIS RESOLUTION, BY CONTEXTUAL DEFINITION OF DESCRIPTIONS AND OF CLASS ABSTRACTS, OF WHAT CARNAP CALLS THE ANTI-NOMY OF THE NAME RELATION, AN INTENSIONAL SIMPLE TYPE THEORY IS FORMULATED AND ITS SEMANTICS TREATED. A COMPLETENESS THEOREM FOR THIS THEORY IS STATED, ANALOGOUS TO HENKIN'S COMPLETENESS THEOREM FOR EXTENSIONAL SIMPLE TYPE THEORY, AND ITS PROOF IS LEFT AS AN OPEN QUESTION. THEN TO REMEDY AN INADEQUACY OF RUSSELL'S ORIGINAL LANGUAGE REGARDING STATEMENTS OF ASSERTION AND BELIEF, AN EXTENSION OF THE INTENSIONAL SIMPLE TYPE THEORY IS PROPOSED BY ADDING A CONNECTIVE OF STRICT EQUIVALENCE AND AXIOMS CONCERNING IT.

CHURCHLAND, PATRICIA SMITH. LOGICAL FORM AND ONTOLOGICAL DECISIONS. PHIL 71,599-600 10 0 74.

CIAFRE, GIUSEPPE. UNO STUDIO ITALIANO SU H MARCUSE. LOGOS (ITALY) 118-137 1972.

CIARDO, MANLIO. A PROPOSITO DI UNA LINGUISTICA COME DOCUMENTO DI UNA FILOSOFIA DELLO SPIRITO. RIV STUD CROC 11,43-54 JA-MR 74.

CIARDO, MANLIO. L'ASSOLUTO, LA MORTE E L'IMMORTALITY. RIV STUD CROC 11,72-75 JA-MR 74.

CIARDO, MANLIO. LA TRASCRIZIONE SOCIOLOGICA DI UN PROBLEMA SPECULATIVO: LA MEDIAZIONE DIALETTICA TRA TEORIA E PRASSI. RIV STUD CROCE 11,162-170 AP-JE 74.

CIARDO, MANLIO. NOTE DI METODOLOGIA STORIOGRAFICA. RIV STUD CROCE 10,267-278 S 73.

ACCETTANDO UN NOTO GIUDIZIO DEL MARXISTA ANTONIO GRAMSCI, IL FAMOSO GIORNALISTA INDRO MONTANELLI CI DA UN ESEMPIO DI FALSIFICAZIONE DELLA VERITA STORICA NELLA SUA RECENTISSIMA "STORIA DEL RISORGIMENTO ITALIANO." CON PROVE LOGICHE E INSIEME STORICHE, IL CIARDO DIMOSTRA L'ERRORE GRAVISSIMO IN CUI, CON TALE FORMA DI STORIOGRAFIA POLEMICA-TRIBUNALIZIA, IL MONTANELLI E CADUTO; TALE ERRORE E QUELLO DEL NON INTENDERE CHE IL RISORGIMENTO ITALIANO NON POTEVA ESSERE L'ASSURDO DEL METTERE SECONDO IL NOTO, DETTO, IL CARRO DAVANTI AI BUOI, L'ASSURDO, CIDE, DEL CREDERE CHE LA QUESTIONE SOCIALE IN ITALIA SI POTESSE E DOVESSE RISOLVERE PRIMA ANCORA CHE IL SOGGETTO STORICO DELLO STATO ITALIANO UNITARIO SI FOSSE COSTITUITO. E'QUESTO UNO DEI TANTI ASSURDI A CUI VA INCONTRO LA METODOLOGIA CLASSISTICA-IDEOLOGICA DELLE INTERPRETAZIONI DELLA STORIA, QUALE, APPUNTO LA METODOLOGIA DEL MARXISMO.

CICOTTI, G AND LASINIO, G JONA. IL PROGETTO DELLA RICERCA. SCIENTIA 108,481-506 1973.

CIMBALA, STEPHEN J AND FRIEDLAND, EDWARD I. PROCESS AND PARADOX: THE SIGNIFICANCE OF ARROW'S THEOREM. THEOR DECIS 4,51-62 S 73.

LOGICAL PARADOXES AND IMPOSSIBILITY THEOREMS CHALLENGE ESTABLISHED MODES OF THINKING BY REVEALING THE APPARENT LIMITS OF INQUIRY AND INVESTIGATION. THE SIGNIFICANCE OF ONE SUCH PARADOX, ARROW'S THEOREM, IS APPRAISED IN TERMS OF THE DEVELOPMENT OF SOCIAL THEORY. ARROW'S THEOREM IS ACTUALLY A DEMONSTRATION OF THE LOGICAL

INCONSISTENCY AMONG A SET OF VALUE POSTULATES; AND NOT A DEMONSTRATION OF SOME INCONSISTENCY BETWEEN THE RULES OF LOGIC AND NON-DICTATORIAL METHODS OF REACHING SOCIAL DECISIONS. HIS PROOF DEPENDS UPON HIS LOGICALLY INCONSISTENT TREATMENT OF THE PROCESS OF SOCIAL CHOICE, AND THE CAUSE OF THIS DIFFICULTY LIES NOT WITH ARROW BUT WITH THE CONCEPTUAL STRUCTURE OF UTILITARIANISM. THE CONCEPTUAL STRUCTURE OF UTILITARIANISM PRECLUDES THE DIRECT EVALUATION OF PROCESS. THEREFORE, CONCEPTUAL FRAMEWORKS ARE NEEDED, WITHIN WHICH WE CAN EVALUATE BOTH THE CONSEQUENCES PRODUCED BY SOCIAL DECISIONS AND THE PROCESSES BY WHICH SOCIAL DECISIONS ARE MADE. THIS IMPLIES A NEED TO DEVELOP METATHEORIES OF RATIONAL CHOICE WITH WHICH TO DISCRIMINATE AMONG PROSPECTIVE NOTIONS OF RATIONALITY.

IOFFI, FRANK. WISHES, SYMPTOMS AND ACTIONS. ARIS SOC 48,97-118 1974.

CIZEK, F. THE PROBLEM OF FALLACIES. TEOR METOD 6,101-115 1974.

CLAIR, PIERRE-MAURICE. THE FOUR PROBLEMS OF PROSPECTIVE. STUD GEN 24,567-575 1971.

CLARK, EVE V. NON-LINGUISTIC STRATEGIES AND THE ACQUISITION OF WORD MEANINGS. COGNITION 2,161-182 1973.

THE PRESENT STUDY PROPOSES THAT CHILDREN'S APPARENT COMPREHENSION OF CERTAIN WORDS IS AT FIRST DEPENDENT ON A COMBINATION OF THEIR LINGUISTIC HYPOTHESES ABOUT A WORD'S MEANING AND CERTAIN NON-LINGUISTIC STRATEGIES. CHILDREN AGED 1;6-5;0 WERE GIVEN INSTRUCTIONS REQUIRING COMPREHENSION OF THE LOCATIVE TERMS 'IN', 'ON' AND 'UNDER'. THE RESULTS SHOWED THAT CHILDREN GO THROUGH THREE STAGES: AT FIRST, THEY CONSISTENTLY USE CERTAIN NON-LINGUISTIC STRATEGIES THAT CAN BE CHARACTERIZED BY TWO ORDERED RULES; NEXT, THEY APPLY THESE RULES TO ONLY ONE OR TWO OF THE LOCATIVE INSTRUCTIONS; AND FINALLY, THEY EXHIBIT FULL SEMANTIC KNOWLEDGE OF THE THREE WORD MEANINGS. BECAUSE OF THESE NON-LINGUISTIC STRATEGIES, THE YOUNGER CHILDREN ALWAYS APPEAR TO UNDERSTAND 'IN' CORRECTLY, SOMETIMES APPEAR TO UNDERSTAND 'ON' AND NEVER UNDERSTAND 'UNDER'. IT IS ARGUED, NEVERTHELESS, THAT THESE NON-LINGUISTIC STRATEGIES DETERMINE THE ORDER OF ACQUISITION OF THE THREE LOCATIVE TERMS.

CLARK, GARY. THE TRULY SAPIENT HOMINID: JUNG AND THE UNCONSCIOUS. PHIL TODAY 17,205-212 FALL 73.

EMPHASIS ON MAN AS CREATIVE BEING. JUNG'S NOTION OF THE COLLECTIVE UNCONSCIOUS VIEWED HEURISTICALLY. PLEA FOR MORE CREATIVITY STUDIES WITHIN PHILOSOPHICAL REALM. VIABLE AVENUES MENTIONED BRIEFLY. CONCLUSION: PHENOMENOLOGY AS BEGINNING.

CLARK, JOHN PUSKIN. THE GREAT LIVING SYSTEM: THE WORLD AS THE BODY OF GOD. ZYGON 9,57-93 MR 74.

A CONSTRUCTIVE CONTRIBUTION TO THE DIALOGUE ABOUT THE STRUCTURE AND DYNAMICS OF THE CREATIVE AND SUSTAINING POWER IN THE UNIVERSE. A LIVING SYSTEMS THEOLOGY IS PROPOSED WHICH NEGATES ENTROPY, USING CONCEPTS AND DATA OF THE SCIENCES AND A BIOLOGICAL CELL AS A MODEL. LIVING SYSTEMS ARE SELF-ORGANIZED, BOUNDED FOR SELECTIVE INTERACTION WITH THE ENVIRONMENT, HAVE A SIGNAL-SYSTEM WITH FEEDBACK FOR INTERNAL COORDINATION, ARE SELF-DIRECTED, AUTONOMOUS, AND SELF-REPLICATING, AND ORGANIZE THEMSELVES IN AN HIERARCHY OF LEVELS OF BEING IN WHICH THE LAWS OF BEING OF HIGHER ORDERS CONDITION THE EXISTENCE OF PARTICIPANT BEINGS. BASED UPON WHITEHEADIAN PROCESS PHILOSOPHY. THE WORLD IS CONCEIVED OF AS A GREAT LIVING SYSTEM.



CLARK, L M G. REPLY TO SUMNER ON ABORTION. CAN J PHIL 4,183-190 S 74.

A FEMINIST PERSPECTIVE ON THE PROBLEM OF ABORTION. THIS ARTICLE WAS A REPLY TO A RATHER SENSIBLE ARTICLE ON ABORTION PUBLISHED BY PROFESSOR SUMNER. HOWEVER, I ARGUE THAT HIS POSITION IS INADEQUATE BECAUSE IT FAILS TO DEAL WITH THE ISSUE AS TO WHETHER OR NOT WOMEN, AND WOMEN ALONE, SHOULD HAVE THE ULTIMATE AND ABSOLUTE AUTHORITY TO DECIDE WHETHER OR NOT TO HAVE AN ABORTION. I ARGUE THAT THERE ARE GOOD REASONS WHY SUCH AUTHORITY SHOULD REST WITH THEM AND THEM ALONE.

CLARK, MICHAEL. IFS AND HOOKS: A REJOINDER. ANALYSIS 34,77-83 JA 74.

CLARK, MICHAEL. OBLIGATIONS. PROC ARIS SOC 73,53-67 1972-73.

CLARK, ORVILLE. PAIN AND BEING: AN ESSAY IN HEIDEGGERIAN ONTOLOGY. SW J PHIL 4,179-190 FALL 73.

IN THIS ESSAY I ATTEMPT A RE-INTERPRETATION OF HEIDEGGER'S THOUGHT IN THE CONTEXT OF THE QUESTION: HOW DO THINGS HOLD TOGETHER? HEIDEGGER'S OWN DISCUSSION OF THIS QUESTION IN HIS VARIOUS 'POETIC' WRITINGS PROVES TO BE GROUNDED IN ONE FUNDAMENTAL ONTOLOGICAL PHENOMENON: PAIN. THIS CONCEPT IS CENTRAL TO HIS THINKING. ALL OTHER CONCEPTS SUCH AS 'LOGOS', TRUTH, BEING, DWELLING, SITE, DIFFERENCE, ETC. ARE EXPRESSIONS OF THIS PRIMORDIAL GROUND. 'LOGOS' AS "THAT WHICH IN ITSELF COLLECTS ALL THINGS AND HOLDS THEM TOGETHER," AND TRUTH AS THE DISCLOSURE OF WHAT IS COLLECTED COME TO PRESENCE IN 'SITE' WHICH HEIDEGGER DEFINES AS "THE PLACE IN WHICH EVERYTHING COMES TOGETHER." 'SITE', WHICH PROVIDES A LOCATION BOTH FOR BUILDING (BAUEN) AND A PLACE FOR HUMAN DWELLING (WOHNEN), IS ITSELF MADE POSSIBLE BY PAIN WHICH IS "THE MOST INTIMATE OF GATHERINGS." FROM THIS I CONCLUDE THAT PAIN IS THE 'SITE' OF BEING AND CONSTITUTES THE HOLDING POWER OF THE WORLD IN THE SENSE THAT IT ALONE IS WHAT GATHERS AND HOLDS ALL THINGS TOGETHER.

CLARK, RALPH W. 'PER SE' JUDGMENT IN ST THOMAS. MOD SCH 51,231-236 MR 74.

I DEFEND AN INTERPRETATION OF PER SE JUDGMENT IN ST THOMAS WHICH IS CLOSE TO THAT OF PETER HOENEN IN "REALITY AND JUDGMENT ACCORDING TO ST THOMAS," BUT WHICH DIFFERS FROM HOENEN'S INTERPRETATION IN A CRUCIAL RESPECT. HOENEN CLAIMS THAT, FOR EXAMPLE, THE JUDGMENT 'ALL MEN ARE MORTAL' IS ABOUT 'HUMAN NATURE ITSELF', AND NEED NOT BE ABOUT THE ACTUAL EXISTENCE OF ANYTHING. I ARGUE THAT IT IS ABOUT HUMAN NATURE AS ACTUALIZED IN SOME INDIVIDUAL OR OTHER THOUGH NOT NECESSARILY IN ANY PARTICULAR INDIVIDUAL.

CLARK, RALPH W. SAINT THOMAS AQUINAS'S THEORY OF UNIVERSALS. MONIST 58,163-172 JA 74.

I ARGUE FOR THE FOLLOWING INTERPRETIVE CLAIMS: (1) AQUINAS IS COMMITTED TO A SORT OF CONCEPTUALISM IN HIS THEORY OF UNIVERSALS AS A RESULT OF THE WAY IN WHICH HE DISTINGUISHES ESSENCE FROM EXISTENCE. (2) IT IS NOT THE CASE THAT ACCORDING TO AQUINAS UNIVERSALS EXIST IN THINGS; AQUINAS IS NOT A MODERATE REALIST. (3) IT IS NOT THE CASE THAT ACCORDING TO AQUINAS COMMON NATURES IN THINGS ARE NEITHER ONE NOR MANY. A COMMON NATURE IS ONE AND NOT MANY IN THE THINGS WHICH HAVE IT, BUT IS NOT ONE IN THE WAY THAT A UNIVERSAL, OR CONCEPT, IS ONE.\*

CLARK, STUART. BACON'S 'HENRY VII': A CASE-STUDY IN THE SCIENCE OF MAN. HIST THEOR 13,97-118 1974.

SUGGESTS THAT BACON'S "HISTORY OF HENRY VII" OUGHT TO BE SEEN IN THE CONTEXT OF HIS "INSTAURATIC MAGNA" AS AN EXAMPLE OF THE KIND OF QUASIBIOGRAPHICAL 'CIVIL HISTORY' THAT WAS TO PROVIDE EMPIRICAL INFORMATION FOR NEW SCIENCES OF MAN. TRANSFERS ATTENTION FROM

BACON'S OBVIOUS PLAGIARISM AND UNCRTICAL ACCEPTANCE OF OTHER AUTHORITIES (MATTERS IN WHICH HE DID NOT, EITHER IN THEORY OR PRACTISE, DIVERGE FROM TRADITIONAL HISTORY-WRITING) TO THE APODEICTIC CONTENT OF THE "HISTORY." HERE, BACON JETTISONED THE INTERPRETATIONS HE FOUND IN POLYDORE VERGIL AND EDWARD HALL AND SUBSTITUTED A CHARACTER ANALYSIS OF HENRY VII BASED ON THE REQUIREMENTS OF HIS THEORETICAL SCIENCE OF BEHAVIOR, THE 'GEORGICS OF THE MIND'.\*

CLARKE JR, D S. REPLY TO MORSCHER AND ZECHA. PHILOSOPHIA (ISRAEL) 3,103-105 JA 73.

CLARKE JR, D S. THE PRESCRIPTIONAL ANALYSIS OF NORMATIVES. S J PHIL 12,21-33 SPR 74.

THIS ARTICLE DEFENDS THE VIEW THAT NORMATIVE 'OUGHT' SENTENCES ARE TO BE ANALYZED AS SENTENCES OF THE META-LANGUAGE THAT A CERTAIN PRESCRIPTION OUGHT TO BE OBEYED. A SENTENCE OF THE FORM 'X OUGHT TO DO A' BECOMES PARAPHRASED BY '"X, DO A" IS OBLIGATORY'. IT IS THEN SHOWN HOW THIS ANALYSIS RESOLVES CHISHOLM'S PARADOX AND THE PARADOX OF THE GOOD SAMARITAN, AND RESULTS IN A WELCOME SIMPLIFICATION OF DEONTIC LOGIC.

CLARKE, W NORRIS. WHAT CANNOT BE SAID IN ST THOMAS' ESSENCE=EXISTENCE DOCTRINE. NEW SCHOLAS 48,19-39 WINT 74.

THE ESSENCE=EXISTENCE DOCTRINE OF AQUINAS CONTAINS AT LEAST THREE ELEMENTS WHICH CANNOT BE SAID DIRECTLY IN LANGUAGE, THOUGH THEY CAN BE RECOGNIZED BY THE MIND IN AN ACT OF LANGUAGE-TRANSCENDING INSIGHT: 1) THE NAME OF GOD AS SUBSISTENT ACT OF EXISTENCE, TRANSCENDING THE ULTIMATE LINGUISTIC DISTINCTION OF SUBJECT AND VERB; 2) THE BEING OF PARTICIPATED EXISTENCE AS SOMEHOW TRULY IN ITS PARTICIPANTS AND UNIFYING THEM, YET NEITHER EXISTING NOR ONE IN ITSELF SAVE IN THE MIND; HENCE SOMEHOW TRANSCENDING THE DISTINCTION BETWEEN ONE AND MANY--INTELLIGIBLE FINALLY ONLY IN THE LIGHT OF THE UNITY OF THE ORIGINAL CREATIVE INTENTIONAL ACT OF THE SOURCE AS WILLING TO SHARE ITS PERFECTION WITH MANY; AND 3) THE BEING OF ESSENCE AS LIMIT IN THE INDISSOLUBLE YET IRREDUCIBLE UNITY=DUALITY=WHOLE THAT IS LIMITED BEING, LIMITED=PERFECTION. IN AN IMPORTANT SENSE, THEN, WHAT CANNOT BE SAID IN THE THOMISTIC ESSENCE=EXISTENCE DOCTRINE IS ALMOST, IF NOT EQUALLY, AS IMPORTANT AS WHAT CAN BE SAID.

LATTERBAUGH, KENNETH C. A NCTE ON NEWTONIAN TIME. PHIL SCI 40,281-284 JE 73.

LAY, DISKIN. EPICURUS' LAST WILL AND TESTAMENT. ARCH BEGRIFF 55,252-280 1973.

LAY, MARJORIE. THE NEW RELIGIOUS CULTS AND RATIONAL SCIENCE. HUMANIST 34,25-29 S=O 74.

LAY, ROBERT E. SOME MEREOLOGICAL MODELS. NOTRE DAME J FORM LOG 15,141-146 JA 74.

THIS PAPER PROVES THAT THE NON-EMPTY SETS OF ANY TOPOLOGICAL SPACE FORM A BOOLEAN ALGEBRA WITH ZERO DELETED. IN "THE RELATION OF LESNIEWSKI'S MEREOLOGY TO BOOLEAN ALGEBRA," TO APPEAR, IT IS SHOWN THAT ANY BOOLEAN ALGEBRA WITH ZERO DELETED GIVES RISE TO A MODEL OF MEREOLOGY. THUS THIS PAPER FURNISHES A VARIETY OF MEREOLOGICAL MODELS.

CLAYDON, L. F. CONTENT AND PROCESS IN CURRICULUM CONSTRUCTION. EDUC PHIL THEOR 6,43-53 D 74.

THE ISSUE EXAMINED IS WHETHER A CURRICULUM CAN SENSIBLY BE DEvised AND RULED USING CONSIDERATIONS ASSOCIATED WITH PROCESSES OF LEARNING ALONE. THE ARTICLE CONTRASTS THE APPROACH ADOPTED BY WHITE (1973) WITH THAT ADVOCATED BY PROPONENTS OF A 'RADICAL EPISTEMOLOGY'; E.G., BARTH AND RATHBONE (1969), DENNISON (1969), NYQUIST (1972). THE LATTER POSITION CONTAINS A NUMBER OF CONCEPTUAL ERRORS ABOUT THE NATURE OF KNOWLEDGE. WHEN THESE ARE CORRECTED THE ARGUMENT AGAINST IMPOSING A DEGREE OF DIRECTION UPON THE PUPIL LOSES COHERENCE. A CURRICULUM BASED UPON IT DEFEATS ITS OWN ENDS.

CLEAVE, JOHN P. AN ACCOUNT OF ENTAILMENT BASED ON CLASSICAL SEMANTICS. ANALYSIS 34,118-122 MR 74.

COADY, C A J. THE SENSES OF MARTIANS. PHIL REV 83,107-125 JA 74.

THIS DISCUSSION IS CONCERNED WITH THE CRITERIA FOR DISTINGUISHING THE PERCEPTUAL SENSES. ITS STARTING POINT IS H P GRICE'S ARTICLE, "SOME REMARKS ABOUT THE SENSES." GRICE IMAGINES AN ENCOUNTER WITH MARTIANS WHICH IS DESIGNED TO SUPPORT HIS CLAIM THAT SPECIAL SENSORY EXPERIENCE PLAYS A CRUCIAL ROLE AS A CRITERION FOR DISCRIMINATING THE SENSES. IT IS ARGUED HERE THAT HIS MARTIANS FAIL HIM. A POSITIVE MORAL IS DRAWN THAT WE NEED AN ADDITIONAL TEST OF SENSE DIFFERENTIATION, A TEST WHICH MAKES REFERENCE TO DIFFERENCE IN TYPE OF ACHIEVEMENT.

COBB JR, JOHN B. 'MOSA-DHARMA' AND PREHENSION: NEGARJUNA AND WHITEHEAD COMPARED. PROCESS STUD 4,26-36 SPR 74.

NAGARJUNA AND WHITEHEAD ARE IN EXTENSIVE AGREEMENT IN THEIR REJECTION OF SUBSTANTIAL EXISTENCE, YET THE RELIGIOUS OR EXISTENTIAL MEANING THEY DRAW FROM THIS AGREEMENT IS QUITE DIFFERENT. ONE REASON FOR THIS LIES IN THE FACT THAT NAGARJUNA UNDERSTANDS THE ACT OF APPROPRIATION FROM ANTECEDENTS BY WHICH THE PROCESS ADVANCES AS 'MOSA-DHARMA', A TERM ASSOCIATED WITH STEALING AND DECEPTION. WHITEHEAD ALSO RECOGNIZES THAT PREHENSION INVOLVES ABSTRACTION AND IS VULNERABLE TO DISTORTION, BUT HE AFFIRMS FAITH IN A BASIC TRUTHFULNESS SUSTAINED BY THE PRIMORDIAL NATURE OF GOD THAT GROUNDS CONCERN FOR THE PARTICULARITIES OF THE PROCESS.

COBB JR, WILLIAM S. ANAMNESIS: PLATONIC DOCTRINE OR SOPHISTIC ABSURDITY? DIALOGUE (CANADA) 12,604-628 D 73.

THE THESIS OF THIS ARTICLE IS THAT THE NOTION OF RECOLLECTION (ANAMNESIS) IS NOT PRESENTED BY PLATO AS A SOLUTION TO AN EPISTEMOLOGICAL PROBLEM, BUT AS THE KEY STEP IN A REDUCTIO AD ABSURDUM OF CERTAIN SOPHISTIC CLAIMS. THIS THESIS IS DEFENDED ON THE BASIS OF AN ANALYSIS OF THE PASSAGES IN THE MENO, PHAEDO, AND PHAEDRUS WHERE RECOLLECTION IS DISCUSSED. ATTENTION IS GIVEN TO THE DETAILED STRUCTURE OF THE ARGUMENTATION IN THE MENO AND PHAEDO AS WELL AS TO THE SIGNIFICANCE OF VARIOUS DRAMATIC ELEMENTS IN THE DIALOGUES. THE ARTICLE ALSO INCLUDES A CRITICAL ANALYSIS OF THE DISCUSSION OF RECOLLECTION AS A PLATONIC DOCTRINE BY STANDARD COMMENTATORS.

COBO SUERO, JUAN M. LA CUESTION POR EL 'SENTIDO DEL SER' EN M HEIDEGGER. PENSAMIENTO 30,131-148 AP-JE 74.

EL ARTICULO INTRODUCE A LAS INTUICIONES FUNDAMENTALES DEL AUTOR. PLANTEA EL SIGNIFICADO DE LA CUESTION POR EL SENTIDO DEL SER Y SE CENTRA EN EL ESTUDIO DE LA EXPERIENCIA DEL SER. PARA ELLO ANALIZA ESTOS PUNTOS: DASEIN, EXISTENCIA, HOMBRE Y SER, MUERTE, QUE ES METAFISICA, NADA, ANGUSTIA, SER, EXPERIENCIA DEL HOMBRE, SUBJETIVIDAD Y OBJETIVIDAD, LENGUAJE Y POESIA. CONCLUYE ESTOS

MERITOS: CENTRAR LA METAFISICA EN EL SER, ASPIRAR A CAPTAR PLENAMENTE SU SENTIDO, ABORDAR LOS GRANDES PROBLEMAS METAFISICOS, VER LA METAFISICA COMO FONDO DE LA TEOLOGIA NATURAL Y ETICA Y APORTADORA DE CRITERIO PARA LA POLITICA Y SOCIOLOGIA, ENRAIZAR EL LENGUAJE Y EL ARTE EN LA ESENCIA DEL HOMBRE.

OCCHIARELLA, NINO B. LOGICAL ATOMISM AND MODAL LOGIC. PHILOSOPHIA (ISRAEL) 4,41-66 JA 74.

A PROPOSITIONAL LOGIC WITH MODAL OPERATORS FOR LOGICAL NECESSITY AND POSSIBILITY IS FORMULATED AS A FORMAL ONTOLOGY FOR LOGICAL ATOMISM (WITH NEGATIVE FACTS). IT IS SHOWN THAT SUCH MODAL OPERATORS REPRESENT PURELY FORMAL, INTERNAL 'PROPERTIES' OF PROPOSITIONS IF AND ONLY IF THE NOTION OF 'ALL POSSIBLE WORLDS' HAS ITS STANDARD AND NOT THE SECONDARY INTERPRETATION WHICH IT IS USUALLY GIVEN (AS, E.G., IN KRIPKE MODEL-STRUCTURES). ALLOWING ARBITRARY RESTRICTIONS ON THE NOTION OF 'ALL POSSIBLE WORLDS', AT LEAST IN SUCH A FRAMEWORK AS LOGICAL ATOMISM, GENERATES INTERNAL 'PROPERTIES' OF PROPOSITIONS WITH MATERIAL INSTEAD OF PURELY FORMAL CONTENT.

OCCHIARELLA, NINO. FREGEAN SEMANTICS FOR A REALIST ONTOLOGY. NOTRE DAME J FORM LOG 15,552-568 O 74.

AN EXTENSION OF SECOND ORDER LOGIC IS FORMALIZED IN WHICH PREDICATE VARIABLES ARE ALLOWED TO BE SUBSTITUENDS OF INDIVIDUAL VARIABLES. THE FORMALIZED SYSTEM IS PROPOSED AS A SYNTACTICAL REPRESENTATIVE OF THE REALISTIC ONTOLOGY WHICH IS THE BACKGROUND OF RUSSELL'S PARADOX OF PREDICATION. RUSSELL'S ARGUMENT FAILS TO GENERATE A CONTRADICTION BUT DOES YIELD THE RESULT THAT THERE ARE INDISCERNIBLE PROPERTIES THAT ARE NOT CO-EXTENSIVE. THIS RESULT IS SEEN TO BE BUT A VARIANT OF CANTOR'S THEOREM IN A FREGEAN INTERPRETATION WHICH CONSTRUES A PREDICATE IN SUBJECT POSITION AS REFERRING TO AN INDIVIDUAL OBJECT CORRELATED WITH THE PROPERTY DESIGNATED BY THE SAME PREDICATE IN A PREDICATE POSITION. THE FREGEAN INTERPRETATION YIELDS A COMPLETENESS THEOREM FOR THE FORMALIZED REALISTIC ONTOLOGY. THUS NOT ONLY DOES RUSSELL'S ARGUMENT FAIL TO GENERATE A PARADOX BUT UNDER A FREGEAN INTERPRETATION IT IS SEEN TO RESULT IN MERELY A VARIANT OF CANTOR'S THEOREM.

ODER, DAVID. NATURALIZING THE GETTIER ARGUMENT. PHIL STUD 26,111-118 O 74.

ODER, DAVID. THE FUNDAMENTAL ERROR OF CENTRAL STATE MATERIALISM. AMER PHIL QUART 10,289-298 O 73.

CENTRAL STATE MATERIALISM (CSM) HOLDS THAT THE MIND IS THE BRAIN. IF THIS BE AN HYPOTHESIS, HOWEVER, AS MANY PRETEND, THE UNANSWERABLE QUESTION ARISES WHAT THE MIND COULD BE IF NOT THE BRAIN. CSM ADVOCATES CANNOT SAY "IN THAT CASE THE MIND IS SIMPLY THE MIND; IT IS NOT, AS IT WERE, SOME 'THIRD' KIND OF THING." THEY SO REPRESENT THE CONCEPT OF MIND THAT "WHAT IS THE NATURE OF THE THING THAT FALLS UNDER THIS CONCEPT?" MUST HAVE A SUBSTANTIVE ANSWER, WHATEVER THE TRUTH-VALUE OF CSM. THIS IS THE FUNDAMENTAL ERROR OF CSM. IT IS NOT, HOWEVER, AN ERROR THAT TRADITIONAL DUALISM AVOIDS. TO AVOID IT ONE MUST REJECT THE PICTURES OF THE CONCEPT OF MIND THAT THESE VIEWS START FROM. I OFFER AN ALTERNATIVE PICTURE. THE KEY IS TO REVERSE THE TRADITIONAL DUALIST IDEA THAT INCORRIGIBILITY RESULTS FROM PECULIARITIES OF THE MIND. MY IDEA IS THAT THESE 'PECULIARITIES' RESULT FROM OUR ADHERENCE TO A PRINCIPLE OF INCORRIGIBILITY. (DORTY'S EXPLANATION OF INCORRIGIBILITY IS INADEQUATE. IT DOES NOT AVOID THE ERROR.) THE RESULTING PICTURE LEAVES NO ROOM FOR QUESTIONS ABOUT WHAT THE MIND REALLY IS.\*



COHEN, G A. MARX'S DIALECTIC OF LABOR. PHIL PUB AFFAIRS 3,235-261 SPR 74.

THE MAIN THEME OF THE PAPER IS MARX'S CELEBRATION OF CAPITALISM. I BEGIN BY CONSTRUCTING A MODEST CONCEPT OF DIALECTIC, WHICH LEADS TO A DESCRIPTION OF ONE FORM OR ASPECT OF FREEDOM. IT EMERGES THAT LABOR UNDER CAPITALISM, THOUGH ALIENATED, AND JUST BECAUSE ALIENATED, SHOWS THE SEEDS AND SOME OF THE GROWTH OF THIS FREEDOM, WHICH IS LACKING IN EARLIER, MUCH ROMANTICIZED, CRAFT LABOUR. THE CLAIM IS STRENGTHENED BY ATTENTION TO THE VARIETIES OF DIVISION OF LABOR, AND SET WITHIN A WIDER CONTEXT WHICH INVITES HOMAGE TO CAPITALISM. FINALLY, I ADUMBRATE A DISCUSSION OF THE FATE OF LABOR UNDER SOCIALISM.

COHEN, HOWARD. 'DAS VERSTEHEN' AND HISTORICAL KNOWLEDGE. AMER PHIL QUART 10,299-306 O 73.

MICHAEL SCRIVEN ARGUES THAT 'DAS VERSTEHEN', WHEN USED BY EXPERTS, IS A PROVIDER OF KNOWLEDGE IN HISTORY. AGAINST THIS I MAINTAIN THAT ALTHOUGH IT MAY PROVIDE KNOWLEDGE IN SOME FIELDS, HISTORY SHOULD NOT BE ONE OF THEM. THE POINT IS ARGUED THROUGH A CLOSE EXAMINATION OF THE DISANALOGY BETWEEN THE KNOWLEDGE REQUIRED FOR CERTIFICATION OF RARE VIOLINS AND THE HISTORIAN'S KNOWLEDGE. IN PARTICULAR A COMMUNITY OF KNOWLEDGE SEEKERS THAT RELIES ON THE 'VERSTEHEN' OF EXPERTS SACRIFICES A BRAND OF INTERSUBJECTIVE VERIFIABILITY WHICH HISTORIANS CANNOT AND SHOULD NOT DO WITHOUT.

COHEN, L JONATHAN. GUESSING. PROC ARIS SOC 74,189-210 1973-74.

PHILOSOPHERS HAVE OFTEN USED THE CONCEPT OF GUESSING, BUT HAVE RARELY TRIED TO ELUCIDATE IT. GUESSING MUST BE CAREFULLY DISTINGUISHED FROM CONJECTURING, TO WHICH IT IS CLOSEST, AND ALSO FROM SUSPECTING, ASSUMING, JUMPING TO A CONCLUSION, OR HYPOTHESIZING. GUESSING IS A FORM OF INFERENCE THAT IS DEGENERATE THROUGH FAUCITY OF EVIDENCE, NOT ONE THAT IS INVALID THROUGH INCOMPLETENESS OF SUPPORT. CONTRARY TO THE VIEWS OF POPPER AND CARNAP NEITHER GUESSING NOR CONJECTURING ARE INDISPENSABLE ELEMENTS IN SCIENTIFIC ENQUIRY, THOUGH BOTH PROCEDURES OFTEN PLAY A PART IN IT.

COHEN, L JONATHAN. ROGER GALLIE AND SUBSTITUTIONAL QUANTIFICATION. ANALYSIS 34,69-73 JA 74.

GALLIE CRITICISES MY REVIEW OF A N PRIOR'S "OBJECTS OF THOUGHT" BECAUSE IT ASCRIBES TO PRIOR A SUBSTITUTIONAL INTERPRETATION OF QUANTIFIERS. BUT PRIOR EXPLICITLY SETS OUT TO AVOID AN OBJECTUAL INTERPRETATION FOR QUANTIFIERS OVER SENTENTIAL-VARIABLES. HIS INFORMAL BRAND OF SUBSTITUTIONAL INTERPRETATION IS TO BE CONTRASTED, IN GENERAL, NOT WITH A FORMAL BRAND OF OBJECTUAL SEMANTICS, LIKE TARSKI'S, BUT WITH AN INFORMAL BRAND OF IT, LIKE THAT IN QUINE'S "METHODS OF LOGIC."

COHEN, MICHAEL. TRACTATUS 5:542. MIND 83,442-444 JL 74.

COHEN, R S. THE PROBLEM OF 19(K). J CHIN PHIL 1,103-117 O 73.

COHEN, SHELDON M. FAMILY RESEMBLANCE IN THE THIRTEENTH CENTURY. PHILOSOPHY 48,391-394 O 73.

BAMBROUGH'S WITTGENSTEIN, IN "WHETHER THE THEORY OF FAMILY RESEMBLANCES SOLVES THE PROBLEM OF UNIVERSALS," TREADS THE SAME LINE BETWEEN REALISM AND NOMINALISM THAT AQUINAS TOOK. BOTH HELD THAT TWO THINGS CAN BOTH BE F WITHOUT SHARING A NUMERICALLY IDENTICAL F-NESS, AND WITHOUT IT BEING THE CASE THAT THEREFORE ALL THEY HAVE IN COMMON IS THAT THEY ARE CALLED "F".

OHEN, SHELDON M. SENTENCES, QUOTATION MARKS, AND NECESSARY TRUTH. PHIL STUD 25,283-287 MY 74.

SENTENCES ARE SIGN-DESIGNS POSSESSING THE MEANINGS THEY POSSESS; WHEN THE MEANING CHANGES, IT IS NO LONGER THE SAME SENTENCE.

OHEN, TED. AESTHETIC/NON-AESTHETIC AND THE CONCEPT OF TASTE: A CRITIQUE OF SIBLEY'S POSITION. THEORIA 39,113-152 1973.

FRANK SIBLEY'S ARGUMENT THAT AESTHETIC TERMS (OR CONCEPTS) ARE NOT 'CONDITION-GOVERNED' IS SHOWN TO BE EITHER AN UNSOUND ARGUMENT OR A COVERT RESTATEMENT OF THE AESTHETIC/NON-AESTHETIC DISTINCTION ITSELF. THE DRAWING OF THE DISTINCTION IS RE-EXAMINED AND FOUND UNPERSUASIVE, AND THEN IT IS MAINTAINED THAT THERE IS LIKELY TO BE NO PHILOSOPHICALLY NEUTRAL WAY OF DRAWING THE DISTINCTION. THROUGHOUT IT IS SUGGESTED THAT ALTHOUGH SIBLEY'S WORK IS A HEALTHY REINVIGORATION OF 18TH CENTURY THEORY OF TASTE, ITS IMPOVERISHED CONCEPTION OF TASTE MARKS A FALLING OFF FROM HUME AND KANT.

OLBERT JR, JAMES G. EL INTELECTUALISMO ETICO DE SOCRATES. ANU FILOSOF 6,11-28 1973.

COLBERT SE INTRODUCE EN LA TEMATICA PLATONICA DE LA VIRTUD Y EL SABER TRATANDO DE ACLARAR LA POSTURA SOCRATICA EN LOS DIVERSOS DIALOGOS, ACUDIENDO A LA OBRA DE JENOFONTE Y A LAS OBSERVACIONES DE ARISTOTELES TANTO COMO A LAS INTERPRETACIONES DE AUTORES MODERNOS--TAYLOR, ZUBIRI, TOVAR...--PARA CONCLUIR CON LAS ANTICIPACIONES PLATONICAS EN EL CAMPO DE LA FILOSOFIA.\*

OLE, PETER. ON THE RELATIVE POWER OF GLOBAL AND INDEX GRAMMAR: THE LAKOFF-BAKER-BRAME CONTROVERSY. FOUND LANG 11,543-550 JL 74.

TWO FORMALISMS HAVE BEEN PROPOSED IN THE LITERATURE FOR MAKING DERIVATIONAL HISTORY AVAILABLE TO SYNTACTIC RULES: GLOBAL GRAMMAR AND INDEX GRAMMAR. THE POWER OF THESE TWO FORMALISMS IS COMPARED AND IT IS SHOWN THAT INDEX GRAMMAR IS MATHEMATICALLY EQUIVALENT TO STRONG GLOBAL GRAMMAR, WHILE THE VERSIONS OF GLOBAL GRAMMAR PROPOSED IN THE LITERATURE ARE WEAK GLOBAL GRAMMARS. IN THE ABSENCE OF EVIDENCE THAT THE POWER OF INDEX GRAMMAR IS NEEDED, WEAK GLOBAL GRAMMAR IS TO BE PREFERRED.

OLE, RICHARD. CAUSALITY AND SUFFICIENT REASON. REV METAPH 28,3-23 S 74.

CAUSAL EVENTS DO NOT LOGICALLY DETERMINE THEIR EFFECTS, BUT AN EXPLANATORY OBJECT DOES DETERMINE THE RELATION BETWEEN A CAUSAL EVENT AND ITS EFFECT. EXPLAINED FACTS FOLLOW FROM SUCH "SUBSTANTIAL CAUSES" AND NOT FROM GENERAL THEORY, THE PURPOSE OF WHICH IS TO PROVIDE MATERIALS FOR CHARACTERIZING SUBSTANTIAL CAUSES. TAKING THE WHOLE OF THE PHYSICAL UNIVERSE AS A SUBSTANTIAL CAUSE DOES NOT REFLECT SCIENTIFIC PRACTICE; SUCH COSMOLOGICAL USE OF GENERAL THEORY GIVES RISE TO THE PROBLEM OF INDUCTION AND THE ORDINARY CIRCUMSCRIPT USE DOES NOT. THE GUIDING PRINCIPLE OF SCIENTIFIC INQUIRY IS A PRINCIPLE OF SUFFICIENT REASONABLENESS, NOT THE PRINCIPLE OF SUFFICIENT REASON WHICH IS AN IDEAL PROMISING INDEFINITE SATISFACTION OF THE DESIRE FOR INCREASINGLY DEEPER UNDERSTANDING.

OLE, RICHARD. KNOWING IMPERFECTLY. SW J PHIL 5,69-75 SPR 74.

THE PROBLEM OF DISTINGUISHING KNOWLEDGE FROM CORRIGIBLE OPINION AND THE LIKE IS A PROBLEM OF GETTING CLEAR ON THE STANDARDS OF KNOWLEDGE. THERE IS A TENDENCY TO ELEVATE THE STANDARD BEYOND THE ABILITY OF HUMANS TO SATISFY IT--THIS IS SCEPTICISM. BUT IF WE ARE CLEAR ON THE DIFFERENCE BETWEEN CORRIGIBILITY AND FUNDAMENTALITY--NOT INSIST THAT KNOWLEDGE, TO BE INCORRIGIBLE, MUST REST ON THE ABSOLUTELY FUNDAMENTAL--THEN, AS IN OUR KNOWLEDGE THAT

WATER IS H<sub>2</sub>O, WE MAY HAVE KNOWLEDGE THAT MEETS STANDARDS OF CONCLUSIVENESS, OBJECTIVITY, AND INCORRIGIBILITY WITHOUT MISREADING THE DEFECT OF SUCH KNOWLEDGE, ITS LACK OF FUNDAMENTALITY, AS JUSTIFYING A CLAIM OF FALSIFIABILITY WITH REGARD TO IT.

COLEMAN, JULES L. ON THE MORAL ARGUMENT FOR THE FAULT SYSTEM. J PHIL 71,473-490 15 AG 74.

COLL. JOSEF M. PERSONALISMO, PENSAR DIALOGICO Y FE TEOLOGAL. PENSAMIENTO 29,209-226 AP 73.

EL ARTICULO PRETENDE DAR UNA INFORMACION PANORAMICA Y CRITICA SOBRE LAS TENDENCIAS FILOSOFICAS DE INSPIRACION PERSONALISTA, EN LOS PRINCIPALES AMBITOS CULTURALES Y LINGUISTICOS (ALEMAN, FRANCES, HOLANDES, ITALIANO, ESPANOL Y ANGLOAMERICANO). PARA ELLO SE COMIENZA DISTINGUIENDO ENTRE UN POSIBLE PERSONALISMO INDIVIDUALISTA Y EL VERDADERO PERSONALISMO, QUE ES NECESARIAMENTE DIALOGICO. SE RECOGE, SOBRE TODO, LA APORTACION DE AUTORES COMO M BUBER, F EBNER, F ROSENZWEIG, G MARCEL, E MOUNIER, E LEVINAS, ETC., QUE VEN EN LA RELACION INTERPERSONAL LA EXPERIENCIA PRIVILEGIADA DE ACCESO AL SER Y EL LUGAR DESDE DONDE DEBE SER COMPRENDIDA TODA LA REALIDAD. SE RECHAZA, EN CAMBIO, EL PLANTEAMIENTO DE LA FILOSOFIA TRASCENDENTAL, PORQUE NO PUEDE EVITAR LA OBJETIVACION Y PROFANACION DEL ENCUENTRO INTERHUMANO. Y SE LLEGA A LA CONCLUSION DE QUE DICHO ENCUENTRO, POR SER UN DON GRATUITO Y TRASCENDENTE, SOLO ES AUTENTICO EN LA EXPERIENCIA DE LA FE TEOLOGAL.

COLLIER, KENNETH W. A RESULT OF EXTENDING BOCHVAR'S 3-VALUED LOGIC. NOTRE DAME J FORM LOG 15,344-346 AP 74.

A NEW EXTENSION IS CONSTRUCTED THAT TURNS OUT TO BE A FRAGMENT OF THE USUAL EXTENSION. BUT THE EQUIVALENCE RELATION OF THE ORIGINAL SYSTEM IS SHOWN NOT TO BE TRANSITIVE IN THESE EXTENSIONS. ON THE BASIS OF THIS, IT IS ARGUED THAT THE EXTENSIONS ARE INCOHERENT, AND THUS AT LEAST THIS ATTEMPT AT BUILDING TAUTOLOGIES INTO BOCHVAR'S SYSTEM IS BEST ABANDONED.

COLLINS, JAMES. INQUIRY-MODEL ON PHILOSOPHICAL ADVANCEMENT. MOD SCH 52,3-25 N 74.

IN THE WAKE OF A GREAT PHILOSOPHER'S WORK, WHAT PERMITS AND ENCOURAGES ANOTHER THINKER TO MAKE A NEW DEPARTURE, THUS INSURING THE INNOVATIVE ASPECT OF HISTORY OF PHILOSOPHY? A MODEL IS PROPOSED ON WHY AND HOW PHILOSOPHICAL ADVANCEMENT REGULARLY OCCURS. THE FOUR MAIN COMPONENTS IN THIS MODEL-STRUCTURE ARE: PREPARATORY MODALITIES, TEMPORAL RELATIONSHIPS AND RESEARCH ATTITUDES, PERVASIVE FRAMEWORK QUESTIONS, AND SELF-CRITIQUE AND TELOS. CONCRETE GUIDANCE COMES FROM EXAMINING THE TRANSITION FROM BACON TO DESCARTES, AND THEN FROM THE LATTER TO SPINOZA AND LOCKE TAKEN TOGETHER.

COLOMBRES, CARLOS A ITURRALDE. NECESIDAD DE LA DIRECTA CONFRONTACION DE TEXTOS. SAPIENTIA 29,135-150 AP-JE 74.

COLP JR, RALPH. THE CONTACTS BETWEEN KARL MARX AND CHARLES DARWIN. J HIST IDEAS 35,329-338 AP-JE 74.

KARL MARX EXPRESSED SEVERAL DIFFERENT OPINIONS ON THE RELATION BETWEEN HIS THEORY OF HUMAN HISTORY AND CHARLES DARWIN'S THEORY OF EVOLUTION; HIS LAST PUBLISHED OPINION WAS THAT MARXISM AND DARWINISM WERE SEPARATE, BUT PARALLEL, THEORIES. MARX SENT DARWIN A COPY OF "DAS KAPITAL"--WITH AN INSCRIPTION CALLING HIMSELF DARWIN'S "SINCERE ADMIRER"--AND HE THEN SENT DARWIN A LETTER WHICH MAY HAVE BEEN A REQUEST THAT HE DEDICATE THE ENGLISH TRANSLATION OF "CAPITAL" TO DARWIN. DARWIN SHOWED NO INTEREST IN READING "DAS KAPITAL," AND HE REFUSED MARX'S PROPOSED DEDICATION.

MUCCI, FEDERICO. MARXISMO E STORICISMO. RIV STUD CROC 11,76-84 JA-MR 74.

OMFORT, ALEX. UEBER EXSTASE UND ORIGINALITAET. CLUB VOLTAIRE 4,342-348 1970.

ONGAR, YVES M. SAINT THOMAS AQUINAS AND THE INFALLIBILITY OF THE PAPAL MAGISTERIUM. THOMIST 38,81-105 JA 74.

THOMAS D'AQUIN (1274) ENSEIGNE-T-IL L'INFAILLIBILITE DU MAGISTERE PAPAL DANS LA SUMMA, Q.1,A.10? ON ETUDIE LE VOCABULAIRE DE CET ARTICLE (CONSTITUERE, EDERE, FINALITER DETERMINARE, INFALLIBILIS) PUIS SON ARGUMENTATION, EN LA SITUANT DANS LA DOCUMENTATION DE L'EPOQUE SUR LES RELATIONS ENTRE PAPE ET CONCILE. SANS TENIR EXPRESSEMENT LE DQME DE 1870, THOMAS REPRESENTE UNE AVANCE DANS SA DIRECTION. CN PRECISE EN QUEL SENS, POUR THOMAS, CE CHARISME DU MAGISTERE DU PAPE EST LIE AVEC SA PRIMAUTE DE JURIDICTION (REGIMEN).

ONGAR, YVES. VALEUR ET PORTEE OECUMENIQUES DE QUELQUES PRINCIPES HERMENEUTIQUES DE SAINT THOMAS D'AQUIN. REV SCI PHIL THEOL 57,611-626 O 73.

THOMAS D'AQUIN (1274) A ETE TRES SOUCIEUX DE RECHERCHER CE QU'A VOULU DIRE UN AUTEUR, SON 'INTENTIO': UN ENONCE NE REVELE SON VRAI SENS QUE SI L'ON CONNAIT LA CONJONCTURE, LA PROBLEMATIQUE, LES POSSIBILITES DU VOCABULAIRE MIS EN OEUVRE. THOMAS A APPLIQUE CES PRINCIPES D'INTERPRETATION AUX FORMULES GRECQUE OU LATINE EXPRIMANT LA PROCESSION DU SAINT-ESPRIT. IL A AINSI MIS EN OEUVRE CE QU'ON PEUT APPELER LE 'PRINCIPE D'EQUIVALENCE'. MEME UNE FORMULE ERRONEE PEUT RECOUVRIR UNE INTENTION VRAIE. IL Y A QUELQUE CHOSE A RECEVOIR DE CELUI QUI NE PENSE PAS COMME NOUS.

ONGER, STUART. SOCIAL INVENTIONS AND SOCIAL REFORM. J SOC PHIL 5,12-16 S 74.

SOCIAL INVENTIONS ARE PROCEDURES, ORGANIZATIONS OR LAWS THAT AFFECT HOW PEOPLE RELATE TO THEMSELVES OR OTHERS. PARLIAMENTARY PROCEDURES, SCHOOLS AND THE FRANCHISE REPRESENT SOCIAL INVENTIONS. SOCIAL REFORM, AS LEGISLATION, OFTEN EXPECTS COMPREHENSIVE, INTEGRATED SOLUTIONS BUT THE REMEDIAL PROGRAMS ARE DISMEMBERED AND PARCELLED OUT TO SEPARATE JURISDICTIONS (SOCIAL INVENTIONS THEMSELVES) AT SEVERAL LEVELS OF GOVERNMENT. OTHER REFORMS SUCH AS PENAL REFORM OR RACIAL/LINGUISTIC RELATIONS ARE HAMPERED BY THE LACK OF AN APPROPRIATE SOCIAL TECHNOLOGY. THERE IS A NEED TO ESTABLISH SOCIAL INVENTION CENTERS TO DEVELOP NEW SOCIAL MACHINERY TO PERMIT SOCIETY TO REALIZE ITS IDEALS.

ONKIN, PAUL K. CAUSATION REVISITED. HIST THEOR 13,1-20 1974.

THIS ARTICLE HAS THREE SECTIONS. IN THE FIRST, THE AUTHOR ANALYZES THE POSSIBLE FORMS OF CAUSATION AS THEY APPLY TO HISTORY, WITH PARTICULAR ATTENTION TO WHAT IS RELATED, THE NATURE OF CAUSAL RELATIONSHIPS, AND THE PRESENCE OR ABSENCE OF TELEOLOGY IN SUCH RELATIONSHIPS. PART TWO RELATES CAUSATION TO THE DISTINCTIVE, CULTURALLY CONDITIONED SUBJECT MATTER OF HUMAN HISTORY. THE FINAL SECTION PROBES THE LIMITS TO FULL GENERALITY AND COMPLETE LAWFULNESS IN ALL DESCRIPTIONS OF HUMAN SOCIETIES THAT ENCOMPASS CULTURE (SYMBOLISM OR LANGUAGE), AND THUS DEFENDS THE TYPES OF CAUSAL RELATING, AND THE LOWER LEVELS OF DETERMINATION, THAT ARE ALONE OPEN TO THE HONEST HISTORIAN.



CONKLIN, KENNETH R. KNOWLEDGE, PROOF, AND INEFFABILITY IN TEACHING. EDUC THEORY 24,61-67 WINT 74.

PROOF IS NEITHER NECESSARY NOR SUFFICIENT FOR KNOWLEDGE. THE WARRANTING FUNCTION OF PROOF ARISES FROM ITS PRIMARY FUNCTIONS OF EXPRESSING AND PERSUADING. TEACHING, AND PROOF, CANNOT FORCE KNOWLEDGE--THEY CAN ONLY ADVERTISE TRUTH AND COAX PEOPLE TOWARD DISCOVERY. DOWNGRADING THE WARRANTING FUNCTION OF PROOF DOES NOT INCREASE THE THREAT OF DOGMATISM. AT UPPER LEVELS OF KNOWLEDGE WHERE WARRANTS ARE NATURALLY WEAK, INEFFABILITY IS STRONG AND PREVENTS THE ACCURATE OR ADEQUATE PROMULGATION OF DOCTRINE. THE STRATIFICATION OF KNOWLEDGE, AND INEFFABILITY, ARE EXPLAINED BY POLANYI'S THEORY OF TACIT KNOWING, AND JUSTIFY A TEACHER'S PEDAGOGICAL AUTHORITY.

CONLY, CRAIG A. ON THE POSSIBILITY OF ACTION BEYOND IDEOLOGY. SOC PRAX 1/4,411-425 1974.

THE SEARCH FOR AN OBJECTIVE BASIS OF DECISION-MAKING ABOUT SOCIAL ISSUES REQUIRES AT LEAST THAT THE COGNITIVE FRAMEWORKS WITHIN WHICH PEOPLE MAKE THEIR DECISIONS ARE NOT SELF-DELUDING OR 'DISTORTIONS OF REALITY'. BUT SINCE A GROUP'S COGNITIVE FRAMEWORK IS A PRODUCT OF ITS SOCIAL CIRCUMSTANCES AND SINCE 'REALITY' IS ALWAYS DEFINED OR GENERATED THROUGH A SPECIFIC FRAMEWORK, THE JUDGMENT OF 'IDEOLOGICAL' OR 'NON-IDEOLOGICAL' IS ALWAYS ESSENTIALLY AN EXTERNAL JUDGMENT. HOWEVER, THE ROOT OF THE EXISTING DISTORTION MUST NONETHELESS BE SEEN AS LYING IN THE SOCIAL SITUATION OF THE GROUP ITSELF. THERE MUST BE REASONS FOR THE DISTORTION. THE TWO REASONS POSTULATED ARE THE NECESSITY TO CONCEAL PRIVILEGE AND THE DESIRE TO ESCAPE AN UNDESIRABLE EXISTENCE. OVERCOMING IDEOLOGY THUS MEANS ACTING CONSCIOUSLY ON THE BASIS OF A GROUP OR CLASS INTEREST, AS BOTH MODERN LIBERALISM AND MARXISM HAVE RECOGNIZED. YET LIBERALISM AND MARXISM EACH ACCUSES THE OTHER--WITH JUSTIFICATION--OF BEING IDEOLOGICAL. EACH OPERATES FROM A SUBSTANTIALLY DIFFERENT CONCEPT ABOUT THE OBJECTIVE POSSIBILITIES WITHIN MODERN SOCIETY, ESPECIALLY WITH RESPECT TO THE INHERENT NECESSITY OF EXPLOITATION, ECONOMIC PRIVILEGE AND SOCIAL CONFLICT. (FOITED).

CONRIERI, DAVIDE. CONTRIBUTO ALLA BIBLIOGRAFIA CROCIANA: LE VARIE EDUZIONI DEL SAGGIO SU TISCHBEIN. RIV STUD CROCE 11,227-229 AP-JE 74.

CONSIGNY, SCOTT. RHETORIC AND ITS SITUATIONS. PHIL RHET 7,175-186 SUM 74.

RATHER THAN SIMPLY RESOLVING DETERMINATE 'EXIGENCES' ON THE ONE HAND OR CREATING ISSUES EX NIHILO ON THE OTHER, THE RHETOR THROWN INTO A NOVEL AND RELATIVELY INDETERMINATE SITUATION REQUIRES AN HEURISTIC ART WHICH ALLOWS HIM TO RESPOND TO YET MAINTAIN AN INTEGRITY AMIDST PARTICULAR SITUATIONAL FACTICITIES OF AUDIENCE, PLACE, TIME AND EVENTS. THIS ART IS A RHETORICAL ART OF TOPOI OR 'PLACES', ONE FORMULATION OF WHICH INVOLVES POLARITIES OF VARIOUS KINDS. USING A REPERTOIRE OF TOPOI THE RHETOR MAY BE ABLE TO DISCLOSE PROBLEMS AND ARTICULATE ARGUMENTS IN A VARIETY OF EXISTENTIAL SITUATIONS.\*

CONWAY, DAVID A. CAPITAL PUNISHMENT AND DETERRENCE: SOME CONSIDERATIONS IN DIALOGUE FORM. PHIL PUB AFFAIRS 3,431-443 SUM 74.

PRO) CAPITAL PUNISHMENT CAN BE JUSTIFIED ON DETERRENT GROUNDS. ERNEST VAN DEN HAAG AND OTHER CONSERVATIVE WRITERS HAVE SOME VERY GOOD ARGUMENTS THAT SHOW THIS. THE MOST IMPORTANT ONE IS THAT EXECUTING SOME CRIMINALS IS JUSTIFIED, EVEN IF WE ARE NOT CERTAIN THAT THIS DETERS, BECAUSE IT IS BETTER TO RISK THE LIVES OF CRIMINALS THAN THOSE OF POTENTIAL VICTIMS WHO MIGHT BE SPARED IF WE DO HAVE CAPITAL PUNISHMENT. OPPOSED) THAT ARGUMENT IS CONFUSED. STILL, THERE MIGHT BE SOMETHING RIGHT ABOUT IT. AND I HAVE A NUMBER

OF THE OTHER THINGS TO SAY ABOUT CAPITAL PUNISHMENT AND DETERRENCE.  
PRO) SO DO I.

ONWAY, DAVID A. LAW, LIBERTY AND INDECENCY. PHILOSOPHY 49,135-147 AP 74.

IN "LAW, LIBERTY, AND MORALITY," H L A HART DEFENDS THE LIBERTARIAN PRINCIPLE THAT SOCIETY MAY REGULATE ONLY ACTIONS THAT ARE HARMFUL; IT MAY NOT REGULATE ANY ACTION SIMPLY BECAUSE IT IS CONSIDERED IMMORAL. SINCE HE IS NOT PREPARED TO SAY THAT SUCH ACTIONS AS FORNICATION IN PUBLIC MAY NOT BE REGULATED, HE MAINTAINS THAT 'PUBLIC INDECENCY' MAY BE PROHIBITED BECAUSE IT GIVES 'OFFENSE TO FEELINGS'. THAT IS, IN SUCH CASES OFFENSE COUNTS AS HARM. I ARGUE THAT THE RESULTS OF THIS ARE FAR TOO RESTRICTIVE OF INDIVIDUAL LIBERTY. FIRST, IF THE GIVING OF OFFENSE ALLOWS PUBLIC ACTIONS TO BE REGULATED, IT WILL, 'PACE' HART, ALLOW EVEN PRIVATE ONES TO BE REGULATED. SECOND, THERE ARE MANY PUBLIC ACTIONS WHICH GIVE OFFENSE WHICH NO LIBERTARIAN WOULD WANT TO ALLOW TO BE REGULATED BY SOCIETY. IF PUBLIC FORNICATION CAN BE PROHIBITED THEN SO CAN WEARING A BEARD OR A PEACE SYMBOL IN PUBLIC.

ONWAY, DAVID A. POSSIBILITY AND INFINITE TIME: A LOGICAL PARADOX IN ST THOMAS' "THIRD WAY". INT PHIL QUART 14,201-208 JE 74.

IN HIS "THIRD WAY," ST THOMAS ARGUES THAT THERE MUST BE AT LEAST ONE NECESSARY BEING. IF THERE WERE NOT, THE EVENT DESCRIBED BY "EVERYTHING THAT EXISTS CEASES TO EXIST" MUST HAVE OCCURRED PRIOR TO NOW, AND SO THERE WOULD BE NOTHING NOW. I ARGUE THAT THIS CLAIM RESULTS IN A CONTRADICTION: FOR THIS EVENT TO HAVE OCCURRED IT MUST HAVE OCCURRED AT SOME PARTICULAR PAST TIME, BUT FOR EVERY PARTICULAR PAST TIME IT CANNOT HAVE OCCURRED AT THAT TIME.

OOK, MONTE. ARNAULD'S ALLEGED REPRESENTATIONALISM. J HIST PHIL 12,53-62 JA 74.

IS ARNAULD A REPRESENTATIONALIST? JOHN LAIRD AND MORRIS GINSBERG CHAMPION ARNAULD FOR SEEING THE VULNERABILITY OF REPRESENTATIONALISM AND REPLACING IT WITH SOMETHING BETTER. A D LOVEJOY AND R W CHURCH, ON THE OTHER HAND, MAINTAIN THAT ARNAULD IS A REPRESENTATIONALIST. I ARGUE THAT THE DISPUTE IS SPURIOUS, THAT DIFFERENT USES OF THE WORD 'REPRESENTATIONALISM' AND A DIFFERENCE IN EMPHASIS CONCEAL THEIR FUNDAMENTAL AGREEMENT. MORE IMPORTANT, HOWEVER, I ARGUE THAT BOTH SIDES OF THE DISPUTE MISINTERPRET ARNAULD'S THEORY OF PERCEPTION: BOTH SIDES FAIL TO APPRECIATE ARNAULD'S IDENTIFICATION OF IDEAS WITH ACTS OF PERCEPTION.

OOKE, VINCENT M. WITTGENSTEIN'S USE OF THE PRIVATE LANGUAGE DISCUSSION. INT PHIL QUART 14,25-49 MR 74.

THE ARTICLE CONTAINS A DETAILED EXEGESIS OF P.I. 243-270. THE PURPOSE IS TO CLARIFY THE ROLE OF THE PRIVATE LANGUAGE INTRODUCED IN 243. IT IS ARGUED THAT THE MAIN POINT OF THE DISCUSSION IS NOT TO PROVE THAT THE PRIVATE LANGUAGE IS IMPOSSIBLE, BUT RATHER TO SHOW THAT CERTAIN PICTURES PERSPICUOUSLY REPRESENTED IN THE PRIVATE LANGUAGE ARE THE SOURCE OF PHILOSOPHICAL THEORIES OF BOTH A BEHAVIOURISTIC AND DUALISTIC KIND. ONCE THESE PICTURES ARE CLEARLY DISPLAYED AND SEEN TO BE SIMPLY A PRIORI DEMANDS, IT IS WITTGENSTEIN'S HOPE THAT THE NEED FOR BEHAVIOURISTIC OR DUALISTIC THEORIES WOULD SIMPLY DISSOLVE.

OPFER, D E. MEMORIES, BODIES AND PERSONS. PHILOSOPHY 49,255-263 JL 74.

COOPER, D E. SYNONYMY. RATIO 15,263-273 D 73.

COOPER, DAVID E. DO SK'S PARAPHRASE SENTENCES? FOUND LANG 11,571-574 JL 74.

COOPER, NEIL. MORAL NIHILISM. PROC ARIS SOC 74,75-90 1973-74.

COOPER, S B. MINIMAL DEGREES AND THE JUMP OPERATOR. J SYM LOG 38,249-271 JE 73.

THE JUMP  $A^*$  OF A DEGREE  $A$  IS THE LARGEST DEGREE RECURSIVELY ENUMERABLE IN  $A$  IN THE UPPER SEMILATTICE OF DEGREES OF UNSOLVABILITY. WE EXAMINE SOME OF THE WAYS IN WHICH THE JUMP OPERATION IS RELATED TO THE PARTIAL ORDERING OF THE DEGREES. THEOREM 1: EVERY DEGREE ABOVE  $0^*$  IS THE JUMP OF A MINIMAL DEGREE. THEOREM 2: THERE IS NO MINIMAL DEGREE  $A$  LESS THAN OR EQUAL TO  $0^*$  FOR WHICH  $A=0^*$ . THEOREM 3: LET  $A$  BE A DEGREE LESS THAN OR EQUAL TO  $0^*$  FOR WHICH  $A^*=0^*$ . THEN THERE EXISTS A MINIMAL DEGREE  $B$  SUCH THAT  $B$  IS LESS THAN OR EQUAL TO  $A$ . THEOREMS 1 AND 3 USE TREE CONSTRUCTIONS, AND THEOREMS 2 AND 3 USE A MODIFICATION OF R W ROBINSON'S NOTION OF HIGH SET. ALL CONSTRUCTIONS ARE BY FULL RECURSIVE APPROXIMATION. (EDITED).\*

COPELSTON, F C. THE LOGICAL EMPIRICISM OF NICHOLAS OF AUTRECOURT. PROC ARIS SOC 74,249-262 1973-74.

COPP, DAVID. LEIBNIZ'S THESIS THAT NOT ALL POSSIBLES ARE COMPOSSIBLE. STUD LEIBNIZ 5,26-42 1973.

CORBIN, HENRY. FOR THE CONCEPT OF IRANO-ISLAMIC PHILOSOPHY. PHIL FORUM (BOSTON) 4,114-123 FALL 72.

L'ARTICLE DESIGNÉ CI-JESSUS EST LA TRADUCTION ANGLAISE DE L'ARTICLE EN FRANÇAIS ANALYSE SUR LA FEUILLE CI-JCINTE.\*

CORBIN, HENRY. POUR LE CONCEPT DE PHILOSOPHIE IRANO-ISLAMIQUE. REV PHIL FR 164,5-14 JA-MR 74.

ON A LONGTEMPS CONFONDU EN OCCIDENT "PHILOSOPHIE ARABE" ET PHILOSOPHIE ISLAMIQUE. L'AUTEUR, EN RAPPELANT L'APPORT SPECIFIQUEMENT IRANIE À L'ESSOR DE LA PHILOSOPHIE ISLAMIQUE, PROPOSE D'ADOPTER, À L'EXEMPLE DES HISTORIENS DE L'ART, L'EXPRESSION DE PHILOSOPHIE "IRANO-ISLAMIQUE." IL EN CARACTÉRISE L'ESSENCE SOUS TROIS ASPECTS: 1) L'ŒUVRE DE SOHRAVARDI (OB 1191) QUI, AU XII SIÈCLE, RESSUSCITE EN IRAN ISLAMIQUE LA PHILOSOPHIE DE LA LUMIÈRE ET DES TÉNÉBRES PROFESSEE PAR LES SAGES DE L'ANCIENNE PERSE. 2) L'ŒUVRE MONUMENTALE DE MOLLA SADRA SHIRAZI (OB 1640), PAR LAQUELLE LA PHILOSOPHIE SOHRAVARDIENNE DE LA LUMIÈRE ('ISHRAQ') A DESORMAIS PARTIE LIÉE AVEC LA MÉTAPHYSIQUE DU SHI'ISME IMAMITE. 3) LE LIEN, CONSCIENT CHEZ LES PENSEURS SHI'ITES EUX-MÊMES, ENTRE LA PERSPECTIVE ESCHATOLOGIQUE DU ZORASTRISSME (LA FIGURE DU SAOSHYANT) ET LE SENTIMENT ESCHATOLOGIQUE FONDAMENTAL DU SHI'ISME (LA FIGURE DU XII IMAM). HISTORIOSOPHIE, PLUTÔT QUE PHILOSOPHIE DE L'HISTOIRE.\*

CORCORAN, JOHN AND WEAVER, GEORGE. LOGICAL CONSEQUENCE IN MODAL LOGIC II: SOME SEMANTIC SYSTEMS FOR S4. NOTRE DAME J FORM LOG 15,370-378 JL 74.

CORCORAN, JOHN. A MATHEMATICAL MODEL OF ARISTOTLE'S SYLLOGISTIC. ARCH GESCH PHIL 55,191-219 1973.

ARISTOTLE'S ASSERTORIC SYLLOGISTIC IS AN UNDERLYING LOGIC (SENSE OF TARSKI AND CHURCH) OF THE AXIOMATIZED SCIENCES DISCUSSED IN POSTERIOR ANALYTICS. IT IS NOT A PROPER THEORY AS HAS BEEN CLAIMED BY LUKASIEWICZ, MATES, PATZIG, BOCHENSKI AND OTHERS. THE ARISTOTELIAN DEDUCTIVE SYSTEM IS COMPLETE IN ITSELF. IT PRESUPPOSES

NO FURTHER LOGIC, NOT EVEN PROPOSITIONAL LOGIC. MOREOVER, THE ARISTOTELIAN METHOD OF 'COUNTER INSTANCES' IS SEEN TO CONTAIN A WELL-DEVELOPED VERSION OF THE MODERN METHOD OF 'COUNTER MODELS'. IT IS NOT A MISTAKEN SUBSTITUTE FOR THE 'REJECTION RULES' OF CERTAIN POLISH LOGICIANS. ALL MISTAKES ATTRIBUTED BY THE ABOVE MENTIONED SCHOLARS TO ARISTOTLE ARE SEEN TO BE BASELESS AND ARISTOTLE'S REPUTATION AS A LOGICIAN OF CONSUMMATE SKILL AND IMAGINATION IS RESTORED. ARISTOTLE IS NOW SEEN AS A SOPHISTICATED AND ACCURATE PRECURSOR OF THE CONTEMPORARY TARSKI-CHURCH SCHOOL, NOT A NAIVE AND ERROR-PRONE PRECURSOR OF THE NOW OUT-MODED, FREGE-RUSSELL SCHOOL.

CORCORAN, JOHN. ARISTOTELIAN SYLLOGISMS: VALID ARGUMENTS OR TRUE UNIVERSALIZED CONDITIONALS? MIND 83,278-281 AP 74.

SOME OF THE LUKASIEWICZ SCHOLARSHIP CONCERNING THE MODE OF VALIDATION OF SYLLOGISMS IN THE ARISTOTELIAN CORPUS IS USED TO MAKE A CASE AGAINST THE VIEW THAT ARISTOTELIAN SYLLOGISMS ARE TRUE UNIVERSALIZED CONDITIONALS. IN ADDITION, THE IMPORTANCE OF THE ISSUE IS MADE CLEAR BY RELATING IT TO CRITERIA WHICH MAY BE USED IN JUDGING THE HISTORICAL ORIGIN OF LOGIC.

CORCORAN, JOHN. MEANINGS OF IMPLICATION. DIALOGOS 9,59-76 N 73.

IN PHILOSOPHICAL AND MATHEMATICAL DISCOURSE AS WELL AS IN ORDINARY SCHOLARLY CONTEXTS THE TERM 'IMPLIES' IS USED IN SEVERAL CLEAR SENSES, MANY OF WHICH HAVE ALREADY BEEN NOTICED AND EXPLICATED. THE FIRST FIVE SECTIONS OF THIS ARTICLE CODIFY AND INTERRELATE THE MOST WIDELY RECOGNIZED MEANINGS. SECTION 6 DISCUSSES A FURTHER SIGNIFICANT AND COMMON USE. SECTION 7 DISCUSSES AND INTERRELATES TARSKI'S NOTION OF LOGICAL CONSEQUENCE, THE 'MODEL-THEORETIC' NOTION OF LOGICAL CONSEQUENCE, AND BOLZANO'S TWO GROUNDING RELATIONS. THE EIGHTH SECTION EMPLOYS THE USE-MENTION DISTINCTION TO SEPARATE THE THREE COMMON GRAMMATICAL CATEGORIES OF 'IMPLIES'. SECTION 8 ALSO SHOWS THAT CRITERIA BASED ON USE-MENTION ARE NOT RELIABLE INDICATIONS OF INTENDED USAGE OF 'IMPLIES'. THE NINTH AND LAST SECTION RELATES THE ABOVE TO THE COUNTERFACTUAL AND GIVES REASONS FOR NOT EXPECTING TO FIND 'IMPLIES' USED TO EXPRESS COUNTERFACTUALS. A SUMMARY IS PROVIDED.

CORDERO, NESTOR LUIS. EL SIGNIFICADO DE LAS 'OPINIONES' EN PARMENIDES. CUAD FILOSOF 13,39-47 JA-F 73.

TO PARMENIDES, REALITY IS UNIQUE. HOWEVER, TWO POINTS OF VIEW CAN BE BUILT AROUND THIS UNIQUE REALITY. OF THESE, ONLY ONE IS TRUE: IT IS THE ONE THAT USES AS INSTRUMENT THE LOGOS REVEALED BY THE GODDESS. THE OTHER ONE, CREATED BY 'MORTALS WHO KNOW NOTHING' IS AN ENSEMBLE OF FALSE OPINIONS (DOXAI). THE FALSEHOOD OF OPINIONS RESIDES IN THEIR SELF-CONTRADICTION: THEY SUPPOSE THE EXISTENCE OF NOTHINGNESS. THIS FACT, THAT MAKES THEM 'UNTHINKABLE' AND 'UNNAMABLE' WAS NOT OBSERVED BY EARLIER PHILOSOPHERS OR BY COMMON PEOPLE, WHO REASON AS "IF IT WOULD HAVE BEEN NECESSARY FOR OPINIONS TO ACTUALLY EXIST, PERVADING ALL UNCEASINGLY" (FRAGMENT 1.31-32). OPINIONS ARE A CIRCULAR PATH WHICH ENDS AT ITS POINT OF DEPARTURE (6.9).

CORDERO, RONALD A. THE DEMISE OF MORALITY. J VALUE INQ 8,187-195 FALL 74.

MORALITY, IN THE TRADITIONAL SENSE, IS AT THIS POINT IN HISTORY IN A FAIRLY ADVANCED STATE OF DISINTEGRATION. HOWEVER, AS MORALITY DISSOLVES, IT IS BEING REPLACED BY NON-RULE-BASED CONCERN FOR THE WELFARE OF OTHERS WHICH MAKES POSSIBLE THE CONTINUED COHESION OF SOCIETY. WHILE THE POSITIVE SATISFACTION TO BE FOUND IN THE DISCHARGE OF MORAL DUTY IS THUS BEING LOST, THERE ARE OTHER ASPECTS OF THE DEMISE OF MORALITY WHICH BODE WELL FOR THE HUMAN CONDITION.



CORDIE, CARLO. BENEDETTO CROCE, ARDENGO SCFFICI E GINO SEVERINI. RIV  
STUD CROCE 10,393-406 O-D 73.

CORDUA, CARLA. EL ARTE Y LA PROSA DEL MUNDO. DIALOGOS 9,7-32 N 73.

EL CONCEPTO DE ARTE EN LAS LECCIONES DE ESTETICA DE HEGEL ES FIJADO EN PARTE MEDIANTE EL DISCURSO DIALECTICO HABITUAL DE ESTE AUTOR. PERO EN PARTE DEPENDE TAMBIEN DEL JUEGO COMPLEJO DE CIERTAS PAREJAS DE CONTRARIOS NO DIALECTICOS. EL ARTICULO ESTUDIA LA OPOSICION MULTIPLE DE ARTE Y PROSA DEL MUNDO. FIJA LOS VARIOS SENTIDOS DE LAS DOS NOCIONES Y ESTABLECE LOS CORRESPONDIENTES MODOS DE EXCLUSION MUTUA ENTRE ELLOS. ESTIMA LOS RESULTADOS QUE SE SIGUEN DE ESTA OPOSICION PARA LA IDEA HEGELIANA DE ARTE Y SENALA LAS LIMITACIONES DEL PUNTO DE VISTA DEL ENSAYO, QUE NO PERMITE REFERIRSE A LA FILOSOFIA DEL ARTE HEGELIANA EN SU CONJUNTO.

CORETH, EMFRICH. DIE GESCHICHTE ALS VERMITTLUNG BEI HEGEL. PHIL JAHR 78,98-110 1971.

CORNMAN, JAMES W AND DIRNBACH, BORIS J. UTILITARIANISM AND THE OBLIGATION TO DO EXACTLY ONE ACT. ANALYSIS 34,20-23 O 73.

H N CASTANEDA HAS RECENTLY ATTEMPTED TO REFUTE ACT-UTILITARIANISM BY ARGUING THAT THE UTILITARIAN STANDARD CONJOINED WITH A PRINCIPLE OF DEONTIC LOGIC AND THE PREMISE THAT AT LEAST ONE 'CONJUNCTIVE ACT' IS MORALLY OBLIGATORY FOR AN AGENT ENTAILS A CONTRADICTION. WE ARGUE THAT THE UTILITARIAN CAN AVOID THIS PROBLEM BECAUSE OF AN UNREALIZED AMBIGUITY IN 'S IS OBLIGED TO DO A', AS THE FOLLOWING SHOWS: 'S IS OBLIGED TO DO (AT MOST, AT LEAST, EXACTLY) A'. BECAUSE THE UTILITARIAN IS CONCERNED WITH A CRITERION FOR BEING OBLIGED TO DO EXACTLY A, CASTANEDA'S ARGUMENT IS EITHER INVALID OR HAS A FALSE PREMISE, DEPENDING UPON WHICH OF THE THREE SENSES ABOVE HE USES. WE ALSO NOTE A PROBLEM FOR UTILITARIANISM THAT ARISES BECAUSE SOMETIMES MORE THAN ONE ACT IS MAXIMAL IN UTILITY. SUCH A SITUATION REQUIRES A CHANGE IN THE UTILITARIAN STANDARD AND WE PROPOSE AN EMENDATION.\*

CORNMAN, JAMES W. CAN EDDINGTON'S 'TWO' TABLES BE IDENTICAL? AUSTL J PHIL 52,22-38 MY 74.

A DEFENSE OF THE THESIS THAT THE COMMON SENSE VIEW OF THE EXTERNAL WORLD IS COMPATIBLE WITH, INDEED PLAUSIBLE WHEN CONJOINED WITH, ONE REALISTIC VIEW OF SCIENCE. THE DEFENSE CONSISTS PRIMARILY IN REFUTING TWO ARGUMENTS: FIRST, THAT NO REALISTIC VIEW OF SCIENCE ALLOWS PHYSICAL OBJECTS TO BE OCCURRENTLY, SENSUOUSLY COLORED; AND, SECOND, THAT THE COMMON SENSE VIEW REQUIRES SOME THINGS TO HAVE CONTINUOUS SURFACES AND THIS CONFLICTS WITH THE SCIENTIFIC VIEW THAT THINGS ARE CONSTITUTED OF SPATIALLY DISCRETE PARTICLES.

CORDNA, NESTOR A. EN TORNO A "PHILOSOPHIE ALS STRENGE WISSENSCHAFT" DE HUSSERL. SAPIENTIA 28,221-234 JL-S 73.

LA NOTA SOLO INTENTA RESUMIR EN UNA SUERTE DE FORMULACION FINAL ALGUNOS DE LOS PUNTOS MAS IMPORTANTES DE "PHILOSOPHIE ALS STRENGE WISSENSCHAFT." ES ENTONCES SOLO UN INTENTO Y, COMO TAL, ALGO REFORMABLE, COMO SUCEDER CON LAS HIPOTESIS DE TRABAJO. POR ELLO, ADEMÁS, QUEDAN PARA OTRA POSIBLE NOTA LAS OBSERVACIONES CRITICAS. HUSSERL ANOTA COMO CARACTERISTICAS DE LA FENOMENOLOGIA EL SER UNA VERDADERA GNOSEOLOGIA (Y EN ESTE SENTIDO CIENCIA PRIMERA) Y UNA VERDADERA CRITICA DE LA RAZON E INVESTIGACION DE LAS ESENCIAS-FUNDAMENTOS O RAICES DE TODO (Y EN ESTE SENTIDO CIENCIA FUNDANTE). PERO TALES NOTAS LO SON DE LA FILOSOFIA COMO TAL. DE ALLI SE SIGUE QUE LA FENOMENOLOGIA ES FILOSOFIA. SENALA, ADEMÁS, LAS CARACTERISTICAS DE LA CIENCIA: RACIONALIDAD, TEORETICIDAD, CLARIDAD, IMPERSONALIDAD. PERO TALES NOTAS LO SON TAMBIEN DE LA FENOMENOLOGIA. DE ALLI SE SIGUE QUE LA FENOMENOLOGIA ES CIENCIA. LA FENOMENOLOGIA ES ENTONCES LA CIENCIA FILOSOFICA O FILOSOFIA

## CIENTIFICA BUSCADA.\*

CORR, CHARLES A. INNOVATION AND CONSEQUENCE: INTERPRETING MODERN PHILOSOPHY. STUD INT FILOSOF 5,43-52 AUTUMN 73.

THIS DISCUSSION ARTICLE CONSIDERS RAINER SPECHT'S "INNOVATION UND FOLGELAST" AND JAMES COLLINS' "INTERPRETING MODERN PHILOSOPHY." SPECHT ELUCIDATES THE RECIPROCAL INFLUENCES BETWEEN ONE'S SUBJECTIVE OR SYSTEM-FUNCTIONAL WORLD AND ITS LARGER THEORETICAL CONTEXT OF EXPLANATION, AND CONTENTS THAT INNOVATIONS IN EITHER WILL NORMALLY PRODUCE A VARIETY OF UNANTICIPATED CONSEQUENCES IN THE OTHER. COLLINS OFFERS A FUNCTIONAL REFLECTION ON THE WORK OF TWENTIETH CENTURY HISTORIANS IN MODERN PHILOSOPHY SO AS TO BRING OUT THE INFLUENCE OF THEIR SOURCES, TYPICAL INTERROGATION STRUCTURES, THE CONTEMPORARY PHILOSOPHICAL CLIMATE, THE SEMINAR/TEACHING CONTEXT, AND THE IDEALS OR GOALS OF SUCH WORK. RICH IN EXAMPLES, BOTH BOOKS REFLECT A HEIGHTENED SENSITIVITY TO THE HISTORICAL COURSE OF MODERN PHILOSOPHY AND A DEVELOPING MATURATION IN OUR APPRECIATION OF HISTORICAL WORK IN PHILOSOPHY.

CORSANO, ANTONIO. ALLE ORIGINI DELLA IATROMATEMATICA. G CRIT FILOSOF ITAL 52,26-38 JA-MR 73.

SEGNALO LA PRESENZA DI METODI MATEMATICI NELLA MEDICINA RINASCIMENTALE: PRECISAMENTE NEL MEDICO BOLOGNESE PANFILO DE MONTE. STUDIARE LE ORIGINI NOMINALISTICHE DEI PROCEDIMENTI E TERMINI (LATITUD=LONGITUDO) DISCUTO L'OPINIONE DI A MAYER: NELLA CONFUSA TECNICA RAPPRESENTATIVA DEI NOMINALISTI E LORO SEGUACI MANCANO SISTEMI LINEARI. IL DE MONTE (DE METHODO MEDENDI) SA INVECE IMPIEGARE UN SISTEMA DI ANALISI BIDIMENSIONALE DI CARATTERE PRECARTESIANO.

CORSIGLIA, L. ELEMENTARY CONCEPTS OF SPACE, TIME AND MATTER: PART I. SCIENTIA 108,535-542 1973.

AN APPROACH TO SPACELESS-TIMELESS EXISTENCE IS MADE THROUGH A PARADOX OF ZENO. A DISCUSSION OF THE CONCEPT OF A PHOTON REST MASS IS GIVEN. A DEFINITION OF CREATION IS GIVEN BASED ON THE PARADOX OF ZENO AND THE PHOTON REST MASS. THE VARIATIONAL PRINCIPLE OF CLASSICAL MECHANICS IS GENERALIZED PHILOSOPHICALLY TO INCLUDE SPACELESS-TIMELESS MATTER. THE CONCEPT OF AN INTERACTION HAMILTONIAN BETWEEN SPACE-TIME AND SPACELESSNESS-TIMELESSNESS IS DISCUSSED.

CORTINA, JESUS M. TEORIA DE LA COMUNICACION Y FILOSOFIA. REV FILOSOF (MEXICO) 6,389-401 S-D 73.

PROPOSITO: EXAMINAR ALGUNOS ASPECTOS EN LA TEORIA DE LA COMUNICACION FUNDAMENTADOS EN CONCEPTOS NETAMENTE FILOSOFICOS Y LA DIFICULTAD DE CONOCER PROFUNDAMENTE ESTOS ASPECTOS TEORICOS SIN UNA CLARA PENETRACION DE LOS TEMAS FILOSOFICOS. METODOLOGIA: REPASO HISTORICO DE LAS DIVERSAS TEORIAS, SENALANDO EN ELLAS SUS PRESUPUESTOS FILOSOFICOS SUBYACENTES Y LAS OMISIONES O DESVIACIONES ERRONEAS QUE SE PUEDEN DERIVAR EN CASO DE DESCUIDAR LOS CONCEPTOS FILOSOFICOS IMPLICADOS. CONCLUSIONES: PARA LOGRAR UN ADECUADO CONOCIMIENTO DE LA TEORIA DE LA COMUNICACION ES NECESARIA UNA SOLIDA BASE FILOSOFICA Y UNA CLARA DETERMINACION DE CONCEPTOS TALES COMO CAUSA-EFECTO, CONDICION NECESARIA, SUFICIENTE ETC. ANALOGIA ETC.

CORVEZ, M. HASARD ET NECESSITE. REV THOMISTE 74,127-134 JA-MR 74.

UNE LUMIERE RESOLUTIVE SE DEGAGE DE L'ANALYSE DES QUATRE LIVRES (M BARTHELEMY-MADAULE, G SALET, M DELSOL ET H P CUNNINGHAM, E GILSON) PUBLIES SUR CE PROBLEME. IL APPARAIT QUE LA POSITION DE MONOD MANQUE DE LOGIQUE, CAR, VOULANT DONNER LA PRIMAUTE AU HASARD, IL N'EVITE PAS D'EN FAIRE UN ACCIDENT DE LOIS ATOMIQUES PRIMITIVES.

FONDER L'IMPOSSIBILITE DE LA DOMINATION DU HASARD SUR LE TEMPS ET L'ARITHMETIQUE (SALET) EN UNE GAGEURE REFUTEE PAR DELSOL AU MOYEN D'ARGUMENTS ABSTRAITS QUI NE SONT PAS NON PLUS CONCLUANTS. LA SOLUTION APPORTEE PAR GILSON EN D'ORDRE PHILOSOPHIQUE: ELLE EST INDISCUTABLE SUR CE PLAN, QUI IMPLIQUE L'EVIDENCE DU PRINCIPE DE FINALITE.

CORVEZ, M. PHILOSOPHIE ET THEOLOGIE. REV THOMISTE 73,595-608 O-D 73.

CET ARTICLE INTEND MONTRER QUE LA MEILLEURE PHILOSOPHIE QUI SOIT AU SERVICE DE LA THEOLOGIE EST LA PHILOSOPHIE DE L'ETRE. L'ETRE EST LE PLUS FONCIER DE TOUS LES TRANSCENDANTAUX, ET TOUT CE QUI SE DIT DE VALABLE DANS CES PHILOSOPHIES CENTREES SUR UN TRANSCENDANTAL QUELCONQUE (L'UN, LE VRAI, LE BIEN, ETC.) PEUT ETRE TRANSPOSE ET RADICALEMENT ECLAIRE DANS LA PHILOSOPHIE DE L'ETRE. UNE PHILOSOPHIE DE LA LIBERTE EST DECIDEMENT TROP COURTE. MALHEUREUSEMENT LA METAPHYSIQUE DE L'ETRE EST AUJOURD'HUI MECONNUE ET COMBATTUE: ON SE DEMANDE MEME (K RAHNER) SI LA THEOLOGIE NE POURRAIT PAS SE PASSER DE PHILOSOPHIE. L'HERITAGE DE KANT ET DE HEGEL CONTINUE D'ALIENER CERTAINS ESPRITS EN LES RENDANT INCAPABLES D'UN SAIN REALISME DE LA PENSEE METAPHYSIQUE.

CORVEZ, MAURICE. LA PREUVE DE L'EXISTENCE DE DIEU PAR LES DEGRES DES ETRES. REV PHIL LOUVAIN 72,19-52 F 74.

SI LE MEME CARACTERE D'ETRE SE RENCONTRE EN PLUSIEURS, IL EST IMPOSSIBLE QUE CHACUN LE POSSEDE PAR SOI CAR, LE POSSEDANT PAR SOI, IL LE POSSEDERAIT COMME DIVERS, A LA MANIERE DONT CHACUN EST EN SOI-MEME, DIFFERENCIE D'AVEC LES AUTRES. OR L'ETRE N'EST PAS SEULEMENT DIVERS, IL EST 'UN' AUSSI D'UNE UNITE DE RESSEMBLANCE, CE QUI OBLIGE A CHERCHER EN DEHORS DES ETRES LA CAUSE DE CETTE UNITE DE L'ETRE DANS LA DIVERSITE DES EXISTANTS. CETTE CAUSE, QUI FONDE L'UNITE DANS LA DIVERSITE ONTOLOGIQUE, NE PEUT ETRE QUE LA CAUSE UNIQUE DE L'ETRE, PARTOUT OU IL SE TROUVE, SELON LES DIFFERENTS DEGRES EN LESQUELS IL SE REALISE.

COSENZA, PAOLO. STUDI SU ARISTOTELE NEL SECOLO XX. LOGOS (ITALY) 265-282 1972.

IL COSENZA PASSA IN RASSEGNA IN QUESTO ARTICOLO I PRINCIPALI STUDI PRODOTTI NEL SECOLO XX SUL PENSIERO METAFISICO E LOGICO DI ARISTOTELE. L'ARTICOLO SI CONCLUDE CON ALCUNE CONSIDERAZIONI CRITICHE DEL COSENZA IN MERITO ALLO STATO DEGLI STUDI ARISTOTELICI NEI SETTORI SCELTI PER LA RASSEGNA.

COSENZA, PAOLO. SUL PROBLEMA ARISTOTELICO DELLA CONCEPIBILITA DELLA CONTRADDIZIONE. LOGOS (ITALY) 99-126 1973.

IN QUESTO ARTICOLO SI SOTTOPONE AD ESAME CRITICO IL PROCEDIMENTO DI RIDUZIONE ALL'ASSURDO, PER MEZZO DEL QUALE ARISTOTELE CREDEVA DI POTER DIMOSTRARE L'IMPOSSIBILITA LOGICA ED ONTOLOGICA DELLA CONTRADDIZIONE. IL COSENZA FA NOTARE CHE NON SI POTREBBE DIMOSTRARE CHE ALL'IPOTESI DELLA POSSIBILITA LOGICA ED ONTOLOGICA DELLA CONTRADDIZIONE NON CORRISPONDE DI FATTO ALCUN POSSIBILE OGGETTO, SE IL CONTENUTO DELL'IPOTESI IN QUESTIONE FOSSE TOTALMENTE INCONCEPIBILE. DA QUESTA CONSIDERAZIONE IL COSENZA RICAVALA LA CONCLUSIONE CHE, SE SI SOSTIENE CHE LA TEORIA DELL'IMPOSSIBILITA DELLA CONTRADDIZIONE E GIUSTIFICABILE SOLTANTO PER MEZZO DELLO STESSO PROCEDIMENTO DI RIDUZIONE ALL'ASSURDO IMPIEGATO DA ARISTOTELE, SI DOVRA AMMETTERE CHE TALE TEORIA SI PUO COSTITUIRE SOLTANTO IN ANTITESI CON UNA DELLE CONDIZIONI CHE CONCORREREBBERO A RENDERLA POSSIBILE.

OSGROVE, MATTHEW R. THE KUOROS MOTIF IN PARMENIDES: 8 1:24. PHRONESIS 19,81-94 1974.

OSGROVE, MATTHEW R. THOMAS AQUINAS ON ANSELM'S ARGUMENT. REV METAPH 27,513-530 MR 74.

OSTA DE BEAUREGARD, OLIVIER. NO PARADOX IN THE THEORY OF TIME ANISOTROPY. STUD GEN 24,10-18 1971.

POTTA, SERGIO. PRIMATO O COMPLEMENTARITA DELLA GIUSTIZIA? RIV INT FILOSOF DIRITTO 50,623-632 O-D 73.

POTTA, SERGIO. SUR LA SIGNIFICATION ESCHATOLOGIQUE SU DROIT. ARCH FILOSOF 2,41-50 1971.

POULTER, JEFF. THE ETHNOMETHODOLOGICAL PROGRAMME IN CONTEMPORARY SOCIOLOGY. HUMAN CONTEXT 6,103-122 SPR 74.

THIS PAPER SEEKS TO CHARACTERIZE SOME OF THE BASIC RESEARCH=GUIDING CONCEPTUALIZATIONS OF ETHNOMETHODOLOGY, WHICH IS BROADLY CONSIDERED AS THE STUDY OF THE METHODICITY OF PRACTICAL ACTIVITIES AND PRACTICAL REASONING IN EVERYDAY LIFE. THE ETHNOMETHODOLOGIST'S STRESS UPON 'CONTINGENCY' AND 'OCCASIONALITY' IS DEMONSTRATED WITH REFERENCE TO SUCH CONCERNS AS THE PRAGMATICS OF HUMAN COMMUNICATION (CONTRASTED TO FORMAL SEMANTICAL APPROACHES), THE USE OF ORGANISATIONAL AND CULTURAL RULES AND THE INTERACTIONAL COMPETENCE OF CHILDREN. RELATED THEORETICAL ISSUES CONCERNING 'MEANING' AND 'COMPETENCE' ARE ALSO RAISED.

POURT, RAYMOND. RYTHME, TEMPO, MEASURE. REV ESTH 27,143-159 AP-JE 74.

POURTENAY, WILLIAM J. REVISED TEXT OF ROBERT HOLCOT'S QUODLIBETAL DISPUTE ON WHETHER GOD IS ABLE TO KNOW MORE THAN HE KNOWS. ARCH GESCH PHIL 53,1-21 1971.

POURTENAY, WILLIAM J. SOME NOTES ON ROBERT OF HALIFAX, O F M. FRAN STUD 33,135-142 1973.

THE ARTICLE PROVIDES A BIOGRAPHICAL SKETCH OF THE FOURTEENTH CENTURY FRANCISCAN THINKER, ROBERT OF HALIFAX, AND AN EXAMINATION OF THE MAJOR SOURCE FOR HIS THOUGHT, HIS "SENTENCES" COMMENTARY. A FULL LIST OF QUESTIONS IS GIVEN WITH FOLIATION ACCORDING TO THE MOST IMPORTANT MANUSCRIPTS.

PRAVI, D. EL VALOR Y EL FIN DE LA ACTIVIDAD SEXUAL MATRIMONIAL SEGUN SAN AGUSTIN. AUGUSTINUS 19,113-126 AP-JE 74.

IL PRESENTE STUDIO INTENDE ENUCLEARE IL FINE DELL'ATTO SESSUALE NEL CONTESTO DELL'ISTITUZIONE MATRIMONIALE POSTPARADISIACA. ALL'ATTIVITA SESSUALE MATRIMONIALE DELL'UOMO DECADUTO INERISCE IL MALE DELLA LIBIDO, MALE CHE PUO ESSERE ATTENUATO, MA NON VINTO, DA UNA FINALIZZAZIONE PROCREATIVA DELL'ATTO MATRIMONIALE. RISULTA QUINDI CHE IL FINE PROCREATIVO E ESIGITO NON SOLO DALL'ORDINE COSTITUTIVO MATRIMONIALE, MA ANCHE DALL'INERIRE DELLA LIBIDO ALL'ATTIVITA SESSUALE. ANALIZZANDO ULTERIORMENTE L'INTENTIO PROCREANDI, ESIGITA E DAL COSTITUTIVO FORMALE E DALLA PRESENZA DELLA LIBIDO, RISULTA CHE TALE INTENTIO PUO ESSERE COSTITUITA ANCHE DA UNA RELAZIONE INTERPERSONALE A CARATTERE UNITIVO ED AFFETTIVO, PURCHE LA GENERAZIONE DELLA PROLE NON SIA ESCLUSA POSITIVAMENTE O SUBORDINATA AD UN VALORE INFERIORE.



COWAN, J L. THE PARADOX OF OMNIPOTENCE REVISITED. CAN J PHIL 3,435-445 MR 74.

NOTHING CAN HAVE BOTH THE POWER TO CREATE A STONE IT CANNOT LIFT AND TO LIFT ANYTHING IT CAN CREATE. IN OPPOSITION TO CRITICS IT IS SHOWN THAT THIS ARGUMENT IS BOTH FORMALLY VALID AND MATERIALLY SOUND SINCE SPECIFICATION OF MUTUALLY EXCLUSIVE POWERS NEED NOT BE VITIATED BY SELF CONTRADICTION, USE OF TOKEN REFLEXIVES, OR INSIGNIFICANCE OF POWERS SPECIFIED. OMNIPOTENCE IN THE SENSE OF HAVING ALL POWERS IS THUS A SELF CONTRADICTIONARY CONCEPT.

COX, HARVEY. KIRCHE, RELIGION UND FREIHEIT: INTERVIEW MIT HARVEY COX (AUS DEM AMERIKANISCHEN VON K BERGNER). INT DIALOG 2 4,175-181 1971.

COX, L HUGHES. COMPOSITION AND THE COSMOLOGICAL ARGUMENT: A TRIVIAL ISSUE. NEW SCHOLAS 48,365-370 SUM 74.

PROFESSOR EDWARDS HAS ARGUED, IN EFFECT, THAT THE QUESTION (Q)--"DOES THE COSMOLOGICAL ARGUMENT COMMIT THE FALLACY OF COMPOSITION?"--MUST BE ANSWERED NEGATIVELY 'BECAUSE' THE CONDITIONAL (C)--"IF EACH OF THE PARTS OF ANY WHOLE IS CONTINGENT, THEN THE WHOLE ITSELF IS CONTINGENT"--IS FACTUALLY VERIFIABLE AS TRUE AND NOT FALSE. I CONTEND THAT WHEN (C) IS ASSERTED ABOUT THE WORLD, IT IS NEITHER VERIFIABLE NOR FALSIFIABLE; AND SO (Q) IS AN UNRESOLVABLE PSEUDO-QUESTION. BUT IF (C) IS TREATED AS A 'RULE OF INFERENCE' OR 'WARRANT', THEN I CONTEND THAT, FOLLOWING THE ANALYSIS OF STEPHEN TOULMIN, (Q) IS TRIVIAL BECAUSE IT IS ANSWERABLE ONLY BY AN ARBITRARY CHOICE BETWEEN TAUTOLOGOUS ARGUMENTS.

COX, L HUGHES. DOES JOHN HICK'S "ESCHATOLOGICAL VERIFICATION" COMMIT A LOGICAL CATEGORY MISTAKE. PERSONALIST 55,95-105 SPR 74.

IN ANSWER TO MY TITLE QUESTION, I ARGUE THE FOLLOWING BASIC POINTS: ONE, ESCHATOLOGICAL VERIFICATION IS A SOUND METHOD OF VERIFICATION; TWO, HICK'S ELIMINATION OF THE TRADITIONAL THEISTIC ARGUMENTS COMMITS THE SAME LOGICAL CATEGORY MISTAKE COMMITTED BY ELIMINATIONS OF METAPHYSICAL ARGUMENTS IN GENERAL; THREE, ESCHATOLOGICAL VERIFICATION IS THE LOGICAL 'COMPLETION' OF THE TRADITIONAL THEISTIC ARGUMENTS AND NOT AN 'ALTERNATIVE' VERIFICATION-PROCEDURE AS HICK CLAIMS. IN CONCLUSION, THE ANSWER TO MY TITLE QUESTION IS THIS: ESCHATOLOGICAL VERIFICATION BY ITSELF COMMITS NO LOGICAL CATEGORY MISTAKE, BUT HICK'S CASE FOR ESCHATOLOGICAL VERIFICATION DOES COMMIT A LOGICAL CATEGORY MISTAKE.

COZY, JOSEPH AND BUTLER, E D. THE INDIVIDUAL HUMAN BEING: A SOMETIME VARIABLE FOR AN EDUCATIONAL RATIONALE. J THOUGHT 8,278-285 N 73.

ABSTRACTIVE TERMS WITH WHICH EDUCATION IS OR CAN BE EXPLICATED MUST OF NECESSITY BE BASED, BOTH EMPIRICALLY AND LOGICALLY, ON THE INITIAL ASSUMPTION OF MAN AS A CONCRETE, PARTICULAR SUBJECT WHO IS THE FUNDAMENTAL REFERENT TO WHICH WE BIND OUR ABSTRACTIONS. BY EMPIRICAL AND LOGICAL MEANS, MAN IS SHOWN TO BE A PARTICULAR KIND OF BEING, CAPABLE OF BOTH REFLECTION AND REFLEXIVITY. A VIEW OF EDUCATION IS PROPOSED IN WHICH MEANING IS VIEWED AS FABRICATION AND IN WHICH EDUCATION CONSISTS OF A CONSCIOUS ATTEMPT TO MERGE IDEAS, OBJECTS, AND PEOPLE IN A PLAN OF ACTION WITH NO CONSCIOUS EFFORT MADE TO DELIMIT OR DESTROY THE UNIQUENESS OF INDIVIDUALS ENGAGED IN DELIBERATION, REFLECTION, OR ACTION.\*

CRAIG, ROBERT. LAWRENCE KOHLBERG AND MORAL DEVELOPMENT: SOME REFLECTIONS. EDUC THEORY 24,121-129 SPR 74.

IN THIS ARTICLE THE COGNITIVE-DEVELOPMENTAL THEORY OF MORALIZATION IS EXAMINED, AND THIS RESEARCH IS APPLIED TO THE EDUCATIONAL PROCESS. THE VIEWS OF KOHLBERG ARE CRITICIZED IN REGARD TO THE NATURALISTIC FALLACY, MORAL JUDGMENT AND ACTION, MOTIVATION, AND

HABIT. KOHLBERG'S VIEWS ARE PUT IN PHILOSOPHICAL PERSPECTIVE, AND THE TWO VIEWS KOHLBERG CRITICIZES, BEHAVIORISM AND MATURATIONISM ARE LIKEWISE DISCUSSED.

RAIGHEAD, HOUSTON. RESPONSE TO HARTSHORNE'S "TWELVE ELEMENTS OF MY PHILOSOPHY". SW J PHIL 5,33-36 SPR 74.

I TRY HERE TO SHOW THAT ONE OF THE CENTRAL CLAIMS OF HARTSHORNE'S PHILOSOPHY IS THE CLAIM THAT IT IS NOT EVEN LOGICALLY POSSIBLE THAT THERE SHOULD BE NOTHING AT ALL, THAT TOTAL NON-BEING SHOULD PREVAIL. I GO ON TO ARGUE THAT THIS CLAIM OF HARTSHORNE'S IS WRONG. (1) A NUMBER OF OTHER PHILOSOPHERS, E.G., JAMES, HEIDEGGER, SARTRE, TILlich, HAVE TAKEN THE QUESTION OF NON-BEING QUITE SERIOUSLY; (2) HARTSHORNE'S ARGUMENT ITSELF RESTS ON THE 'POSITIVIST' CLAIM THAT WHATEVER CAN BE REAL MUST BE KNOWABLE (A CLAIM WHICH HARTSHORNE HIMSELF SAYS HE JUST KNOWS 'INTUITIVELY'); (3) HARTSHORNE'S OWN PHILOSOPHY PRESUPPOSES THE REALITY OF UNKNOWNABLE PROCESSES, HENCE CUTTING THE GROUND FROM UNDER THE CLAIM UPON WHICH HIS ENTIRE ARGUMENT RESTS.

RANSTON, MAURICE. LE MARXISME ET L'EXISTENTIALISME: QUELQUES REFLEXIONS SUR LA PHILOSOPHIE POLITIQUE DE SARTRE. STUD INT FILOSOF 5,183-198 AUTUMN 73.

SARTRE'S ATTEMPT TO FUSE EXISTENTIALISM WITH MARXISM ANALYZED AND CRITICIZED. PRICE OF HIS PROPOSED RECONCILIATION THE SURRENDER BY MARXISM, AND NOT BY EXISTENTIALISM OF ESSENTIAL BELIEFS. SARTRE'S POLITICAL PHILOSOPHY SEEN AS A MODERNIZED VERSION OF THE HOBBSIAN SOCIAL CONTRACT, RATHER THAN A VITALIZED REFORMATION OF MARXIST HUMANISM. CONTINUITY WITH SARTRE'S EARLIER ETHICAL THEORY EMPHASIZED, AND SUPPOSED "REVOLUTIONARY" DEVELOPMENT OF SARTRE'S THOUGHT SEEN AS MINIMAL. SARTRE REMAINS SARTRIAN.

RAWFORD, DAN. BERGMANN ON PERCEIVING, SENSING, AND APPEARING. AMER PHIL QUART 11,103-112 AP 74.

MY PURPOSES ARE TO GIVE A FAIR INTERPRETATION OF BERGMANN'S THEORY OF PERCEPTION, TO RELATE IT TO SOME MAIN CURRENTS IN PHILOSOPHY OF PERCEPTION, AND TO URGE CERTAIN REVISIONS. WORKING WITHIN THE BERGMANNIAN FRAMEWORK OF INTENTIONAL REALISM, I FOCUS ON THESE THEMES: (1) THE MENTAL PROPERTIES OF MENTAL ACTS, AND THE CLAIM THAT PERCEIVINGS HAVE AN INTROSPECTIBLE AND UNANALYZABLE PERCEPTUAL PROPERTY. (2) THE NATURE OF APPEARINGS AND THEIR CONCEPTUAL TIE WITH VERIDICAL PERCEIVING. A GENERAL ACCOUNT OF APPEARING IS DEVELOPED. (3) THE ROLE OF SENSE DATA IN PERCEIVINGS. I PROPOSE THAT SENSATIONS SHOULD BE VIEWED AS COMPONENTS OF THE INTENTIONAL MENTAL EXPERIENCE.

REEL, HERLEE G. SHEN PU-HAI: A SECULAR PHILOSOPHER OF ADMINISTRATION. J CHIN PHIL 1,119-126 MR 74.

REEL, RICHARD E. RADICAL BEHAVIORISM, FEELINGS, AND BELIEFS. BEHAVIORISM 2,190-199 FALL 74.

THE NARROW FOCUS OF THIS DISCUSSION NOTE IS ON MARGARET BISHOP'S REPLY TO RUSSELL KEAT'S "A CRITICAL EXAMINATION OF B F SKINNER'S OBJECTIONS TO MENTALISM." THE LARGER CONCERN OF THE NOTE IS WITH B F SKINNER'S THEORY OF THE RELATION OF PRIVATE EVENTS TO BEHAVIOR. IN MY NOTE, I DISCLOSE TWO 'NON SEQUITURS', ONE CONTRADICTION, AND AN AMBIGUITY IN BISHOP'S ARGUMENT THAT THOUGH FEELINGS AND BELIEFS ARE BEHAVIOR, THEY ARE NOT CAUSES OF BEHAVIOR. THE PROBLEMS DISCLOSED IN BISHOP'S NOTE ARE ALSO TYPICAL OF SKINNER'S WRITINGS. HENCE, THE READER IS REMINDED THAT RADICAL BEHAVIORISTS, INCLUDING SKINNER, HAVE YET TO COME UP WITH A SATISFACTORY THEORY OF THE RELATIONS OF PRIVATE EVENTS TO BEHAVIOR.

CREMADES, J J GIL. "PHILOSOPHIA PRACTICA" Y "PHILOSOPHIE DES RECHTS". AN CATED SUAREZ 9&10,9-30 1969-70.

G W F HEGEL ES CONSIDERADO EL INAUGURADOR DE LA 'FILOSOFIA DEL DERECHO', DANDO A ENTENDER ASI QUE SE TRATA DE ALGO DIVERSO DEL 'DERECHO NATURAL' DE LA ILUSTRACION, EROSIONADO POR LA 'ECONOMIA POLITICA' ANGLOSAJONA Y LA REVOLUCION FRANCESA. AL DESEMBOCAR LA 'FILOSOFIA DEL DERECHO' EN 'FILOSOFIA DEL ESTADO', HEGEL ENLAZA CON LA TRADICIONAL 'PHILOSOPHIA PRACTICA' EN SU PROPOSITO DE VINCULAR DIALECTICAMENTE TEORIA Y PRAXIS. PARA LLEGAR A ESTA CONCLUSION SE ANALIZA LA EVOLUCION EXPERIMENTADA POR HEGEL EN TEXTOS SUCESIVOS: "KRITISCHES JOURNAL," "REALPHILOSOPHIE," "ENZYKLOPAEDIE," "GRUNDLINIEN DER PHILOSOPHIE DES RECHTS."\*

CREMADES, JUAN JOSE GIL. EL PENSAMIENTO JURIDICO ESPANOL DEL SIGLO XIX: FRANCISCO GINER DE LOS RIOS. AN CATED SUAREZ 11,31-51 1971.

EXPOSICION Y ANALISIS DE LA IDEOLOGIA JURIDICA DE ESTE SEGUIDOR DE C K F KRAJSE. SU ACTITUD ECLECTICA LE IMPIOIO FORMULAR UNA DOCTRINA COHERENTE DE LA SOCIEDAD, EL DERECHO Y EL ESTADO. ANTE LA CRISIS DEL LIBERALISMO, QUE GINER PRESENCIA AL FINAL DE SU VIDA (1839-1915), NO ACERTO A FORMULAR EL NUEVO PAPEL QUE DEBERIA DESEMPEÑAR EL ESTADO INTERVENCIONISTA. SE INCLUYE COMO ANEXO UNA BIBLIOGRAFIA JURIDICA INTEGRA DE ESTE AUTOR.\*

CRESS, DONALD. DOES DESCARTES' 'ONTOLOGICAL ARGUMENT' REALLY STAND ON ITS OWN? STUD INT FILOSOF 5,127-136 AUTUMN 73.

A DISCUSSION OF THE GOUGHIER-GUEROULT CONTROVERSY ON THE PURPOSE OF PLACING THE ONTOLOGICAL ARGUMENT IN DESCARTES' FIFTH MEDITATION.

CRESSWELL, M J. PHYSICAL THEORIES AND POSSIBLE WORLDS. LOG ANAL 16,495-511 S-D 73.

THE PAPER EXPLORES THE POSSIBILITY OF TREATING THE POSSIBLE WORLDS USED IN FORMAL SEMANTICS AS MODELS OF A FIRST-ORDER THEORY OF THE PHYSICAL WORLD. IN PARTICULAR A MODAL LANGUAGE BASED ON THIS SEMANTICS IS DISCUSSED AND THE ISSUE OF ESSENTIALISM IS RAISED.

CRISPINI, FRANCO. PAUL RICOEUR E LA SEMANTICA DELL'UOMO. LOGOS (ITALY) 41-72 1972.

LA POSSIBILITA DELLA RIFLESSIONE CONCRETA, ORIENTATA ANTROPOLOGICAMENTE, SI SVOLGE ATTRAVERSO L'ESIGENZA DI UNA COMPRESIONE SEMANTICA CHE NON TRADISCE LA FILOSOFIA, PUR PORTANDOLA AL LIMITE DELL'EQUIVOCITA. QUEL O DI RICOEUR E UN ITINERARIO DIFFICILE: IL SIMBOLO, CON LA SUA 'PECULIARE SEMANTICA' E TUTTO L'OGGETTO DELLA FILOSOFIA DEL LINGUAGGIO E DELLA RAGIONE; LINGUAGGIO E SIMBOLO SONO IL TERRITORIO DEL SIGNIFICATO IN CUI LA RIFLESSIONE FILOSOFICA HA LA SUA CONCRETEZZA. RICOEUR NON SI FERMA PERO ALLA 'STRUTTURA SEMANTICA' DEL SIMBOLO, ALLA SUA 'SOVRADETERMINAZIONE'. NE AFFERMA IL 'VALORE EURISTICO'.

CRISTALDI, MARIANO. E IN CRISI LA FILOSOFIA DELLA STORIA COME TEOLOGIA PROGNOSTICA? ARCH FILOSOF 2,213-223 1971.

CRISTALDI, ROSARIO VITTORIO. SEQUELA EPICURI. TEORESI 29,75-88 JA-JE 74.

DISCUSSING ABOUT THE "ESSAY ON EPICURUS" BY D PESCE (LATERZA, BARI, 1974), THE AUTHOR BRIEFLY EXAMINES THE CLASSIC HEGELIAN INTERPRETATION ON EPICUREANISM AND OUTLINES THE AFFINITIES AND THE DIFFERENCES BETWEEN EPICURUS' ETHICS ON ONE SIDE AND THE PLATONIC AND PRO-PLATONIC CHRISTIAN ONES, ON THE OTHER. IN EPICURUS, HE SEES A RIGHT REEVALUATION OF LIFE AND PRESENTS IT AS AN ANTITHESIS TO AN ALIENATING IMMORTALITY OF SOUL AND TO THE EXCLUSIVENESS OF THE

## SCATOLOGIC OUTLOOK.

CRISTALDI, ROSARIO VITTORIO. UN VECCHIO LIBELLO NAZISTA DI WALTER R OTTO.  
RIV STUD CROCE 11,214-216 AP-JE 74.

THE AUTHOR BRIEFLY SURVEYS THE VOLUME "CLASSIC SPIRIT AND CHRISTIAN WORLD" BY WALTER F OTTO (FIRST PRINTED IN FRANKFURT, 1923; PRINTED IN FLORENCE, ITALY, LA NUOVA ITALIA, 1973) AND IN THE UNILATERAL EXALTATION OF AN ABSTRACT PAGANISM HE ACKNOWLEDGES CLEAR IDEOLOGICAL HINTS TO A PRE-NAZI RELIGIOUSNESS DISGUISED IN A VULGARIZED INTERPRETATION OF NIETZSCHE.

CRISTIANI, ALDO HORACIO. DURACION Y TIEMPO EN BERGSON. CUAD FILOSOF 10,121-135 JA-JE 70.

SE EXAMINAN LAS IDEAS DE BERGSON SOBRE EL TIEMPO, LA DURACION Y LA RELATIVIDAD. 1) TIEMPO E INTUICION, SUS RELACIONES Y LAS DIFERENCIAS ENTRE INTUICION E INTELIGENCIA. EL PAPEL DEL LENGUAJE COMO ORGANO DE LA INTELIGENCIA Y SU INADECUACION PARA EXPRESAR EL CONOCIMIENTO INTUITIVO. 2) LA DURACION EXTERIOR A LA CONCIENCIA. LA CAPTACION INTUITIVA DEL MOVIMIENTO Y LA SUPERACION DE LAS PARADOJAS DE ZENON. LA MEMORIA COMO DURACION DE LA CONCIENCIA Y LA DURACION COMO DIMENSION ONTOLOGICA FUNDAMENTAL DE LA REALIDAD. 3) EL TIEMPO Y LA RELATIVIDAD. DURACION Y SIMULTANEIDAD. TIEMPO ABSOLUTO Y DURACION. EN CONCLUSION: PARA BERGSON LA DURACION, CAPTADA INTUITIVAMENTE, ES EL TIEMPO REAL, ABSOLUTO Y UNICO, EXIGIDO POR LA TEORIA EINSTEINIANA, BIEN INTERPRETADA, COMO MARCO DE REFERENCIA IMPLICITO AL ESTABLECER RELACIONES ENTRE DISTINTOS SISTEMAS CON TIEMPOS MULTIPLES.\*

CRITTENDEN, BRIAN. AIMS, INTENTIONS AND PURPOSES IN TEACHING AND EDUCATING. EDUC THEORY 24,46-51 WINT 74.

THE ARTICLE DISCUSSES VARIOUS MEANINGS THAT TEND TO BE CONFUSED IN THE EVERYDAY USE OF 'AIM', 'INTENTION', AND 'PURPOSE'. IN RELATION TO STATING AIMS OF EDUCATION, PARTICULARLY FOR THE DESIGN OF A CURRICULUM, THE ARTICLE STRESSES THE DISTINCTION BETWEEN WHAT A PERSON MUST (LOGICALLY) BE TRYING TO DO, IF HE IS TO BE PROPERLY DESCRIBED AS EDUCATING (OR BEING EDUCATED), AND WHAT EXTRINSIC PURPOSE(S) HE MAY HAVE FOR EDUCATING (OR BECOMING EDUCATED). REFERENCE IS MADE TO R S PETERS ON 'AIMS OF EDUCATION'.

CRITTENDEN, CHARLES. THINKING ABOUT NON-BEING. INQUIRY 16,290-310 AUTUMN 73.

THERE ARE GENUINE REFERENCES TO NON-EXISTENT OBJECTS, AS IS CLEAR FROM ELUCIDATING REFERENCE IN COMMON LANGUAGE AND APPLYING CRITERIA ENUMERATED TO EXPRESSIONS USED IN WRITING AND SPEAKING ABOUT FICTION. THE CONCEPT OF A FICTITIOUS ENTITY IS SIMPLY ACCEPTED IN THE ADOPTION OF THE 'LANGUAGE-GAME' OF FICTION AND HAS NO UNDESIRABLE ONTOLOGICAL CONSEQUENCES. TO THINK OTHERWISE IS TO FAIL TO ATTEND TO THE CONCEPTUAL STATUS OF SUCH TALK. ACCOUNTS OF FICTIONAL DISCOURSE BY RUSSELL, RYLE, AND CHISHOLM ARE FOUND OBJECTIONABLE. THE CONCEPT OF EXISTENCE IS TOUCHED ON. CONSEQUENCES CONCERNING REFERENCE TO ABSTRACT AND OTHER SORTS OF OBJECT ARE MENTIONED, AND CERTAIN IMPLICATIONS FOR METHODOLOGICAL ASSUMPTIONS IN ONTOLOGY POINTED OUT.

CRICKENBERG, VINCENT. CIVIL DISOBEDIENCE AS PUBLIC EDUCATION THE CASE FOR DANIEL ELLSBERG. J THOUGHT 9,104-113 AP 74.



CROCKER, SYLVIA FLEMING. THE ONTOLOGICAL SIGNIFICANCE OF ANSELM'S 'PROSLGION'. MOD SCH 50,33-56 N 72.

THE PROBLEM OF THE EXISTENCE OF THE "QUO MAIUS" AND THAT OF ITS QUALITATIVE IDENTITY ARE DISTINGUISHED. 'THAT THAN WHICH NO GREATER CAN BE CONCEIVED' IS TREATED AS A WORKING HYPOTHESIS. 'GREATER' IN THIS FORMULA IS UNDERSTOOD ONTOLOGICALLY AS 'MORE REAL', FOLLOWING ANSELM'S OWN USAGE. THE QM CANNOT BE A MERE IDEA, SINCE THE THINKER WOULD KNOW HIMSELF TO BE MORE REAL THAN ANY IDEA HE ENTERTAINS. THE FORMULA FORCES THE THINKER BEYOND IDEAS TO EXTRA-MENTAL BEINGS, AND IT REQUIRES HIM TO REJECT ALL POSSIBLE CANDIDATES FOR QM SHORT OF ONE WHO CANNOT POSSIBLY NOT BE, I.E., EXISTS NECESSARILY.\*

CRUTEAU, JACQUES. "D'ARISTOTE A DARWIN ET RETOUR": ESSAI D'UNE SYNTHESE DES SAVOIRS DANS UNE PERSPECTIVE HISTORIQUE. REV UNIV OTTAWA 43,494-517 O-D 73.

IL SERAIT ILLUSOIRE DE CHERCHER A CONSTITUER UNE SYNTHESE DES SAVOIRS A PARTIR DE LEUR 'CONTENU'. IL N'EST PAS INCONCEVABLE TOUTEFOIS D'Y PARVENIR PAR L'EXAMEN DU 'CONTENANT', DE L'ACTE MEME DE CONNAITRE OU, PLUS PRECISEMENT, DES 'MODES DE COMPREHENSION'. LE 'CONTENU' S'ETEND A L'INFINI, LE 'CONTENANT' PAR AILLEURS EST REDUCTIBLE A DEUX MODES SEULEMENT DE COMPREHENSION. LE PREMIER DE TRADITION PLATONICIENNE A RETROUVE AVEC DESCARTES UNE VIGUEUR ACCRUE AU POINT D'ECLIPSER LE SECOND. C'EST UN SAVOIR DONT LA REGLE D'EXPLICATION EST UN 'SCHEME MATHEMATIQUE HYPOTHETIQUE'. ON LUI DEMANDE DE "SAUVER LES APPARENCES." LE SECOND DE TRADITION ARISTOTELICIENNE, RELAYE PAR DARWIN ET LES BIOLOGISTES, CHERCHE SA REGLE D'EXPLICATION DANS UN 'SCHEME CAUSAL', C'EST-A-DIRE DANS LES CAUSES "ONTOLOGIQUES" DU REEL. LA CONFUSION CULTURELLE MODERNE ET CONTEMPORAINE A SA RACINE DANS LE CONFLIT ENTRE CES DEUX MODES ET DANS L'EXCLUSION DE L'UN DES DEUX. OR LA SYNTHESE N'EST POSSIBLE QU'EN VERTU DE LA MISE AU JOUR DE LEUR COMPLEMENTARITE ET A CONDITION DE NE PLUS IDENTIFIER L'INTELLIGIBILITE 'SCIENTIFIQUE' AVEC LA POSSIBILITE DE PREDIR ET DE MANIPULER.

CROW, PORTER. THE AMERICAN TEACHER AS REPRESENTED BY AMERICAN DRAMA. J THOUGHT 9,46-51 JA 74.

CRUDELI, PAOLO. NOTE SU HEGEL DIALETTICO E TEORICO DELLA DIALETTICA. RIV STUD CROCE 10,421-429 O-D 73.

CRUDELI, PAOLO. NOTE SU HEGEL DIALETTICO E TEORICO DELLA DIALETTICA, (CONTINUA). RIV STUD CROCE 10,307-314 S 73.

CUA, ANTONIO S. REASONABLE ACTION AND CONFUCIAN ARGUMENTATION. J CHIN PHIL 1,57-73 D 73.

AN ATTEMPT TO OFFER A PHILOSOPHICAL RECONSTRUCTION OF THE CONFUCIAN NOTION OF REASONABLE ACTION AND ITS RELATION TO MORAL ARGUMENTATION. A SCHEMATIC MAP OF VARIOUS VALIDITY-FACTORS IN CONFUCIAN ARGUMENTATION IS ALSO DISCUSSED IN TERMS OF THE SPIRIT OF THE DOCTRINE OF RECTIFYING NAMES.

CUMMINS, PHILLIP D. LOCKE'S ANTICIPATION OF HUME'S USE OF 'IMPRESSION'. MOD SCH 50,297-301 MR 73.

ALTHOUGH HE USED THE TERM IN ITS MORE ORDINARY SENSES AS WELL, LOCKE DID USE 'IMPRESSION' IN THE SENSE ASSIGNED IT BY HUME. SINCE HE USED IT IN THAT SENSE WHILE PRESENTING AN ARGUMENT COMMON TO HUME AND HIM AND SINCE THERE ARE SOME STRIKING STYLISTIC PARALLELS BETWEEN THEIR FORMULATIONS OF THE ARGUMENT, I ARGUE THAT LOCKE WAS PROBABLY THE SOURCE OF HUME'S DISTINCTION BETWEEN IMPRESSIONS AND IDEAS OR, RATHER, HIS DISTINCTION BETWEEN 'IMPRESSIONS' AND 'IDEAS'. I FIND THIS WORTH NOTING BECAUSE LOCKE GENERALLY USED 'IDEA' FOR ALL OBJECTS OF MIND AND WAS CRITICIZED BY HUME FOR DOING SO.\*

UMMINS, PHILLIP D. REID'S REALISM. J HIST PHIL 12,317-340 AG 74.

THOMAS REID'S POWERFUL CRITIQUE OF THE THEORY OF IDEAS IS INCREASINGLY KNOWN AND APPRECIATED. HIS REALISTIC ALTERNATIVE RESISTS INTERPRETATION, HOWEVER, SINCE HE INSISTED THAT PERCEPTUAL KNOWLEDGE IS DIRECT NON-INFERENTIAL KNOWLEDGE OF BODIES, YET CONCEDED THAT THERE ARE GENUINE CASES OF MIS-PERCEPTION. I ATTEMPT TO INTERPRET REID'S REALISM. FIRST I ARGUE THAT BOTH TRADITIONAL DIRECT REALISM AND SENSE DATA THEORIES ARE DIVERGING VARIATIONS ON A COMMON GENERAL MODEL FOR THE INTENTIONALITY OF PERCEPTION. NEXT I ARGUE THAT REID ACCOUNTED FOR THE INTENTIONALITY OF PERCEPTION IN TERMS OF CONCEIVING WHICH RESISTS ANALYSIS ON THE GENERAL MODEL. THEN SOME FAMILIAR AND COMPELLING ARGUMENTS AGAINST DIRECT REALISM BASED ON THE GENERAL MODEL ARE FOUND TO BE INAPPLICABLE TO REID'S REALISM. FINALLY, THE EPISTEMOLOGICAL ADEQUACY OF REID'S ANALYSIS OF PERCEPTION IS ASSESSED.

UMMINS, ROBERT. DISPOSITIONS, STATES AND CAUSES. ANALYSIS 34,194-204 JE 74.

IN "A MATERIALIST THEORY OF MIND," ARMSTRONG ADVOCATES A 'REALIST' ACCOUNT OF DISPOSITIONS: A DISPOSITION D OF A THING X IS TO BE IDENTIFIED WITH SOME STATE S OF X WHICH IS SPECIFIABLE IN NON-DISPOSITIONAL TERMS AND WHICH CAUSES (WOULD CAUSE) MANIFESTATIONS OF D IN X. I ARGUE THAT (1) DISPOSITIONS ARE NOT CAUSES, EXCEPT IN A DERIVATIVE SENSE, (2) OBJECTIONS THAT HAVE BEEN OFFERED TO IDENTIFYING A DISPOSITION OF X WITH AN UNDERLYING 'CATEGORICAL STATE' OF X ARE NOT COGENT (3) DISPOSITIONS WHICH CAN BE ACQUIRED OR LOST SHOULD BE IDENTIFIED WITH SUCH STATES.

JUNNINGHAM, FRANCIS A. AVERROES VS AVICENNA ON BEING. NEW SCHOLAS 48,185-218 SPR 74.

AVICENNA HAS BEEN INTERPRETED AS HAVING HELD THE REAL DISTINCTION BETWEEN 'ESSE' AND 'ESSENCE'; AVERROES AS HAVING CRITICIZED HIM ON THIS POINT: "AVICENNA MADE A BIG MISTAKE HERE." A CLOSER READING, HOWEVER, WILL, I BELIEVE, REVEAL THAT AVICENNA WAS TALKING ABOUT TWO INTELLIGIBLE NOTES, 'INTENTIONES' OR 'DISPOSITIONES', IN THE COMPREHENSION OF A CONCEPT, WHEREAS AVERROES WAS PUSHING TWO DIFFERENT MODES OF UNDERSTANDING THAT SAME CONTENT. ST THOMAS THOUGHT THAT AVERROES "WAS CLOSER TO THE TRUTH." NO ARABIC SCHOLAR TODAY WOULD, SO FAR AS I CAN MAKE OUT, READ THAT REAL DISTINCTION INTO THIS CONTEXT. AVICENNA HAS ALSO BEEN ACCUSED OF HOLDING AN INDEPENDENT ORDER OF POSSIBLES, JUST AS AVERROES WAS ACCUSED OF HOLDING A DOUBLE TRUTH THEORY. BOTH CHARGES WERE LIBELS.

JUNNINGHAM, FRANK. PRACTICE AND SOME MUDDLES ABOUT THE METHODOLOGY OF HISTORICAL MATERIALISM. CAN J PHIL 3,235-248 D 73.

THE PHILOSOPHICAL POSITIONS OF CLASSICAL MARXISM ON HOLISM, THE ROLE OF ECONOMIC FACTORS IN HISTORY, DETERMINISM, AND PRACTICE ARE SET FORTH AND DEFENDED. IT IS HELD THAT ATTACKS ON HISTORICAL MATERIALISM EXEMPLIFIED IN JEAN-PAUL SARTRE'S "SEARCH FOR A METHOD" DEPEND EITHER ON INCORRECT INTERPRETATIONS OF MARXIST METHODOLOGY OR ON NON-MARXIST PHILOSOPHICAL PRINCIPLES WHICH ARE FALSE.

KERRY, ROBERT. FILMS AND DREAMS. J AES ART CRIT 33,83-89 FALL 74.

KURTIN, JOHN CLAUDE. AUTOBIOGRAPHY AND THE DIALECTIC OF CONSCIOUSNESS. INT PHIL QUART 14,343-346 S 74.

THIS STUDY CLARIFIES THE NATURE OF THE AUTOBIOGRAPHICAL ENDEAVOR BY VIEWING IT IN RELATION TO THE ESSENTIAL NATURE OF THE SELF AS A RELATION WHICH IS RELATED TO ITSELF. FIRST OF ALL THE SELF IS ANALYZED IN TERMS OF THE INTENTIONALITY AND REFLEXIVITY WHICH TOGETHER MAKE UP ITS LIFE. THEN AUTOBIOGRAPHY IS DISCUSSED AS A

MODE OF REFLEXIVE RECOLLECTION IN WHICH THE SELF SEEKS TO GATHER THE TEMPORAL DISTENTION OF LIFE INTO A MOMENT OF UNITY. THROUGH THE AUTOBIOGRAPHICAL PROCESS THE SELF SYNTHESIZES THE UNIVERSAL POSSIBILITIES OF HUMAN EXPERIENCE INTO A UNIQUE IDENTITY. THIS SYNTHESIS IS ACCOMPLISHED THROUGH THE SYMBOLIC ACTIVITY OF CRYSTALLIZING THE MEANING OF ONE'S LIFE IN TERMS OF SOME FUNDAMENTAL IMAGE WHICH TRANSFORMS EXPERIENCE INTO STORY. AUTOBIOGRAPHY, THEN, IS REFLEXIVE CONSCIOUSNESS SPECIFYING ITSELF INTO A STORY THROUGH COMMITMENT TO A SYMBOL.

CURTIN, JOHN CLAUDE. THE PHILOSOPHER AS MAIEUTIKOS. PHIL TODAY 17,193-197 FALL 73.

THIS DISCUSSION IS AN ATTEMPT TO CLARIFY HOW THE PHILOSOPHER CAN FUNCTION IN THE SETTING OF THE LIBERAL ARTS COLLEGE. PHILOSOPHY IS PRESENTED AS THE EVER MOVING CENTER OF THE PROCESS OF INTELLECTUAL AND EXISTENTIAL INTEGRATION SERVING TO COORDINATE INTO A MEANINGFUL TOTALITY THE FRAGMENTS OF THE EXPERIENCE OF COLLEGE EDUCATION. PARTICULARLY IT IS SHOWN HOW THE TEACHING OF PHILOSOPHY CAN CONTRIBUTE TO THE CLARIFICATION OF SELF-CONSCIOUSNESS, HISTORICAL CONSCIOUSNESS AND METHODOLOGICAL CONSCIOUSNESS.\*

CURTIN, JOHN. WAITING AND TRUTH. NEW SCHOLAS 47,469-477 AUTUMN 73.

THIS ESSAY IN MEDITATIVE THINKING ASKS HOW IT IS POSSIBLE THAT THE WORD OF MAN CAN BE AN UNCOVERING WHICH LETS WHAT IS BE AS IT IS IN ITSELF. IN ORDER TO CLARIFY HOW SUCH A TRUTHFUL WORD IS POSSIBLE I INVESTIGATE THE FREEDOM AND LOVE WHICH THE TRUTHFUL WORD PRESUPPOSES AND ACTUALIZES AND THE NATURE OF THINKING ITSELF. AT THE HEART OF THE LOVING FREEDOM WHICH THINKS IN THE TRUTHFUL WORD, WE DISCOVER A CERTAIN GRATUITY. FOR THE FREEDOM, LOVE AND THINKING WHICH OPEN OUT FOR THE TRUTH ARE NOT THE POSSESSION OF MAN. THUS WE FIND THAT THE CONDITION OF POSSIBILITY OF TRUTH DOES NOT LIE WITHIN MAN HIMSELF BUT IS GIVEN TO MAN. MAN WAITS. HE WAITS UPON THAT WHICH-REGIONS. IT IS ULTIMATELY THAT WHICH-REGIONS WHICH LETS THE THING ABIDE IN ITSELF. THUS WE DISCOVER THAT THE CONDITION OF POSSIBILITY OF PHENOMENOLOGY DOES NOT LIE WITHIN MAN AS HIS POSSESSION BUT COMES TO MAN AS A GIFT.

CURTIER, HUGH MERCER. OTHER ASPECTS OF KANT'S PHILOSOPHY OF LAW. PHIL FORUM (BOSTON) 4,355-359 SPR 74.

THE ESSAY IS A REPLY TO NORMAN BOWIE'S EARLIER ARTICLE "ASPECTS OF KANT'S PHILOSOPHY OF LAW" IN THE "FORUM" (VOL. II, #4). CONTRARY TO BOWIE, I CONTEND THAT THE NATURAL LAW ELEMENTS PREDOMINATE IN KANT'S PHILOSOPHY OF LAW. THE CITIZEN CONFRONTED BY A CIVIL LAW THAT RUNS COUNTER TO THE MORAL LAW HAS ALTERNATIVES OTHER THAN REBELLION. HE CAN (1) SEEK REFORM OF THE LAW, (2) OFFER 'NEGATIVE RESISTANCE' TO THE LAW, OR (3) 'AVOID SOCIETY ALTOGETHER'—BREAK THE SOCIAL CONTRACT.

CVJETICANIN, VELJKO. QUELQUES THESES SUR LE LENINISME DANS LES CONDITIONS CONTEMPORAINES DU SOCIALISME. PRAXIS 269-278 1971.

LE LENINISME EST UNE IDEOLOGIE COMPLEXE, CONTRADICTOIRE EN ELLE-MEME ET INACHEVEE D'UN MODELE DETERMINE DU SOCIALISME. L'OEUVRE THEORIQUE DE LENINE ET CELLE DE MARX NE SONT PAS AU MEME NIVEAU. LE LENINISME, EN TANT QUE THEORIE (IDEOLOGIE) ENGAGEE QUI TENDAIT AU CHANGEMENT DE L'ETAT SOCIAL CONCRET, PORTAIT L'EMPREINTE DE LA SITUATION HISTORIQUE Russe. LE LENINISME REPRESENTE LA SUBSTANCE DE LA REVOLUTION D'OCTOBRE. LE LENINISME N'EST QU'UNE VARIANTE DU MARXISME. LE LENINISME CONTIENT DES IDEES UNIVERSELLES ET DURABLES. LE LENINISME A POUR NOUS UNE VALEUR PERMANENTE EN TANT QU'INSPIRATION METHODOLOGIQUE ET EXEMPLE DE LA RECHERCHE COURAGEUSE DES REPONSES AUTHENTIQUES AUX PROBLEMES VIFS DE LA PRATIQUE SOCIALE.\*

ZERMAK, J. A LOGICAL CALCULUS WITH DESCRIPTIONS. J PHIL LOG 3,211-228  
JL 74.

TWO CUT-FREE CALCULI D1 AND D2 OF FIRST ORDER ARE PRESENTED WHOSE LANGUAGE ALLOWS TO USE DESCRIPTIONS WITHOUT ANY CONDITIONS WHEREAS THE PROPOSITIONAL PART OF LOGIC IS RESTRICTED FOR FORMULAS CONTAINING NON-DESIGNATING TERMS. FOR THE SIMPLER SYSTEM D1 THE ADMISSIBILITY OF THE CUT-RULE (AND HENCE THE CONSISTENCY) IS PROVED BY INDUCTION. A CONSISTENT EXTENSION WITH CONTRADICTING PROPOSITIONS ABOUT NON-DESIGNATING DESCRIPTIONS IS POSSIBLE. THE SOUNDNESS IN RESPECT TO THREE-VALUED SEMANTICS IS SHOWN FOR BOTH SYSTEMS (WHICH IMPLIES THE CONSISTENCY OF D1 AND D2). D1 IS SEMANTICALLY INCOMPLETE.

ZERMAK, J. MATRIX CALCULI SS1M AND SS1I COMPARED WITH AXIOMATIC SYSTEMS. NOTRE DAME J FORM LOG 15,312-316 AP 74.

IT IS PROVED IN THIS NOTE (BY INDUCTION ON THEOREMS OR BY COUNTER-EXAMPLES) THAT WEINGARTNER'S MATRIX CALCULI SS1M AND SS1I (SEE "NOTRE DAME JOURNAL OF FORMAL LOGIC," IX, (1968), 97-159) HAVE THE FOLLOWING PROPERTIES: 1) PROPOSITIONAL (NON-MODAL) SS1I IS PROPERLY BETWEEN INTUITIONISTIC AND CLASSICAL PROPOSITIONAL LOGIC; 2) SS1M CONTAINS SO.5; 3) SS1M DOES NOT CONTAIN SO.9 OR S1-ZERO; 4) S5, K4 AND S9 DO NOT CONTAIN SS1M. (EDITED).

ZEZOWSKI, TADEUSZ. TRUTH IN SCIENCE. DIALEC HUM 165-171 AUTUMN 73.

THE DISTINCTION BETWEEN FORMAL AND MATERIAL TRUTH, ORIGINATING FROM KANT, IS A DISTINCTION BETWEEN TWO SYNTACTICAL CATEGORIES OF THE TERM 'TRUTH'. EMPIRICAL SENTENCES ARE ADOPTED IN SCIENCE AS SUPPOSITIONS INVOLVED IN PROBABILISTIC IMPLICATIONS, WHICH ARE FORMALLY TRUE LIKE ANALYTIC SENTENCES. THE CLASSICAL CRITERION OF TRUTH IS SUPERFLUOUS IN MODERN SCIENCE, BECAUSE AXIOMS ARE TAKEN AS DEFINITIONS OF THE PRIMITIVE TERMS. EVIDENCE IS MERELY A HEURISTIC INSTRUMENT.

ALESSIO, JUAN CARLOS. ACERCA DE LAS CAPACIDADES. CRITICA 5,107-110 S 71.

IN THE PAPER WE ADVANCE OBJECTIONS AGAINST MOORE'S ANALYSIS OF 'CAN' AND 'COULD HAVE' BY CONSIDERING EXAMPLES OF SUCCESSES NOT ASSOCIATED WITH THE CORRESPONDING CAPACITY WHICH SHOULD BE ADDED TO AUSTIN'S EXAMPLES OF CAPACITIES WITHOUT SUCCESS. OUR OBSERVATIONS WARRANT THE CONCLUSION THAT THE INDUCTION OF A CAPACITY BASED ON SUCCESSES IS NOT A LOGICAL INFERENCE; IN SOME CASES THIS CONCLUSION REQUIRES THE EXAMINATION OF A VARIETY OF CIRCUMSTANCES. THE ACCEPTANCE OF THE ANALYSIS SHOULD INVOLVE A LOSS OF THE EXPLANATORY AND PREDICTIVE POWERS OF LANGUAGE.

AMBROSIO, FERDINANDO. LA "STORIA DELLA FILOSOFIA" DI CARMELO OTTAVIANO. SOPHIA (ITALY) 41,5-15 JA-D 73.

PAMICO, ROBERT. THE CONTOURS AND COUPURES OF STRUCTURALIST THEORY. TELOS 70-97 FALL 73.

THE ARTICLE TRACES THE ORIGINS OF STRUCTURALIST THEORY FROM THE RADICAL HISTORIOGRAPHY OF BLOCH, FEBVRE AND LABROUSSE TO ITS CONVERGENCE WITH MARXISM IN LEVI-STRAUSS, ALTHUSSER AND GODELIER. THE DISCUSSION ATTEMPTS TO SHOW THAT THE STRUCTURALIST METHOD DEVELOPED AS AN OPPOSITION TO ECONOMISM AND VULGAR MARXISM BY EMPHASIZING THE RELATIVE AUTONOMY OF SUPERSTRUCTURES. WHAT IS CRITICIZED, HOWEVER, IS ITS ATTEMPT, IN THE HANDS OF ALTHUSSER, TO OVERCOME HISTORICISM BY ELIMINATING SOCIAL CONSCIOUSNESS, THUS DEEMPHASIZING ACTIVISM IN SOCIAL THEORY AND ENDING IN A POSITIVIST EPISTEMOLOGY. A DEEPER LINK BETWEEN SOCIAL CONSCIOUSNESS AND SOCIAL STRUCTURE IS, IN FACT, SUGGESTED BY THE BEST STRUCTURALIST RESEARCH.



DA COSTA, NEWTON C A. A-MODELS AND THE SYSTEMS T AND T\*. NOTRE DAME J FORM LOG 15,443-454 JL 74.

THIS PAPER IS THE FOURTH (AND LAST) OF A SERIES IN WHICH WE STUDY TWO SYSTEMS T AND T\* OF SET THEORY (CF., KONINKLIJKE NEDERLANDSE ACADEMIE VAN WETENSCHAPPEN, VOLUME A68, 1965, PAGES 95-99; VOLUME A70, 1967, PAGES 45-51; AND VOLUME A73, 1970, PAGES 1-8). IN THE FIRST PART OF THE PAPER WE CONSIDER SOME QUESTIONS CONNECTED WITH THE UNDERLYING LOGIC OF T AND T\*; FOR INSTANCE, WE INTRODUCE A GENERALIZED FORM OF CARNAP'S RULE, IN WHICH THE SET OF CONSTANTS HAS AN UNCOUNTABLE CARDINAL A, AND PROVE THAT THIS GENERALIZED RULE IS NOT SUFFICIENT TO GUARANTEE A CERTAIN KIND OF COMPLETENESS OF THE PREDICATE CALCULUS, CALLED A-COMPLETENESS. IF A IS FINITE, CARNAP'S RULE IS SUFFICIENT TO ASSURE A-COMPLETENESS. A NEW KIND OF RULE IS ALSO INTRODUCED, WHICH ENSURES A-COMPLETENESS IN ALL CASES. IN THE SECOND PART OF THE PAPER, WE SHOW HOW T AND T\* CAN BE USED AS FOUNDATIONS FOR THE THEORY OF CATEGORIES. (EDITED).

DA COSTA, NEWTON C A. ON THE THEORY OF INCONSISTENT FORMAL SYSTEMS. NOTRE DAME J FORM LOG 15,497-510 O 74.

THIS IS AN EXPOSITORY PAPER IN WHICH THE AUTHOR PRESENTS A SURVEY OF SOME OF THE MOST IMPORTANT RESULTS IN THE THEORY OF INCONSISTENT FORMAL SYSTEMS AND RELATED SUBJECTS. (CF., FOR EXAMPLE, N C A DA COSTA, "SUR UN SYSTEME INCONSISTANT DE THEORIE DES ENSEMBLES", "COMPTES RENDUS DE L'ACADEMIE DE SCIENCES DE PARIS," 258 (1964), 3144-3147, AND "SUR LES SYSTEMES FORMELS C-SUB-I, C-SUPERSTAR-SUB-I, C-SUB-I, D-SUB-I, ET NF-SUB-I", "COMPTES RENDUS DE L'ACADEMIE DE SCIENCES DE PARIS," 260 (1965), 5427-5430.; N C A DA COSTA AND M GUILLAUME, "NEGATIONS COMPOSEES ET LOI DE PEIRCE DANS LES SYSTEMES C-SUB-N", "PORTUGALIAE MATHEMATICA," 24 (1965), 201-210; A R RAGGIO, "PROPOSITIONAL SEQUENCE CALCULI FOR INCONSISTENT SYSTEMS", "NOTRE DAME JOURNAL OF FORMAL LOGIC," 9 (1968), 359-366; A I ARRUDA, "SUR LES SYSTEMES NF-SUB-I DE DA COSTA", "COMPTES RENDUS DE L'ACADEMIE DE SCIENCES DE PARIS," A 270 (1970), 1081-1084.)

DACAL ALONSO, JOSE ANTONIO. MARGINACION Y ARTE. LOGOS 1,219-237 MY-AG 73.

LA MARGINACION EN EL ARTE ES UN FENOMENO QUE NO SE DIO EN EL ORIGEN DEL ARTE Y APARECE EN LAS GRANDES CIVILIZACIONES Y ES CONSECUENCIA DIRECTA DEL HOMBRE, AL PRIVARSE DE LAS VENTAJAS ESPIRITUALES QUE EL ARTE CONTIENE. ES UN HECHO SOCIAL Y MORAL. LAS CAUSAS DE LA MARGINACION SON: LOS ARTISTAS Y EL PUBLICO; POR LOS IDEALES ESTETICOS; POR CONCEPCIONES POLITICO--FILOSOFICAS, RELIGIOSAS Y SOCIALES; Y POR INVENTOS TECNICO--CIENTIFICOS. LAS MAS INFLUYENTES SON LAS QUE DERIVAN DEL ARTISTA Y DE LOS NUEVOS MEDIOS TECNICOS (V.GR: LA ELECTRONICA).

DACAL ALONSO, JOSE ANTONIO. NATURALEZA DEL HOMBRE Y DERECHO NATURAL. LOGOS (MEXICO) 2,105-127 JA-AP 74.

DACAL ALONSO, JOSE ANTONIO. SOBRE LA ESENCIA DE LA POESIA. LOGOS 1,9-26 JA-AP 73.

LA POESIA NACE CON LAS LEYENDAS, LAS NARRACIONES EPICAS, MITICAS Y RELIGIOSAS, ES DECIR, CON LOS PRIMEROS INSTRUMENTOS DE EXPLICACION--DEL MUNDO. POSEE SU LENGUAJE PROPIO, COMO CUALQUIER CIENCIA, LENGUAJE QUE CAMBIA HISTORICAMENTE, PERO SOSTENIENDO EN EL FONDO LA TENSION PERMANENTE DEL HOMBRE PARA ALCANZAR LA BELLEZA Y LA VERDAD, LAS DOS GRANDES FINALIDADES POETICAS. NO SOLO, CREAR ALGO BELLO, SINO PENETRAR EN LA REALIDAD MULTIPLE Y COMPLEJA DEL MUNDO Y DEL HOMBRE. LA POESIA ES UN ACTO EMINENTEMENTE ESPIRITUAL, QUE SE VALE DE CIERTOS SIGNOS SENSIBLES: LA PALABRA, PARA OBTENER UNA MAYOR PLENITUD DE VIDA. ES UN ACTO GRATUITO, PERO NO INUTIL, FACILITA LA RELACION HUMANA, ESTETICA Y COGNOSCITIVA. TODA POESIA DEBE DER

OBJETIVA A PESAR DE SU COMPLEJIDAD Y ANCLADA EN LA REALIDAD.

HL, ØFSTEN. ON SO-CALLED 'SLOPPY IDENTITY'. SYNTHESIS 26,81-108 O 73.

THE PAPER DISCUSSES WHAT HAS BEEN REFERRED TO AS THE PROBLEM OF 'SLOPPY IDENTITY', I.E., THE TREATMENT OF AMBIGUOUS SENTENCES SUCH AS 'BILL LOVES HIS WIFE AND SO DOES HARRY'. PROPOSALS BY ROSS, MCCAWLEY, KEENAN AND SCHIEBE ARE CONSIDERED. IT IS CLAIMED THAT EARLIER SOLUTIONS HAVE FAILED MAINLY BECAUSE THEY HAVE TRIED TO EXPLAIN THE PHENOMENA IN QUESTION IN SYNTACTIC TERMS. PARALLELS BETWEEN THE PROBLEM OF 'SLOPPY IDENTITY' AND THE PROBLEM OF REFERENTIAL OPACITY ARE POINTED OUT AND A PROPOSAL FOR A NEW THEORY IS PUT FORWARD WHERE THESE PARALLELS ARE TAKEN ACCOUNT OF. A NUMBER OF FURTHER AMBIGUITIES WHICH SEEM TO CALL FOR A SOLUTION OF A SIMILAR KIND ARE POINTED OUT. THE BEHAVIOR OF RUSSIAN POSSESSIVE PRONOUNS WITH RESPECT TO 'SLOPPY IDENTITY' IS DISCUSSED IN CONNECTION WITH A PROPOSAL BY GRINDER AND POSTAL.

MC COURT, GERARD J. THE SOCIOLOGICAL APPROACH TO ETHICS. METAPHILOSOPHY 4,298-320 O 73.

A METHODOLOGICAL STUDY OF THE ATTEMPTS, WHICH LIMIT THEMSELVES FOR THEIR BASIS TO THE DATA AND THEORIES OF THE SOCIAL SCIENCES, TO WORK OUT MORAL THEORIES AND CODES. WE FIRST GIVE AN HISTORICAL SKETCH OF THIS APPROACH, WITH PARTICULAR ATTENTION TO DURKHEIM AND DUPREEL. SINCE DUPREEL WORKED OUT MOST FULLY THIS APPROACH, WE CONCERN OURSELVES MAINLY WITH HIM IN OUR CRITIQUE, WHICH SHOWS THAT HIS POSITIVISTIC ASSUMPTIONS LEAD HIM INTO VARIOUS UNNECESSARY DIFFICULTIES. IN CONCLUSION WE POINT OUT HOW, ALTHOUGH MORAL SOCIOLOGY IS NO SUBSTITUTE FOR ETHICS, IT CAN BE OF USE IN VARIOUS WAYS IN DEVELOPING A MORE ADEQUATE ETHICS.

LE, A J. A DEFENCE OF MATERIAL IMPLICATION. ANALYSIS 34,91-95 JA 74.

THE PAPER HAS TWO AIMS. FIRSTLY, TO SHOW THAT IF THE TRUTH=FUNCTIONALITY OF 'IF, THEN' IS DENIED THEN SOME JUSTIFICATION OF SOME LOGICAL 'LAWS' EMPLOYING 'IF, THEN' IS REQUIRED. SECONDLY, THAT IF 'IF A THEN, IF B THEN C' AND 'IF A AND 'IF A AND B THEN C' ARE LOGICALLY EQUIVALENT THEN THE TRUTH=FUNCTIONALITY OF 'IF, THEN' FOLLOWS AS A CONSEQUENCE.

LE, A J. CONSTRUCTIVITY--A DEFENCE AND AN ATTACK. MIND 83,263-268 AP 74.

LA CHIARA SCABIA, M L. ISTANTI E INDIVIDUI NELLE LOGICHE TEMPORALI. RIV FILOSOF 64,95-122 AP-JE 73.

NEL 1968 GEORG VON WRIGHT HA PROPOSTO UNA LOGICA TEMPORALE IN CUI SI AMMETTE LA POSSIBILITÀ DI CONTRADDIZIONI CHE AVVENGANO IN INTERVALLI DI TEMPO SUFFICIENTEMENTE BREVI (TEMPUSCOLI). ARGOMENTO DI QUESTO ARTICOLO È LA COSTITUZIONE DI UNA SEMANTICA FORMALE PER QUESTA "LOGICA DEI TEMPUSCOLI," DI CUI SI DIMOSTRA LA NON ASSOIMATIZZABILITÀ.\*

LMAYR, FRED R. PLESSNER'S PHILOSOPHICAL ANTHROPOLOGY: IMPLICATIONS FOR ROLE THEORY AND POLITICS. INQUIRY 17,49-77 SPR 74.

PHILOSOPHICAL ANTHROPOLOGY IS A BROAD-GAUGED STUDY OF MAN DRAWING ON THE FINDINGS OF EMPIRICAL SCIENCES AND THE HUMANITIES. THE PAPER IS INTENDED AS A TRIBUTE TO ONE OF THE PIONEERS IN THIS FIELD. THE FIRST PART OUTLINES CENTRAL FEATURES OF PLESSNER'S CONCEPTION, FOCUSING ON MAN'S INSTINCTUAL DEFICIENCY AND HIS 'ECCENTRIC POSITION' IN THE WORLD. SUBSEQUENTLY PLESSNER'S OUTLOOK IS COMPARED AND CONTRASTED WITH ALTERNATIVE VIEWS OF THE HUMAN CONDITION. ACCORDING TO GEHLEN, MAN'S INSTINCTUAL DEFICIENCY AND OPENNESS NEED TO BE CORRECTED THROUGH INSTITUTIONAL STABILITY AND THE

STANDARDIZATION OF ROLE STRUCTURES. REVIEWING LEADING WRITINGS OF THE 'COUNTER-CULTURE', A FINAL SECTION EXPLORES CONTEMPORARY ANTI-INSTITUTIONAL TRENDS WHICH SEE MAN AS A FUGITIVE FROM SOCIAL CONSTRAINTS AND HIS SEARCH FOR SELF-FULFILLMENT AS ANTITHETICAL TO ROLE PATTERNS. (EDITED).

DALY, JAMES. MERLEAU-PONTY: A BRIDGE BETWEEN PHENOMENOLOGY AND STRUCTURALISM. J BRIT SOC PHEN 2,53-58 O 71.

DAMNJANOVIC, MILAN. ARBEIT UND SPRACHE IM SYSTEM HEGELS UND BEI MARX. PRAXIS 161-165 1971.

DIE INTENTION WAR ZU ZEIGEN, WELCHE STELLUNG ARBEIT UND SPRACHE ALS PHILOSOPHISCHE BEGRIFFE BEI HEGEL UND MARX EINNEHMEN. GRUNDSATZLICH GING ES DABEI BEI ALLER RADIKALEN UMWÄLZUNG, BEI ALLEM BRUCH MIT DER TRADITION UM PHILOSOPHIEGESCHICHTLICHE KONTINUITÄT ZWISCHEN HEGEL UND MARX. BEREITS DER JUNGE HEGEL BETRACHTET DIE SPRACHE ALS EIN DER ARBEIT GLEICHURSPRÜNGLICHES PHÄNOMEN UND ALS EINE GRUNDREDINGUNG DES MENSCHSEINS. FÜR MARX IST DIE SPRACHE ALS KONKRETE EINHEIT VOM MATERIELLEN UND GEISTIGEN AUSDRUCK DES WIRKLICHEN LEBENS U. ALS PRAKTISCHES BEWUSSTSEIN DAS ONTOLOGISCH AUSGEZEICHNETE GANZE. FOLGLICH KANN MAN SPRACHKRITISCH DIE GESCHICHTLICHE BEZIEHUNG ZWISCHEN HEGEL U. MARX DARSTELLEN.\*

DAMNJANOVIC, MILAN. DIE IDEE EINER NICHT-KLASSISCHEN ODER MEHRWERTIGEN ÄSTHETIK. CONCEPTUS 5,57-66 1971.

DANEK, JAROMIR. 1968-1973 REFLEXION. DIALOGUE (CANADA) 13,120-122 MR 74.

LA REFLEXION TRANSCENDANTALE MOTIVÉE PAR LA RÉALITÉ DU GESTE DE JAN PALACH, ÉTUDIANT DE PHILOSOPHIE, MORT POUR LA LIBERTÉ IL Y A CINQ ANS.

DANER, FRANCINE. THE PHILOSOPHY OF THE HARE KRISHNA MOVEMENT. HUMANIST 34,11-12 S-O 74.

THE PURPOSE OF THIS ARTICLE IS TO EXAMINE THE REASONS FOR THE SUCCESS OF THE HARE KRISHNA MOVEMENT AND WHY THIS EXOTIC PHILOSOPHY HAS RELEVANCE FOR AMERICAN YOUTH. SOME OF THE MAIN IDEAS OF VEDIC PHILOSOPHY ARE OUTLINED AND IT IS SHOWN HOW THIS PHILOSOPHY IS INTERPRETED BY THE HARE KRISHNA GURU A C BHAKTIVEDANTA. IT IS ALSO DEMONSTRATED HOW THE SWAMI PRESENTS AND CARRIES OUT HIS PHILOSOPHY THROUGH HIS DEVOTEES. THE AUTHOR CONCLUDES THAT CONVENTIONAL CHRISTIANITY AND JUDAISM ARE REJECTED HAND IN HAND WITH THE REST OF THE AMERICAN ESTABLISHMENT BECAUSE OF THE PERCEIVED INCONSISTENCIES AND HYPOCRISY INHERENT IN THESE INSTITUTIONS.

DANIELS, CHARLES B. SELF-DECEPTION AND INTERPERSONAL DECEPTION. PERSONALIST 55,244-252 SUM 74.

DANIELSON, PETER. THEORIES, INTUITIONS AND THE PROBLEM OF WORLD-WIDE DISTRIBUTIVE JUSTICE. PHIL SOC SCI 3,331-338 D 73.

JOHN RAWLS NEGLECTS THE PROBLEM OF WORLD-WIDE DISTRIBUTIVE JUSTICE, ATTENTION TO WHICH PROVIDES BOTH SUBSTANTIVE AND METHODOLOGICAL CRITICISMS OF HIS "A THEORY OF JUSTICE." A SUBSTANTIVE INCOHERENCE ENSUES WHEN RAWLS HAS SIMILAR CHOICE SITUATIONS RESULT IN TWO CONTRACT DECISIONS; ONE JUSTIFYING HIS WELL-KNOWN REDISTRIBUTIVE INTRA-NATIONAL PRINCIPLES BUT THE OTHER JUSTIFYING MERELY NON-REDISTRIBUTIVE INTER-NATIONAL PRINCIPLES. WHILE RAWLS IS METHODOLOGICALLY SOPHISTICATED, THERE IS SOMETHING TO BE LEARNED FROM CRUDE ALTERNATIVE THEORIES WHICH ARE MORE CONSISTENT ON THIS ISSUE. THE CONTRAST BETWEEN UNIVERSAL THEORIES AND THE THEORY OF JUSTICE AS RATIONAL COOPERATION INFORMS MY CRITICISM OF RAWLS AND SUGGESTS WAYS IN WHICH HIS THEORY COULD BE STRENGTHENED.

ANTO, ARTHUR C. ARTWORKS AND REAL THINGS. THEORIA 39,1-17 1973.

ANTO, ARTHUR C. HISTORICAL LANGUAGE AND HISTORICAL REALITY. REV METAPH 27,219-259 D 73.

ANTO, ARTHUR C. LANGUAGE AND THE TAO: SOME REFLECTIONS ON INEFFABILITY. J CHIN PHIL 1,45-55 D 73.

ANTO, ARTHUR C. THE CONCEPT OF GOD EXAMINED. HUMANIST 34,19-20 JA-F 74.

APPE, MARIA VICTORIA. EL APCRTE DE ROGER LABROUSSE. ENSAY ESTUD 15-16 N 73.

ARDOT, FRANCIS. L'ADOPTION, UNE ALTERNATIVE MECONNUE A L'AVORTEMENT. ETUDES 701-714 MY 73.

L'ADOPTION PEUT, DANS DES CAS NOMBREUX, REPONDRE MIEUX QUE L'AVORTEMENT, AUX PROBLEMES DES MERES QUI NE PEUVENT OU NE VEULENT GARDER LEUR ENFANT. L'ARTICLE ANALYSE LES CAUSES DE L'IGNORANCE OU DE L'HOSTILITE QUI ENTOURENT SOUVENT L'ADOPTION. MONTRANT SON ESPRIT ET SON BUT--IL S'AGIT NON PAS DE DONNER UN ENFANT A UNE FAMILLE MAIS UNE FAMILLE A UN ENFANT--IL ETUDIE LE FONCTIONNEMENT PRATIQUE DE L'INSTITUTION EN FRANCE, LES CONDITIONS QUI PERMETTRAIENT DE LA DEVELOPPER--INFORMATION, AIDE SOCIALE ACCUEIL PRE ET POSTNATAL--ET QUI SERAIENT SUSCEPTIBLE A LA FOIS DE REDUIRE LE NOMBRE DES AVORTEMENTS ET DE DONNER UN FOYER AUX ENFANTS DELAISSES.\*

ARMSTADTER, HOWARD. CAN BELIEFS CORRESPOND TO REALITY? J PHIL 71,302-314 30 MY 74.

I ARGUE THAT THERE IS NO REASONABLE SENSE IN WHICH BELIEFS CAN CORRESPOND TO REALITY. I FIRST OUTLINE A PLAUSIBLE ACCOUNT OF HOW BELIEFS MIGHT CORRESPOND TO REALITY; ANALYSIS OF THE FAILURE OF THAT ATTEMPT LEADS TO A GENERAL ARGUMENT DENYING THE EXISTENCE OF ANY SORT OF CORRESPONDENCE. THIS LAST ARGUMENT RESTS IN PART ON AN ANALYSIS OF THE REASONS WHY PHILOSOPHERS HAVE FELT IRRESISTABLY DRAWN TO CORRESPONDENCE THEORIES. FINALLY, I NOTE THAT ARGUMENTS SIMILAR TO MY OWN WERE EMPLOYED BY BISHOP BERKELEY.

RHALL, STEPHEN L. NAGEL'S ARGUMENT FOR ALTRUISM. PHIL STJD 25,125-130 F 74.

IN "THE POSSIBILITY OF ALTRUISM," THOMAS NAGEL ARGUES THAT (ASSUMING AN AGENT TO BE CONCERNED ABOUT HIS OWN INTEREST) THE RATIONALITY OF A CONCERN FOR THE INTERESTS OF OTHERS IS ENTAILED BY A REQUIREMENT OF 'OBJECTIVITY' IN PRACTICAL REASONING. THE ARGUMENT IS IDENTICAL IN STRUCTURE TO ONE THAT NAGEL GIVES EARLIER IN THE BOOK FOR THE CONCLUSION THAT ALL REASONS ARE 'TIMELESS'. I CONTEND THAT THE ARGUMENT, IN EACH CASE, IS A 'NON SEQUITUR'. SPECIFICALLY, THE ARGUMENT TURNS ON AN AMBIGUITY IN THE NOTION OF A 'JUDGMENT'. FOR EACH CONCLUSION TO FOLLOW, IN THE REQUIRED SENSE, THE QUESTION MUST BE BEGGED IN A PREMISE.

RHALL, STEPHEN L. PLEASURE AS ULTIMATE GOOD IN SIDGWICK'S ETHICS. MONIST 58,475-489 JL 74.

SIDGWICK'S MORAL PHILOSOPHY IS EXAMINED 'VIA' HIS CONCEPTION OF PLEASURE AND ITS ROLE IN HIS UTILITARIANISM. PLEASURE IS, AS SIDGWICK CONCEIVES IT, A PRACTICAL 'GIVEN' UPON WHICH FOUNDATION IS CONSTRUCTED HIS UTILITARIAN THEORY OF THE RIGHT. IT IS ARGUED THAT SUCH A CONCEPTION OF PLEASURE IS MISTAKEN AND THAT THE RESULTING FOUNDATIONALIST PRACTICAL PHILOSOPHY IS OPEN TO THE SAME OBJECTIONS AS CLASSICAL EMPIRICIST EPISTEMOLOGY--'VIZ.', THAT THE GIVEN IS A MYTH AND THAT SUCH AN APPROACH, WHETHER IN THEORETICAL OR PRACTICAL



EPISTEMOLOGY, IS METHODOLOGICALLY BLIND TO STRUCTURAL (WHAT KANT WOULD CALL TRANSCENDENTAL) QUESTIONS REGARDING THE CONDITIONS OF THE POSSIBILITY OF THEORETICAL OR PRACTICAL EXPERIENCE.

DASGUPTA, PARTHA. ON SOME PROBLEMS ARISING FROM PROFESSOR RAWLS' CONCEPTION OF DISTRIBUTIVE JUSTICE. THEOR DECIS 4,325-344 F-AP 74.

THIS PAPER IS CONCERNED WITH TWO SPECIFIC ASPECTS OF PROFESSOR RAWLS' CONCEPTION OF DISTRIBUTIVE JUSTICE. IN SECTION I RAWLS' CONTROVERSIAL DIFFERENCE PRINCIPLE IS DISCUSSED IN THE CONTEXT OF INDIVIDUAL DECISION UNDER UNCERTAINTY, AS WELL AS THE PROBLEM OF INTERPERSONAL COMPARISON OF UTILITIES. IT IS NOTED THAT, CONTRARY TO SOME RECENT ACCOUNTS, RAWLS' CONCEPTION OF THE ORIGINAL POSITION IS CONSIDERABLY DIFFERENT FROM THAT TO BE FOUND IN THE WORKS OF HARSANYI. IN SECTION II AN ATTEMPT IS MADE TO ARTICULATE IN A PRECISE WAY RAWLS' INTERGENERATIONAL SAVINGS PRINCIPLE. WHILE IT IS NOTED THAT THE RAWLSIAN SAVINGS RULE POSSESSES A NUMBER OF ATTRACTIVE PROPERTIES, IT IS DEMONSTRATED THAT IT CONFLICTS WITH THE PRINCIPLE OF INTERTEMPORAL PARETO EFFICIENCY.

DAUENHAUER, BERNARD P. ON KIERKEGAARD'S ALLEGED NIHILISM. S J PHIL 12,153-163 SUM 74.

BRAND BLANSHARD AND ARTHUR MURPHY HAVE ARGUED THAT KIERKEGAARD'S "TELEOLOGICAL SUSPENSION OF THE ETHICAL" IS TANTAMOUNT TO EITHER MORAL OR INTELLECTUAL NIHILISM. I ARGUE THAT THE SORTS OF ATTACKS MADE BY BLANSHARD AND MURPHY HAVE FAILED TO ESTABLISH THAT, IN EXISTENCE, THE RADICAL DISTINCTION BETWEEN THE ETHICAL AND THE RELIGIOUS STAGES IS NIHILISTIC.

DAUENHAUER, BERNARD P. VALUE AND LE SENNE'S THEANDRIC RELATION. J THOUGHT 9,76-84 AP 74.

THIS ESSAY EXAMINES RENE LE SENNE'S CONTENTION THAT THE EXPERIENCE OF VALUE MAKES SENSE ONLY IF THERE IS AN ABSOLUTE (GOD) WHO IS SIMULTANEOUSLY BOTH IMMANENT IN AND TRANSCENDENT TO US. LE SENNE'S POSITION, THOUGH IT IS MORE OPTIMISTIC THAN THE EVIDENCE WARRANTS, IS FOUND TO BE IMMUNE TO STANDARD HUMANIST ARGUMENTS MAINTAINING THAT GOD'S EXISTENCE AND MAN'S RESPONSIBILITY FOR HIS OWN ACTIVITY ARE MUTUALLY INCOMPATIBLE. IT IS CONCLUDED THAT LE SENNE HAS LAID THE GROUNDWORK FOR A CONCEPT OF GOD IN WHOSE EXISTENCE MAN CAN REASONABLY HOPE.

DAUER, FRANCIS. THE DIAGNOSIS OF AN ARGUMENT. METAPHILOSOPHY 5,113-132 AP 74.

IN SEEKING THE NATURE OF NECESSARY CONNECTION IN THE FEATURES OF THE OBJECTS CONNECTED, HUME USES AN ARGUMENT WHOSE FORM IS: WE HAVEN'T FOUND IT HERE; HENCE, IT MUST BE ELSEWHERE. WITTGENSTEIN USES THE SAME ARGUMENT FORM WHEN SEEKING FOR THE NATURE OF THE UNDERSTANDING IN INNER EVENTS. A DIAGNOSIS OF THIS ARGUMENT FORM SHOWS: AN ARGUMENT CAN LEGITIMATELY CONVINCE A PERSON OF ITS CONCLUSION WITHOUT MAKING IT IRRATIONAL FOR HIM TO ASSENT TO THE PREMISES AND DENY THE CONCLUSION. THE VIABILITY OF THIS KIND OF ARGUMENT PAVES THE WAY FOR A DYNAMIC CONCEPTION OF THE PHILOSOPHIC ENTERPRISE.

DAVENPORT, MANUEL M. THE AESTHETIC FOUNDATION OF SCHWEITZER'S ETHICS. SW J PHIL 5,39-46 SPR 74.

IN SCHWEITZER'S AESTHETIC THEORY THE WORK OF ART IS THE ARTIST'S BLUEPRINT FOR PERSONAL PROGRESS TOWARD CULTURAL IDEALS THROUGH WHICH THE PERCEIVER SHARES THE ARTIST'S PECULIAR AESTHETIC RESPONSES. IN HIS ETHIC OF 'REVERENCE FOR LIFE', SCHWEITZER VIEWED ETHICAL PRINCIPLES TO BE A SYNTHESIS, LIKE A WORK OF ART, OF SUBJECTIVE DESIRES AND CULTURAL IDEALS THROUGH WHICH INDIVIDUALS RECOGNIZE AND SATISFY INDIVIDUAL NEEDS. THUS, HIS ETHICAL THEORY SHARES THE

PRESUPPOSITIONS OF HIS AESTHETIC EXPRESSIONISM UPON WHICH IT WAS MODELED.

AVENPORT, MANUEL M. THE MORAL PATERNALISM OF ALBERT SCHWEITZER. ETHICS 84,116-127 JA 74.

SCHWEITZER, AS A MEDICAL MISSIONARY, ARGUED THAT EUROPEANS HAD A MORAL RIGHT TO PRACTICE COLONIALISM AS IT WAS NECESSARY TO CREATE CONDITIONS FOR THE EVENTUAL EXERCISE OF HUMAN RIGHTS. YET, AS A PHILOSOPHER, HE ADVOCATED AN ABSOLUTE ETHIC OF REVERENCE FOR LIFE IN TERMS OF WHICH HE CONDEMNED COLONIALISM AS UNETHICAL. HIS OWN AFRICAN ACTIVITIES HE DESCRIBED AS 'MORAL PATERNALISM', SHAPED BY HIS AFRICAN EXPERIENCES AND HIS BELIEF THAT MATERIAL PROGRESS IS NOT A SUFFICIENT INGREDIENT OF CIVILIZATION. SCHWEITZER KNEW THAT MORAL PATERNALISM WOULD NOT RESOLVE THE CONFLICT BETWEEN THE ETHICAL AND THE POSSIBLE BUT INSISTED IT WAS NECESSARY TO PREVENT AN UNETHICAL IDENTIFICATION OF THE ACTUAL WITH THE IDEAL.

DAVID, M. HISTOIRE DES RELIGIONS ET PHILOSOPHIE AU XVIII SIECLE: LE PRESIDENT DE BROSSES, DAVID HUME ET DIDEROT. REV PHIL FR 164,145-160 AP-JE 74.

EXPLOITATION DE "LETTRES DE DIDEROT ET DE HUME, AU PRESIDENT DE BROSSES" (VOIR M DAVID, REVUE PHILOSOPHIQUE 1966, PAGE 135 S.). AINSI APPARAISSENT LES ETAPES DE LA COMPOSITION DU "CULTE DES DIEUX FETICHES:" CET OUVRAGE, PARU EN 1760, AVAIT ETE PRECEDE D'UNE COMMUNICATION--MAL ACCUEILLIE--A L'ACADEMIE DES INSCRIPTIONS ET BELLES-LETTRES (1757). DIDEROT, QUI PARTAGE LES IDEES DU PRESIDENT, SIGNALE ALORS A CELUI-CI, L'ACCORD GENERAL DE SA DISSERTATION ET DE "L'HISTOIRE NATURELLE DE LA RELIGION," PUBLIEE TROIS MOIS PLUS TOT. COMPARAISON DES DEUX OUVRAGES, ANGLAIS ET FRANCAIS, DE 1757 ET DE 1760: L'ACCENT DOIT ETRE MIS SUR LEUR COMMUN 'CARACTERE POLEMIQUE' C'EST-A-DIRE LEUR CRITIQUE DES IDEES DU PUBLIC ECLAIRE, SUR LA RELIGION NATURELLE, ET LE SYMBOLISME DES CULTES EGYPTIENS.

EDSON, DONALD. ON THE VERY IDEA OF A CONCEPTUAL SCHEME. PROC AMER PHIL ASS 47,5-20 1973-74.

IT IS ARGUED THAT A DUALISM OF SCHEME AND CONTENT, OF ORGANIZING SYSTEM AND SOMETHING WAITING TO BE ORGANIZED, CANNOT BE MADE INTELLIGIBLE AND DEFENSIBLE. BUT IF THIS DUALISM IS ABANDONED, THERE IS NO BASIS FOR CONCEPTUAL RELATIVISM, THE IDEA THAT THERE MAY BE PROFOUND CONTRASTS BETWEEN CONCEPTUAL SCHEMES.

EDSON, DONALD. RADICAL INTERPRETATION. DIALECTICA 27,314-328 1973.

WHAT KNOWLEDGE WOULD SUFFICE TO YIELD AN INTERPRETATION OF AN ARBITRARY UTTERANCE OF A LANGUAGE WHEN SUCH KNOWLEDGE IS BASED ON EVIDENCE PLAUSIBLY AVAILABLE TO A NONSPEAKER OF THAT LANGUAGE? IT IS ARGUED THAT IT IS ENOUGH TO KNOW (1) A THEORY OF TRUTH FOR THE LANGUAGE AND (2) THAT THE THEORY SATISFIES TARSKI'S 'CONVENTION T' (MODIFIED TO APPLY TO NATURAL LANGUAGE) AND (3) THAT IT GIVES AN OPTIMAL FIT (IN A SENSE DESCRIBED) TO DATA ABOUT SENTENCES HELD TRUE, UNDER SPECIFIED CONDITIONS, BY NATIVE SPEAKERS.

VIES, MARGARET. THE POETIC IMAGINATION. J BRIT SOC PHENOMENOL 5,46-50 JA 74.

WORKING FROM THE HYPOTHESIS THAT THE POETIC IMAGINATION REFLECTS A SPLIT BETWEEN THE EMPIRICAL SELF IN ALL ITS DIVERSITY AND THE SYNTHESIZING FORCE OF THE CREATIVE SELF, THE AUTHOR ANALYSES CERTAIN CHARACTERISTICS WHICH CAN BE SEEN IN POETRY AS A RESULT OF HIS INTERACTION: I.E., THE WAYS IN WHICH FORM AND CONTENT ARE WELDED TOGETHER, AND IN WHICH OPPOSITES ARE RECONCILED. THE ROLES OF IRONY, AMBIGUITY AND SOUND PATTERNS ARE DISCUSSED IN THIS LIGHT, AND THE ARTICLE CONCLUDES WITH SOME REMARKS ABOUT THE SITUATION OF

## MODERN POETRY IN GENERAL.

DAVIS, CHARLES. SOME SEMANTICALLY CLOSED LANGUAGES. J PHIL LOG 3,229-240 JL 74.

DAVIS, LAWRENCE H AND GOTTLIEB, DALE V. EXTENSIONALITY AND SINGULAR CAUSAL SENTENCES. PHIL STUD 25,69-72 JA 74.

FAILURE OF SUBSTITUTIVITY IN SENTENCES OF THE FORM 'A CAUSED X'S BECOMING THE F' IS EXPLAINED BY SHOWING THAT CONTEXTS SUCH AS 'A'S BECOMING \_\_\_\_' ARE OPAQUE. THUS THE EXTENSIONALITY OF THE CONTEXT '... CAUSED \_\_\_\_' IS DEFENDED.

DAVIS, LAWRENCE H. DISEMBODIED BRAINS. AUSTRAL J PHIL 52,121-132 AG 74.

BEHAVIORISM AND CENTRAL-STATE THEORIES OF MIND TO NOT DIVIDE AS NEATLY AS HAS BEEN SUPPOSED ON THE QUESTION WHETHER A 'DISEMBODIED BRAIN'--ONE NOT CONNECTED TO SENSE ORGANS OR MUSCLE TISSUE--CAN BE A CONSCIOUS SUBJECT OF MENTAL STATES, OR BE 'OWNED' BY ONE. IN ONE SORT OF CASE, EVEN BEHAVIORISTS MUST SAY "YES," IN ANOTHER SORT, INCAUTIOUS CENTRAL-STATE THEORISTS MAY HAVE TO JOIN BEHAVIORISTS IN SAYING "NO." EVEN CAUTIOUS CENTRAL-STATE THEORISTS MUST MEET SOME FAIRLY SUBTLE OBJECTIONS. ASSUMING SUCH A BRAIN IS (OWNED BY) A CONSCIOUS SUBJECT, WE MUST REJECT SEVERAL ARGUMENTS AGAINST ACCORDING IT THE RIGHT TO LIFE OF FULLY EMBODIED BRAINS.

DAVIS, MARTHA. MOVEMENT AS PATTERNS OF PROCESS. MAIN CURRENTS 31,18-22 S=O 74.

PART OF A SYMPOSIUM ON PHILOSOPHICAL AND RESEARCH ISSUES IN EXPRESSIVE MOVEMENT, THIS ARTICLE PROPOSES AN OVERVIEW AND INTEGRATION OF MAJOR RESEARCH IN NONVERBAL COMMUNICATION USING RUDOLF LABAN'S MOVEMENT ANALYSIS SYSTEM. THE ARTICLE IS A DISCUSSION OF HOW LABAN'S MOVEMENT ANALYSIS APPROACH COULD FACILITATE UNDERSTANDING AND EMPIRICAL STUDY OF MOVEMENT THROUGH A) A COMPREHENSIVE AND LOGICAL TERMINOLOGY FOR OBSERVATION AND DESCRIPTION AND B) A PHENOMENOLOGICAL APPROACH TO MOVEMENT STUDY WHICH DOES JUSTICE TO THE NATURE OF MOVEMENT AS PROCESS OF CONTINUOUS CHANGE OF VARIABLES OF SPACE, FORCE, TIME, BODY ARTICULATION AND SUCH. CITING AN EXTENSIVE ANALYSIS OF MAJOR NONVERBAL COMMUNICATION RESEARCH USING LABAN TERMINOLOGY, AN ILLUSTRATION OF HOW DIFFERENT RESEARCHERS FOCUS ON DIFFERENT ASPECTS OF MOVEMENT AND COMPLEMENT EACH OTHER IS PRESENTED.

DAVIS, RICHARD S. WHITEHEAD'S MORAL PHILOSOPHY. PROCESS STUD 3,75-90 SUM 73.

THIS ESSAY CORRECTS MIS-INTERPRETATIONS OF WHITEHEAD'S MORAL THOUGHT WHILE DEVELOPING SOME OF ITS LESS NOTED BUT BASIC ELEMENTS. IN PARTICULAR, I CONTEND THAT THE CATEGORIES OF EGOISM AND ALTRUISM HAVE QUESTIONABLE ETHICAL UTILITY AND, APPLIED TO WHITEHEAD, OBSCURE HIS MAJOR CONTRIBUTIONS TO ETHICS. THE LATTER ARE TO BE FOUND IN HIS CONCEPTS OF THE SELF, SOCIAL SYSTEMS, VALUE, AND THEIR INTERRELATIONSHIPS.

DAVIS, STEVEN. KATZ ON CONTRADICTION. SYNTHESE 26,113-120 O 73.

DAWSON, GEORGE W. MAN IN THE MARXIAN KINGDOM OF FREEDOM: A CRITIQUE. ARCH RECHTS SOZ 59,357-373 1973.

DAY, MICHAEL A. A COMMENT ON LEHRER'S ANALYSIS OF KNOWLEDGE. PHIL FORUM (BOSTON) 4,305-306 WINT 72-73.

IN HIS THIRD ATTEMPT, LEHRER FORMULATES AN ANALYSIS OF THE PHRASE 'X KNOWS THAT P' IN TERMS OF FOUR CONDITIONS. THE FOURTH CONDITION IS INCLUDED TO HANDLE SUCH TRADITIONAL COUNTEREXAMPLES AS HAVE BEEN

PRESENTED BY GETTIER AND SKYRMS. IN THIS COMMENT, I DEMONSTRATE THAT THE FIRST AND THIRD CONDITIONS OF THIS ANALYSIS ARE IMPLIED BY THE FOURTH CONDITION, AND HENCE THAT LEHRER'S ANALYSIS CAN BE SIMPLIFIED BY INCLUDING ONLY THE SECOND AND FOURTH CONDITIONS.

AVE, DOUGLAS DUNSMORE. JAPANESE RATIONALISM, MADHYAMIKA, AND SOME USES OF FORMALISM. PHIL EAST WEST 24,363-368 JL 74.

THIS IS A CRITIQUE OF T SUEKI'S ARTICLE "AN EXAMPLE OF JAPANESE RATIONALISM," (SAME ISSUE, PHILOSOPHY EAST AND WEST, VOLUME XXIV, NUMBER 3, 349-362). FIRST, I CLAIM THAT THE PRESUPPOSITION THAT JAPANESE THOUGHT IS IRRATIONAL, TO WHICH SUEKI'S ARTICLE IS A COUNTER-EXAMPLE, IS BOTH VAGUE AND FALSE; SECONDLY, SUEKI'S SYMBOLIZATION WITH MATHEMATICAL LOGIC ADDS NO ADDITIONAL CLARITY NOR 'RATIONALITY'; THIRDLY, S NINOMIYA'S 19TH CENTURY USE OF 3RD CENTURY BUDDHIST MADHYAMIKA PHILOSOPHICAL CONCEPTS IS NOT COMPLETELY COMPATIBLE WITH NAGARJUNA'S MADHYAMIKA SYSTEM.

ANDRES HERNANDEZ, TEODORO. UN PRECURSOR DE LA FILOSOFIA DEL LENGUAJE: OCKHAM Y SU SIGNIFICACIONISMO LINGUISTICO. PENSAMIENTO 30,191-209 AP-JE 74.

BEER, F S. LOCKE: FROM UTRECHT TO ROTTERDAM 1686-87. LOCKE NEWS 32-40 SUM 74.

BIOGRAPHICAL NOTE, CONTRVERTING CURRENT STATEMENTS.

BOER, TH. BEYOND BEING, ONTOLOGY AND ESCHATOLOGY IN THE PHILOSOPHY OF EMMANUEL LEVINAS. PHIL REFORM 38,17-29 1973.

THE ARTICLE ANALYZES THE LATE WORK OF LEVINAS. IT CONCENTRATES ON (1) THE ORIGIN OF ETHICS IN THE EXPERIENCE OF THE VISAGE OF THE OTHER AND (2) THE CONCEPT OF RESPONSIBILITY. IT IS ARGUED THAT THE OTHER IS NOT ANY EMPIRICAL FELLOW MAN BUT THE QUALIFIED OTHER, I.E., THE POOR AND OPPRESSED. ACCORDING TO LEVINAS, THE TRUE STARTING POINT OF PHILOSOPHY IS NOT REFLEXIVE CONSCIOUSNESS BUT THE CONFRONTATION WITH THE OTHER WHICH QUESTIONS THE ARBITRARINESS OF MY FREEDOM AND CALLS ME TO A RESPONSIBILITY CULMINATING IN 'SUBSTITUTION', IN PUTTING MYSELF IN THE PLACE OF THE OTHER. RESPONSIBILITY BASED ON AUTONOMOUS FREEDOM IS LIMITED JUST AS FREEDOM IS LIMITED; RESPONSIBILITY AS ELECTION TO SERVICE FOUNDS A UNIVERSAL BROTHERHOOD OF MAN.

CABIEDES, EDUARDO GUTIERREZ. LA FUNCION DEL DERECHO PROCESAL EN LA VIDA JUDICIAL. AN CATED SUAREZ 13,67-107 1973.

THE JURISDICTIONAL FUNCTION IS AN INDEPENDENT FUNCTION ALONG WITH THE EXECUTIVE AND THE LEGISLATIVE FUNCTIONS OF THE STATE. IT IS CHARACTERIZED BY THE CREATION AND APPLICATION OF LAW THROUGH THE SENTENCE. THE AUTHOR ANALYZES THE DIFFERENT STRUCTURE AND FINALITY OF MATERIAL CIVIL LAW AND OF CRIMINAL LAW, AND ALSO HOW OTHER TYPES OF LAWS ARE DETERMINED. HE CONCLUDES THAT THE SPECIFIC NOTE OF THE PROCESS IS THE CHANGE OF THE ABSTRACT AND GENERAL ORDER OF THE LAW AND OF OTHER SOURCES OF LAW INTO A CONCRETE AND INDIVIDUAL ORDER CONTAINED IN THE SENTENCE.

CAPITANI, F. STUDI RECENTI SUL MANICHEISMO. RIV FILOSOF NEO-SCOLAS 65,97-118 JA-MR 73.

SCOPO DEL LAVORO E SEGNALARE, CON INTENTO, AL TEMPO STESSO, INFORMATIVO E CRITICO, I PIU' SIGNIFICATIVI CONTRIBUTI APPORTATI DAGLI STUDI PUBBLICATI POSTERIORMENTE AL 1960, ALL'APPROFONDIMENTO DI ALCUNI ASPETTI DELLA DOTTRINA MANICHEA. A TAL FINE, ABBIAMO INCENTRATO LE NOTIZIE CHE POSSIEDEVAMO ATOPNO A NUCLEI TEMATICI CHE RIGUARDANO: LE FONTI, LA VITA DI MANI, LO GNOSTICISMO, IL MALE E LA LIBERTA, LA DOTTRINA LITURGICA, I RAPPORTI CON SANT'AGOSTINO E LA



DIFFUSIONE DEL MANICHEISMO, AVENDO CURA DI INQUADRARE CIASCUN NUCLEO Tematico ALL'INTERNO DI UN'INDISPENSABILE PROSPETTIVA DI INSIEME CHE FACILITASSE LA COMPrensIONE DEGLI APPORTI CHE, DI VOLTA IN VOLTA, PROPONEVAMO. ABBIAMO OTTENUTO, IN TAL MODO, UN QUADRO, CERTAMENTE NON COMPLETE MA, CI PARE, ABBASTANZA INDICATIVO DEI PRINCIPALI ORIENTAMENTI DELLA CRITICA CONTEMPORANEA CHE DEL MANICHEISMO SI E INTERESSATA.\*

DE CAPITANI, FRANCO. ANALOGIE FRA UN'OPERA AMBROSIANA DISCUSSA ED ALCUNI SCRITTI ANTIMANICHEI DI SANT'AGOSTINO. RIV FILOSOF NEO-SCOLAS 66,59-88 JA-MR 74.

DE CONTESEN, P. PRINCIPLES, METHODS, AND PROBLEMS OF THE CRITICAL EDITION OF THE WORKS OF SAINT THOMAS AS PRESENTED IN THE 'LEONINE EDITION'. TIJDSCHR FILOSOF 342-364 JE 74.

BASIC TECHNIQUES OF THE 'LEONINE EDITION OF AQUINAS', WITH A SPECIAL STRESS ON THE RELATIONS BETWEEN THE PROPOSED TEXT, THE CRITICAL APPARATUS AND THE PREFACE. THE VARIOUS STAGES OF THE WORK AND THEIR DIFFICULTIES: RESEARCH FOR THE COPIES; SOUNDINGS, THE 'STEMMA'; THE TRANSMISSION BY UNIVERSITY 'EXEMPLAR' AND THE 'PECIA' PROBLEM; RESEARCH FOR THE SOURCES, TO WHAT EXTENT; ORTHOGRAPHY PROBLEMS; THE USE OF THE COMPUTER; ETC.

DE CORNULIEK, BENOIT. A NON-EXISTENT PERFORMATIVE ARGUMENT. FOUND LANG 11,413-414 MY 74.

IN ORDER TO SUGGEST THAT THE DELETED-PERFORMATIVE ANALYSIS IS A REGRESSUS AD INFINITUM, IT IS SHOWN THAT AN ARGUMENT FOR THIS ANALYSIS (BY POSTAL, 1972) IS RECURSIVE: IF THIS ARGUMENT WERE CORRECT, EXPLICIT PERFORMATIVES WOULD BE EMBEDDED UNDER EXPLICIT PERFORMATIVES.

DE DIJN, H. SPINOZA'S GEOMETRISCHE METHODE VAN DENKEN. TIJDSCHR FILOSOF 35,707-765 D 73.

OUR INTENTION IN THIS PAPER, IS TO SHOW THAT SPINOZA'S GEOMETRICAL METHOD IS NOT A PURELY LITERARY FORM, NOR A PURELY DIDACTIC WAY OF PRESENTATION (AS H A WOLFSON THINKS IT IS). WE WANT TO SHOW THIS POSITIVELY BY EXHIBITING THE GENERAL CHARACTER OF SPINOZA'S METHOD, AND ITS PRECISE CONTENT (ALSO IN RELATION TO HIS METAPHYSICS). THE GENERAL CHARACTER OF THE 'MOS' OR 'ORDO GEOMETRICUS' CAN BE DESCRIBED AS A SYNTHETIC METHOD OF DEMONSTRATION, WITH A GENETICO-CONSTRUCTIVE CHARACTER. THE STUDY OF THE PRINCIPAL INGREDIENTS OF THE METHOD CONTAINS AN ANALYSIS OF SPINOZA'S DOCTRINE OF GENETICAL DEFINITION, OF AXIOM AND POSTULATE, AND OF SYNTHETIC DEMONSTRATION ITSELF. AS APPEARS FROM OUR STUDY, A GOOD UNDERSTANDING OF SPINOZA'S THEORY OF DEFINITION IS ALMOST IMPOSSIBLE WITHOUT A CLOSE LOOK AT THE METHODOLOGICAL IDEAS OF A HEEREBOORD. AT THE END OF OUR PAPER, WE TRY TO COMPARE SPINOZA WITH MODERN THEORIES IN SO FAR AS THEY STRESS, IN ONE WAY OR ANOTHER, THE CONSTRUCTIVE ASPECT OF HUMAN METHODOLOGICAL THINKING. (EDITEE).

DE DURAND, G. M. L'HOMME RAISONNABLE MORTEL: POUR L'HISTOIRE D'UNE DEFINITION. PHOENIX 27,328-344 WINT 73.

DE FINANCE, JOSEPH. LE CERCLE DE LA CONNAISSANCE ET DU VOULOIR A PROPOS D'UN TEXTE DE SAINT THOMAS. SAPIENTIA 29,43-56 JA-MR 74.

CE TEXTE EST DU DE VERITATE, 1, 2. L'ANIMAL REJOINT PAR SON MOUVEMENT L'OBJET D'OU EST VENU LE STIMULUS. HELICE PLUTOT QUE CERCLE: PAS DE RETOUR A L'ETAT INITIAL MAIS ACCROISSEMENT MOMENTANE D'ETRE. CHEZ L'HOMME, LA RAISON PERMET LA CREATION D'OBJETS NOUVEAUX ET DES ACQUISITIONS STABLES: D'OU POSSIBILITE DE PROGRES INDEFINI DONT L'HOMME EST L'AUTEUR. COMPARAISON ENTRE CES CERCLES ET LES CYCLES DECRITS PAR MARX: MARCHANDISE-ARGENT-MARCHANDISE ET

ARGENT=MARCHANDISE=ARGENT.

FINANCE, JOSEPH. SENS ET LIMITES DE L'OBJECTIVISME MORAL CHEZ SAINT THOMAS: A PROPOS DU PROBLEME DE LA CONSCIENCE ERRONEE. REV PORT FILOSOF 30,107-126 JA-S 74.

LA REFLEXION MORALE EST ALLEE D'UNE CONSIDERATION PUREMENT OBJECTIVE DE LA FAUTE VERS UNE ATTENTION PLUS GRANDE AU FACTEUR SUBJECTIF. POURTANT, LES SCOLASTIQUES ONT HESITE DEVANT LE CAS DE L'ACTE PECCAMINEUX, CRU A TORT PAR L'AGENT PERMIS OU OBLIGATOIRE. DESOBEIR A LA CONSCIENCE EST PECHER, MAIS LA SUIVRE, PENSAIT-ON, N'ETAIT PAS ICI UNE EXCUSE. POURTANT NUL N'ADMETTAIT UNE VRAIE NECESSITE DE PECHER. THOMAS POSE LE PRINCIPE D'UNE SOLUTION JUSTE, MAIS NE SEMBLE PAS EN AVOIR TIRE PLEINEMENT LES CONSEQUENCES. ON RETIENDRA DE SON RIGORISME LA NECESSITE D'UN EFFORT LOYAL POUR EGALER LA CONSCIENCE SUBJECTIVE A L'ORDRE OBJECTIF.\*

FINANCE, JOSEPH. SENTIDO Y LIMITES DEL OBJETIVISMO MORAL EN SANTO TOMAS EN RELACION CON EL PROBLEMA DE LA CONCIENCIA ERRONEA. REV FILOSOF (MEXICO) 6,75-98 JA-AG 74.

YA ARISTOTELES HABIA PUESTO DE MANIFIESTO LA IMPORTANCIA QUE TIENEN LAS DISPOSICIONES SUBJECTIVAS CUANDO SE TRATA DE ENJUICIAR LA MORALIDAD DE UN ACTO (DISTINCION ENTRE INVOLUNTARIO Y NO VOLUNTARIO). SIN EMBARGO LOS ESCOLASTICOS DUDAN DE SI PUEDE EXCUSAR UNA ACCION QUE FUE REALIZADA CON IGNORANCIA DE SU CARACTER PECAMINOSO. SANTO TOMAS PROPONE EL PRINCIPIO PARA UNA SOLUCION MAS EXACTA, AUNQUE NO SACA DE EL TODAS LAS CONSECUENCIAS. DE ESTOS TITUBOS SE DESPRENDE UNA LECCION: LA IMPORTANCIA QUE TIENE EL ORDEN OBJECTIVO, CON EL CUAL DEBE PROCURAR CONFORMARSE LA VOLUNTAD PARA PROCEDER RECTAMENTE.

FRANCO, CELIA AIZICZON. PASCAL Y EL ORDEN DEL CORAZON. ENSAY ESTUD 33-37 MR 73.

GEORGE, RICHARD T. REASON, TRUTH, AND CONTEXT. IDEAL STUD 4,35-49 JA 74.

CONTEXTUALISM IS A THEORY WHICH MAINTAINS THAT THE MEANING AND CRITERIA OF TRUTH ARE FUNCTIONS OF SOME CONTEXT, FRAMEWORK, OR SYSTEM. FROM THIS PERSPECTIVE COHERENCE, CORRESPONDENCE, AND THE PRAGMATIC, SEMANTIC, AND PERFORMATIVE THEORIES OF TRUTH ARE COMPARED AND EVALUATED; AND CONTEXTUALISM IS DEFENDED. ULTIMATELY CONTEXTUALISM IN ITS ATTEMPT TO RECONCILE CONFLICTING THEORIES IS REDUCIBLE TO A TYPE OF COHERENCE THEORY, BUT IT IS COHERENCE WITHOUT MUCH OF THE TRADITIONAL COHERENCE BAGGAGE AND DOGMA.

GREEF, JAN. PROFESSOR HALBERSTADT ON COUNTERFACTUAL CONDITIONALS AND MODALITY. INT LOG REV 4,126-134 JE 73.

FOLLOWING HALBERSTADT ("INT. LOG. REV." 1970, 1) A COUNTERFACTUAL MAY BE MEANINGLESS, THE ANTECEDENT BEING SYNTACTICALLY FAULTY. THE AUTHOR THINKS THIS TO BE POINTLESS, SINCE INDICATIVE AND SUBJUNCTIVE MOOD MAY, IN CERTAIN CASES, PRESENT NO APPARENT DIFFERENCE. HALBERSTADT DOES NOT DISTINGUISH BETWEEN SUBJUNCTIVE AND COUNTERFACTUAL CONDITIONALS. THE AUTHOR THINKS THAT THIS DISTINCTION IS NEEDED, AND PROPOSES A TIME FACTOR AS DISTINCTIVE FACTOR. SO, THE COUNTERFACTUAL 'I A HAD BEEN THE CASE, B WOULD HAVE HAPPENED' IS EXPRESSIBLE AS 'IF, AT TIME T, A, THEN B, AND NOW TIME IS T+N', WHILE THE SUBJUNCTIVE LEAVES OPEN WHETHER THE SENTENCE IS UTTERED AT TIME T OR T+N. FURTHER, HALBERSTADT PROPOSES A FORMULATION OF COUNTERFACTUALS WHICH DOES NOT DISTINGUISH BETWEEN 'DE RE' AND 'DE DICTO'.\*

- DE JONGH, D H J AND GABRAY, DOV M. A SEQUENCE OF DECIDABLE FINITELY AXIOMATIZABLE INTERMEDIATE LOGICS WITH THE DISJUNCTION PROPERTY. J SYM LOG 39,67-78 MR 74.
- DE LAIX, ROGER A. ARISTOTLE'S CONCEPTION OF THE SPARTAN CONSTITUTION. J HIST PHIL 12,21-30 JA 74.
- THE OLD ARGUMENTS CONCERNING ARISTOTLE'S EMPIRICAL OR FACTUAL APPROACH TO HISTORY IN THE "POLITICS" AND THE FRAGMENTS OF THE 158 ARISTOTELIAN "POLITEIAI" SHOULD BE SUPPLEMENTED OR REVISED THROUGH FRESH ANALYSES OF HIS TREATMENT OF LIMITED, SPECIFIC THEMES. THE PRESENT PAPER OFFERS AN ANALYSIS OF ARISTOTLE'S CONCEPTION OF THE SPARTAN CONSTITUTION IN THE "POLITICS" AND THE "LAKEDAIMONION POLITEIA." FROM THIS EXAMINATION IT IS CONCLUDED THAT BOOKS II, VII, AND VIII OF THE "POLITICS" REPRESENT A LATER, MORE EMPIRICAL STAGE IN ARISTOTLE'S THINKING CONCERNING THE SPARTAN SYSTEM, AND BOOKS IV AND V AN EARLIER, MORE THEORETICAL ONE. BOOK V AND THE "LAKEDAIMONION POLITEIA" REFLECT AN INTERMEDIATE FACT-GATHERING STAGE IN HIS RESEARCH. THESE SEVERAL STAGES ARE PARTICULARLY CLEAR IN ARISTOTLE'S CHANGE FROM AN APPROBATIVE TO A DISAPPROVING VIEW OF SPARTAN INSTITUTIONS, WHEREIN THE EARLIER VIEW OF AN ADMIRABLE LYCURGAN CONSTITUTION CONTRASTS WITH A LATER CRITICAL ATTITUDE TOWARD THE MISTAKES OF THE SPARTAN "NOMOTETES".
- DE LATTRE, A. L'UNIVERS DE LA PERCEPTION ET SES DIMENSIONS CHEZ MAURICE MERLEAU-PONTY. REV PHIL FR 164,273-292 JL-S 74.
- DE LATTRE, ALAIN. DESTIN ET LIBERTE DANS L'ORESTIE. ANN ESTH 11-12,40-62 1972-73.
- DE LAUBIER, P. LE PROJET DE SOCIETE FUTURE DANS LES INTERNATIONALES OUVRIERES. REV THOMISTE 73,622-640 O-D 73.
- DEUX TYPES DE PROJET DE SOCIETE FUTURE SONT DISTINGUES, SAVOIR UTOPIE ET IDEAL HISTORIQUE CONCRET. LES CARACTERISTIQUES DE L'IDEAL HISTORIQUE CONCRET DES INTERNATIONALES OUVRIERES ONT ETE LES SUIVANTES: L'IDEAL A ETE ADOPTE PAR UN VASTE MOUVEMENT OUVRIER ORGANISE, PRINCIPALEMENT EN EUROPE CONTINENTALE, ET SON INSPIRATION A ETE PUISEE DANS LE MARXISME QUI S'EST PROGRESSIVEMENT IMPOSE DANS LA IERE INTERNATIONALE, PUIS S'EST TRANSMIS A LA IIEME INTERNATIONALE ET ENFIN A L'INTERNATIONALE COMMUNISTE. L'ETUDE DECRIT LA NATURE DE CET IDEAL HISTORIQUE CONCRET ET LE PROCESSUS D'ADOPTION PAR LES INTERNATIONALES.
- DE LIMA VAZ, HENRIQUE. TEOCENTRISMO E BEATITUDE: SOBRE A ACTUALIDADE DO PENSAMENTO DE S TOMAS DE AQUINO. REV PORT FILOSOF 30,39-78 JA-S 74.
- O ARTIGO PRETENDE MOSTRAR, ATRAVES DA ANALISE DO PROBLEMA DA BEATITUDE E DO FIM ULTIMO DO HOMEM, QUE O PENSAMENTO DE S TOMAS SE CARACTERIZA POR UMA TENSÃO ENTRE O 'COSMOCENTRISMO' GREGO E O 'TEOCENTRISMO' BIBLICO-CRISTÃO. É CRITICADA A CARACTERIZAÇÃO 'ANTROPOCENTRICA' DA 'FORMA DE PENSAMENTO' (DENKFORM) DE S TOMAS (J B METZ). É NA TENTATIVA DE SUPERACÃO DO 'COSMOCENTRISMO' GREGO PELA METAFISICA DO ACTO DE EXISTIR (ESSE) QUE SE MANIFESTA A ACTUALIDADE DO PENSAMENTO DE SANTO TOMAS DE AQUINO.
- DE LOS ANGELES GIRALT, MARIA. EL DIALOGO: ZUBIRI-ARISTOTELES ZUBIRI-TEILHARD. REV FILOSOF (COSTA RICA) 9,223-242 JL-D 71.
- DE MARCO, JOSEPH P. RESPECT FOR PERSONS: SOME PREREQUISITES. PHIL CONTEXT 3,33-37 1973.
- THIS PAPER IS A PARTIAL ANSWER TO THE CLAIM THAT 'RESPECT' IS TOO VAGUE TO SERVE AS A HIGH-ORDER PRINCIPLE OF ETHICS. THIS IS DONE BY ARGUING FOR THE FOLLOWING PREREQUISITES TO A RESPECT FOR PERSONS

MORAL THEORY: (1) A PRINCIPLE OF RESPECT MUST OCCUPY A FUNDAMENTAL OR ULTIMATE POSITION. (2) IT MUST INVOLVE THE CLAIM THAT PERSONS ARE END-IN-THEMSELVES. (3) IN SUCH A THEORY ALL ETHICAL VALUES ARE FOR PERSONS. AND (4) IT SUPPORTS THOSE VALUES WHICH PRESCRIBE THE CONDITIONS WHICH ALLOW PERSONS TO FLOURISH. BASED ON THESE CRITERIA, IT IS ARGUED THAT A RESPECT THEORY CANNOT PROPERLY EXCLUDE SOME PEOPLE FROM THE DOMAIN OF RESPECT. THAT IS, A 'QUALIFIED' RESPECT THEORY, SUCH AS DOWNIE AND TELFER'S, IS REJECTED.

MARNEFFE, J. CULTURAL RELATIVISM. INDIAN PHIL QUART 1,313-323 JL 74.

THE ARTICLE EXAMINES THE DILEMMA IN WHICH CULTURAL ABSOLUTISM AND CULTURAL RELATIVISM PUT US. IF WE SIDE WITH THE ABSOLUTISTS WE ARE DUBBED AS ETHNOCENTRISTS. IF WE SIDE WITH THE RELATIVISTS, WE ARE LEFT WITH NO MEANS OF DECIDING WHAT IS MORALLY RIGHT OR WRONG. THE ARTICLE FIRST EXAMINES THE ANSWERS OF MODERN ANTHROPOLOGISTS WHO OFTEN INCLINE TO RELATIVISM. AFTER THAT, IT CONSIDERS THE CONTRIBUTION OF THE STRUCTURALISTS TO THE DEBATE. THEY HELP TO OVERCOME ETHNOCENTRISM, WITHOUT YET GIVING A FOUNDATION FOR VALUE JUDGMENTS. THE PHILOSOPHER'S TASK MUST STILL BE, THEN, TO MAKE AN EFFORT TO OVERCOME RELATIVISM THROUGH RATIONAL REFLECTION.

MATTEI, RODOLFO. LA FORTUNA DELLA FORMULA DEL 'GOVERNO MISTO' NEL DOTTRINARISMO POLITICO ITALIANO DEL CINQUE E DEL SEICENTO. RIV INT FILOSOF DIRITTO 50,633-650 O-D 73.

MAYER, ROSITA G. PAUL VALERY Y EL OCCIDENTE (1871-1945). REV FILOSOF (COSTA RICA) 9,215-221 JL-D 71.

EL PROPOSITO DEL ARTICULO ES MOSTRAR LAS IDEAS QUE UNO DE LOS MAS GRANDES PENSADORES FRANCESES TIENE SOBRE LA CULTURA EUROPEA, SU DESTINO Y SOBRE LA POCA COMUNICACION QUE HAY ENTRE LAS DIFERENTES NACIONES. PARA ELLO SE ANALIZA LO QUE ENTIENDE VALERY POR ESPIRITU DE TRANSFORMACION, RESPONSABLE DE LA MISERIA Y GRANDEZA DE EUROPA. SE JUSTIFICA EL APARENTE PESIMISMO DEL AUTOR DADA LA EPOCA EN QUE VIVE. SE CONCLUYE QUE DEPENDERA DEL EUROPEA, DE SU ELECCION, EL FUTURO CULTURAL DE EUROPA.

MONLEON, J. NOTES AUTOUR DU 1ER LIVRE DES PHYSIQUES. REV THOMISTE 73,415-426 JL-S 73.

NICOLAS, ANTONIO T. THE HUMANIZATION OF PHILOSOPHY. MAIN CURRENTS 30,167-173 MY-JE 74.

THIS ARTICLE IS AN ABSTRACT OF THE FIRST CHAPTER OF A BOOK WITH THE SAME TITLE: "THE HUMANIZATION OF PHILOSOPHY." THE THEME OF THE ARTICLE IS ORTEGA Y GASSET'S THEME OF MAN AND CIRCUMSTANCE. WHAT IT INTENDS CAN BE STATED AS FOLLOWS: (1) THERE IS A NEED IN COMPARATIVE STUDIES FOR RADICALLY QUESTIONING THEIR PRESUPPOSITIONS; (2) THIS RADICAL (FROM ITS ROOTS) QUESTIONING IS A PHILOSOPHICAL ENTERPRISE; (3) PHILOSOPHY, HOWEVER, IS NOT DEFINED, BUT FOCUSED UPON ONLY AS IT CULTURALLY CONSTITUTES ITSELF--INTERPRETS LIFE=FORMS; (4) THE CLARIFYING ELEMENTS OF THESE LIFE INTERPRETATIONS (CIRCUMSTANCE) ARE CONTEXT, STRUCTURE AND MEANING. THE CONFIRMATION OF THE METHOD IS FOUND IN SOME EXAMPLES FROM GREEK AND CONTEMPORARY PHILOSOPHY. APPARENTLY THIS IS THE METHOD WHICH CONTEMPORARY PHILOSOPHY LEADS TO AND NEEDS FOR ITS JUSTIFICATION.

RENEVILLE, JACQUES ROLLAND. POUR HEGEL. REV METAPH MORALE 78,496-512 O-D 73.

L'AUTEUR SE PROPOSE DE MONTRER QUE MARX ET LES MARXISTES ONT PILLE HEGEL SANS L'AVOIR BIEN LU. L'INVERSION DU RAPPORT ENTRE PREdicAT ET SUJET, DONT FEUERBACH ET MARX ACCUSENT HEGEL, EST INJUSTIFIEE. FEUERBACH, ET A SA SUITE MARX, CONFONDENT L'ANTERIORITE DIALECTIQUE CHEZ HEGEL AVEC UNE ANTERIORITE TEMPORELLE; AUSSI SONT-ILS CONDUITS



A CROIRE QUE L'IDEE PREEXISTERAIT A LA NATURE ET CELLE-CI A L'ESPRIT, EN SORTE QU'ILS ATTRIBUENT A HEGEL UN IDEALISME FAUX, DONT LE MATERIALISME DE MARX N'EST QUE L'INVERSION, ELLE-MEME FAUSSE. HEGEL L'AVAIT PREVU, ET D'AVANCE IL AVAIT REFUTE CETTE INTERPRETATION. FRANCOIS CHATELET MECONNAIT CETTE FALSIFICATION.\*

DE ROMILLY, JACQUELINE. GORGAS ET LE POUVOIR DE LA POESIE. J HELLEN STUD 93,155-162 1973.

GORGAS COMPARE LE POUVOIR MERVEILLEUX DE LA PAROLE A CELUI DE LA POESIE: CECI N'EST POSSIBLE QU'AU TERME D'UNE EVOLUTION PRECISE, QUE L'ARTICLE S'EFFORCE DE SUIVRE DE TEXTE EN TEXTE, DES ORIGINES A LA FIN DU VEME SIECLE. LE POUVOIR DE LA POESIE EST D'ABORD D'ORIGINE DIVINE, PUIS DE PLUS EN PLUS HUMAIN; LES EMOTIONS QU'IL CREE SE DIVERSIFIENT, ET LA TROMPERIE Y A UNE PLACE ACCRUE. D'OU LA POSSIBILITE, POUR GORGAS, DE FAIRE UNE SCIENCE DE CES EFFETS IRRATIONNELS.\*

DE SALAS ORTUETA, JAIME. TEORIA DEL CONOCIMIENTO Y ACCION EN LA "ENQUIRY CONCERNING THE HUMAN UNDERSTANDING" DE HUME. AN SEMINARIO METAF 8,37-51 1973.

DE SANTI, C. LE RELAZIONI TRA MANZONI E ROSMINI. G METAF 29,219-229 MR-JE 74.

DE SOUSA ALVES, V. S TOMAS DE AQUINO E A CATEGORIA DE QUANTIDADE. REV PORT FILOSOF 30,3-28 JA-S 74.

DE SOUSA, R B. KRIPKE ON NAMING AND NECESSITY. CAN J PHIL 3,447-464 MR 74.

KRIPKE PROVIDES A CAUSAL THEORY OF REFERENCE FOR NAMES WHICH TREATS NAMES AS 'RIGID DESIGNATORS'--REFERRING TO THE SAME 'ACTUAL' INDIVIDUAL THROUGH ALL POSSIBLE WORLDS. THIS AVOIDS THE PROBLEM OF REIDENTIFICATION THROUGH POSSIBLE WORLDS, BUT RETAINS A FORM OF ESSENTIALISM. IDENTITY STATEMENTS LINKING PROPER NAMES ARE NECESSARY IF TRUE. KRIPKE'S EXTENSION OF THIS DOCTRINE TO THEORETICAL IDENTITIES IS DUBIOUS, BECAUSE MICROPHYSICS MAY HAVE NO USE FOR THE RELEVANT NOTION OF 'NATURAL KIND'. ANOTHER APPLICATION--TO REFUTE THE MIND-BODY IDENTITY THESIS--IS SOPHISTICAL.

DE SOUSA, RONALD B. THE GOOD AND THE TRUE. MIND 81,534-551 O 74.

THIS PAPER ATTACKS THE ASSUMPTION THAT THE CRITERIA FOR CONSISTENCY OF WANTS ARE ANALOGOUS TO THE CRITERIA OF CONSISTENCY OF BELIEFS (THAT GOODS, LIKE TRUTHS, CANNOT CONFLICT). SATISFACTION OF INTENTIONAL STATES IS DEFINED AS TRUTH OF THE SENTENCES THAT SPECIFY THEIR OBJECT, AND DISTINGUISHED FROM SUCCESS, WHICH IS THE ATTAINMENT OF A STATE'S FORMAL OBJECT. THESE COINCIDE FOR BELIEFS BUT NOT FOR WANTS, AND THIS FACT UNDERLIES A NUMBER OF LOGICAL DIFFERENCES SET OUT IN THE PAPER. SOME EXAMPLES ARE DISCUSSED, SUGGESTING A MULTI-DIMENSIONAL CONCEPTION OF VALUE.

DE VLEESCHAUWER, H J. HA ARNOLD GEULINX LETTO IL 'DE LA SAGESSE' DI PIERRE CHARRON? FILOSOFIA 25,117-134 AP 74.

DE VRIES, JOSEF. METAPHYSIK UNTER IDEOLOGIEVERDACHT. THEOL PHIL 46,1-18 1971.

DE WAELEHENS, ALPHONSE. AMBIGUITE DE LA NOTION DE TEMOIGNAGE. ARCH FILOSOF 467-476 1972.

WAEHLHENS, ALPHONSE. INCONSCIENT, SUJET, VERITE. REV PHIL LOUVAIN 72,268-283 MY 74.

CETTE CONFERENCE S'EFFORCE DE CERNER CE QUI SUBSISTE DE LA VERITE ET DU SUJET LORSQUE LE DISCOURS QUI LES PORTE EST CONSIDERE COMME DISCOURS IDEOLOGIQUE, C'EST-A-DIRE COMME DISCOURS DECENTRE DE SES CERTITUDES ET RECENTRE SUR SA LATENCE. CETTE QUESTION EST EXAMINEE A PARTIR DE LA DECOUVERTE FREUDIENNE DE L'INCONSCIENT. LA VERITE DU SUJET EST ICI DEPLACEE VERS UN SENS PRESENTE PAR EXEMPLE DANS LA PROPOSITION: "LE SUJET EST MU PAR LE DESIR." L'ANALYSTE METTANT EN QUESTION PAR SON SILENCE TOUTES LES IMAGES DU LE SUJET S'EFFORCE DE CAMOUFLER CES ACCROCS LUI COUVRE ACCES A CE QU'ILS RECOUVRENT, LUI PERMETTANT DE RETABLIR LA CONTINUITE DE SON DISCOURS. "LA VERITE DU SUJET, QU'IL LA CONNAISSE OU NON, EST CELLE DU TOUT DE CES TRANSFORMATIONS DU LANGAGE QU'IL EST".

WAEHLHENS, ALPHONSE. NOTE SUR LES NOTIONS D'HISTORICITE ET D'HISTOIRE CHEZ M HEIDEGGER. ARCH FILOSOF 2,117-124 1971.

ZAN, J. EL PROBLEMA DE DICS EN LA FILOSOFIA. STROMATA 28,549-578 O-D 72.

EALY, GLEN CAUDILL. THE TRADITION OF MONISTIC DEMOCRACY IN LATIN AMERICA. J HIST IDEAS 35,625-646 O-D 74.

FAVE, HERBERT A. CLASSICAL AND CHRISTIAN POLITICAL THOUGHT. POLIT THEOR 1,415-425 N 73.

BROCK, GUY. THE SILENCE OF LANGUAGE IN HEGEL'S DIALECTIC. CULT HERMEN 1,285-302 N 73.

AN ATTEMPT IS MADE TO DISCOVER THE DIALECTIC OF LANGUAGE IN HEGEL'S EARLY PHILOSOPHY. A CLOSE EXAMINATION OF THE WRITINGS BY HEGEL DURING THE PERIOD BEFORE AND DURING THE JENA YEARS DISCLOSES (1) THAT HEGEL'S DIALECTIC ORIGINATED, PARTLY, BECAUSE OF THE DIFFICULTY OF THE INCOMPATIBILITY BETWEEN THE LIMITATIONS OF LANGUAGE AND ITS CONTENT, AND (2) THAT LANGUAGE AS PHENOMENON HAS ITS OWN DIALECTIC, OF WHICH SELF-CONSCIOUSNESS AS DESCRIBED IN THE PHENOMENOLOGY IS THE NEGATIVE PHASE.

CLoux, SIMMON. FEUERBACH AND THE YOUNG MARX. INDIAN PHIL QUART 1,96-111 JA 74.

THE SUBJECT OF THIS ARTICLE IS THE THOUGHT OF THE YOUNG MARX AND, TO BE MORE PRECISE, HOW THAT THOUGHT FINDS ITS ORIGINALITY THROUGH CONTACT WITH THE PHILOSOPHY OF FEUERBACH. AS FAR AS MARX IS CONCERNED, THE MERE TRANSFORMATION OF RELIGION INTO PHILOSOPHY, EVEN INTO A HUMANIST PHILOSOPHY, FALLS SHORT OF THE MARK. WHAT IS REQUIRED, ACCORDING TO MARX, IS THAT WE INSTALL OURSELVES IN AN ECONOMIC AND SOCIAL POSITION. IN SUCH A POSITION, THE PRESENT ANACHRONISM OF MAN CAN BE ABOLISHED. THE FAMOUS "THESES ON FEUERBACH" THROW SOME LIGHT BOTH ON THE MEANING AND THE FAR REACHING EFFECTS OF MARX'S OPTION FOR THE CONCRETE REALITY OF MAN AS A SOCIAL, ECONOMIC, POLITICAL REALITY, RATHER THAN THE ABSTRACTION OF FEUERBACH'S "TOTALITY OF MANKIND."

FEENBACHER, KENNETH AND BROWN, EVAN. MEMORY AND COGNITION: AN INFORMATION PROCESSING MODEL OF MAN. THEOR DECIS 4,141-178 N 73.

A MODEL IS PRESENTED BASED LARGELY ON THEORIZATION BY HUNT, NEISSER, AND BERNSTEIN AS TO HOW HUMAN BEINGS MAY PROCESS INFORMATION. THE INFORMATION PROCESSING APPROACH IS COMPARED WITH CERTAIN S-R BEHAVIORISTIC ONES, AND RESEARCH AND THEORIZING IN THE AREAS OF PATTERN RECOGNITION, MEMORY, PROBLEM SOLVING, LANGUAGE, MOTOR ORGANIZATION, AND TO A LESSER EXTENT MOTIVATION, ARE REVIEWED IN THE CONTEXT OF THE MODEL. IT IS CONCLUDED THAT WHAT WE SEE AS CERTAIN

METHODOLOGICAL ADVANCES OVER BEHAVIORISM HAVE LED TO FOUR MAJOR CLASSES OF THEORETICAL ADVANCE IN THE PAST 20 YEARS. FIRST, THERE IS THE MULTI-TRACE NOTION OF MEMORY. SECOND, THE APPARENT COMPATIBILITY OF ACTIVE INFORMATION PROCESSES WITH DETERMINISM HAS RESULTED IN THEIR LEGITIMIZATION IN THEORY. THIRD, THERE IS THE NOTION THAT INFORMATION PROCESSING MECHANISMS THEMSELVES REQUIRE MEMORY SPACE AS STORED DATA. FOURTH, IDEAS CONCERNING THE NATURE OF THE DATA BASE IN LONG-TERM MEMORY AND ITS RELATION TO SEMANTICS ARE CURRENTLY UNDERGOING REVISION AND SHOW PROMISE. (EDITED).

DEFENZA, GIUSEPPE. L'INDIMOSTRABILITA RAZIONALE DI DIO NEL FRAMMENTO 233 DEI 'PENSIERI' DI PASCAL. SOPHIA (ITALY) 41,67-78 JA-D 73.

DOPO UNA MESSA A PUNTO DEL PROBLEMA STORICO-CRITICO-FILOLOGICO DEL FAMOSO FRAMMENTO, L'AUTORE INTENDE ESAMINARE, SU UN PIANO CRITICO-TEORETICO, IL VALORE INTRINSECO DELLE PROVE ADDOTTE DA PASCAL (O FORSE DAI SUOI IPOTETICI AVVERSARI) CONTRO LA DIMOSTRABILITA RAZIONALE DELL'ESISTENZA E DELLA NATURA DI DIO. L'ESAME RIGOROSO E PUNTUALE DEI VARI PASSI MOSTRA CHE QUELLE PROVE NON REGGONO, E LA LORO APPARENTE PERSUASIVITA E FONDATA SULL'EQUIVOCO COSTANTE FRA IL CONCETTO D'INFINITO SPAZIALE-MATEMATICO E IL CONCETTO D'INFINITO ATTUALE-METAFISICO. DI CONSEGUENZA, NESSUNA DELLE CONSIDERAZIONI ADDOTTE (O RIFERITE) DA PASCAL NELL'INTERO FRAMMENTO, INIZIA IN MODO SOSTANZIALE IL VALORE DELLE CLASSICHE ARGOMENTAZIONI A PRO DELL'ESISTENZA E DELLA NATURA DI DIO.\*

DEGTEV, A N. HEREDITARY SETS AND TABULAR REDUCIBILITY. ALG LOG 11,145-152 N 73.

DEGTEV, A N. M-POWERS OF SIMPLE SETS (TITLE EDITED). ALG LOG 11,74-80 S 73.

DEGTEV, A N. TT- AND M-DEGREES. ALG LOG 12,78-89 S 74.

DEITSCH, MARTIN. THE OBSERVABILITY OF THE SELF. PHIL STUD 26,69-71 S 74.

DEL NOCE, AUGUSTO. TEOLOGIA DELLA SECULARIZZAZIONE E FILOSOFIA. ARCH FILOSOF 125-167 1974.

DEL ROSARIO ZURRO, MARIA. METODO Y SISTEMA EN SPINOZA. AN SEMINARIO METAF 7,85-110 1972.

DEL VAL, JUAN ANTONIO. LOS ESCRITOS LOGICOS DE VENTURA REYES Y PROSPER (1863-1922). TEOREMA 3,315-354 1973.

VENTURA REYES Y PROSPER FUE EL PRIMERO QUE SE OCUPÓ EN ESPAÑA DE LA LÓGICA MODERNA POSTBOOLEANA. EN ESTE ARTICULO SE DESCRIBE LA VIDA DE ESE MATEMATICO CASI DESCONOCIDO COMO INTRODUCCION A SUS ESCRITOS SOBRE LÓGICA QUE SE PUBLICAN A CONTINUACION. SE INCLUYE TAMBIEN UNA BIBLIOGRAFIA DE LOS ESCRITOS DE REYES.\*

DELACRE, GEORGES. COMENTARIO A "ENUNCIADOS DE IDENTIDAD E IMPLICACIONES EXISTENCIALES" DEL PROFESOR SUTER. DIALOGOS 6,107-112 AP-JE 69.

ADMITIMOS LA TESIS DE SUTER (LA VERDAD O FALSEDADE DE LOS ENUNCIADOS DE IDENTIDAD NO DEPENDE DE LA EXISTENCIA DE UN CORRELATO UNICO DENOTADO POR SUS TERMINOS), PERO SU ANALISIS LOGICO, RESTRINGIDO AL DOMINIO DEL LENGUAJE, IGNORA QUE LAS NOCIONES DE EXISTENCIA Y DENOTACION SON EXTRALINGUISTICAS (Y METALOGICAS). POR CONSIGUIENTE SU EXAMEN REMITE AL DOMINIO DEL PENSAMIENTO, DONDE COBRAN SU SENTIDO TANTO LA EXPERIENCIA COMO EL LENGUAJE. ADEMÁS, SOSTENEMOS LA UTILIDAD DE LAS VIEJAS DISTINCIONES KANTIANAS, APLICANDOLAS ASÍ: LOS JUICIOS (O ENUNCIADOS) QUE SUTER LLAMA DE IDENTIDAD SON DE DOS CLASES, YA DE IDENTIDAD REAL (SON ANALITICOS), YA DE

PSEUDO-IDENTIDAD (SON SINTETICOS A PRIORI, Y PODRIAN LLAMARSE DE EQUIVALENCIA).\*

FLANEY, C F. PIERCE ON INDUCTION AND THE UNIFORMITY OF NATURE. PHIL FORUM (BOSTON) 4,438-448 SPR 74.

THIS STUDY EXPLORES PIERCE'S CRITIQUE OF THE STANDARD METAPHYSICAL JUSTIFICATION OF INDUCTION, I.E., THE UNIFORMITY OF NATURE, AND THEN CRITICALLY ANALYZES HIS OWN QUITE VARIOUS FORMAL RESOLUTIONS OF THE PROBLEM OF INDUCTION.

ELFGAAUW, B. ANTWOORD AAN NAUTA. TIJDSCHR FILOSOF 35,614-616 S 73.

ELL'AQUILA, MICHELE. RISPOSTA A GIUSEPPE BRESCIA A PROPOSITO DI CROCE E DEL PRIMO HEGELISMO NAPOLETANO, CON UNA LETTERA DI MARIO SANSONE. RIV STUD CROCE 10,343-344 S 73.

ELORME-LOUISE, MARIE-NOELLE. L'EVOLUTION DOCTRINALE DU BAUHAUS DE GROPIUS. REV ESTH 27,183-198 AP-JE 74.

CETTE ETUDE RETRACE L'EVOLUTION DU BAUHAUS DE GROPIUS EN FONCTION DE L'INTERACTION DE LA THEORIE ET DE LA PRATIQUE. LES EQUIVOQUES DU MANIFESTE DE 1919, ENTRAINENT LA CONFUSION DOCTRINALE ET L'ATMOSPHERE EXPRESSIONNISTE DES PREMIERES ANNEES. MAIS LA PRATIQUE PEDAGOGIQUE, SOUS L'INFLUENCE DES ELEVES ET CELLE EXTERIEURE DE VAN DOESBURG, SUCCITE UNE REVISION DOCTRINALE EN 1923, QUI CHANGE L'ORIENTATION DE L'ECOLE DANS UNE VOIE NETTEMENT CONSTRUCTIVISTE ET CONDUIT A L'ELABORATION D'UNE NOUVELLE MANIERE DE CREER, UNE NOUVELLE PRATIQUE, LE 'DESIGN'. AU BOUT D'UN CERTAIN TEMPS, SONT APPARUS UNE THEORIE COLLECTIVE LE FONCTIONNALISME DES JEUNES-MAITRES, ET UN STYLE COLLECTIF QUI NE PRESENTE AUCUN LIEN DE NECESSITE FORMELLE AVEC LA THEORIE QUI L'ACCOMPAGNE. AINSI AU BAUHAUS THEORIES ET CREATIONS S'ENGENDRENT-ELLES MUTUELLEMENT.

EMAND, NANCY. PYTHAGORAS, SON OF MNESARCHOS. PHRONESIS 18,91-96 1973.

THE PURPOSE OF THIS ARTICLE IS TO RECONSIDER SOME OF THE TRADITIONS ABOUT THE VISITS OR CONTACTS OF PYTHAGORAS, REPORTEDLY THE SON OF A GEM ENGRAVER, WITH VARIOUS NON-GREEK PEOPLES (PHOENICIANS, EGYPTIANS, ETRUSCANS, MAGI), IN THE LIGHT OF RECENT FINDINGS ABOUT THE GREEK ART OF SEAL ENGRAVING IN THE SIXTH CENTURY. IN EACH CASE, FACTS ABOUT THE LOCATION AND ACTIVITIES OF SIXTH-CENTURY SEAL ENGRAVERS LEND SUPPORT TO THE ANCIENT REPORTS, AND IT IS CONCLUDED THAT THESE TRADITIONS MAY WELL HAVE HAD A FOUNDATION IN FACT.\*

EMERS, PIERRE. VERS UNE THEORIE DE LA CONNAISSANCE DU PHYSICIEN: UN MODELE DUAL ET SA FIGURATION EN MONOLANGAGE. DIALOGUE (CANADA) 13,115-119 MR 74.

LE 'CORPUS' (V. CARNAP) DE NOTRE CONNAISSANCE, FORME DE 2 ENSEMBLES: PHENOMENES C ET LOIS A, SE RAMENE, AU PRIX D'UN METALANGAGE, A 2 CHAINES DE SYMBOLES EN LANGAGE-ENONCE, ET A UN POINT OU VECTEUR UNIQUE DANS UN HYPERESPACE (DE CONFIGURATION) AYANT AUTANT DE DIMENSIONS QUE DE SYMBOLES DANS LA CHAINE. UNE MATRICE DIAGONALE PROJETTE LA REPONSE-ENONCE VOULEE. CETTE DYNAMIQUE SE FAIT PAR INDUCTION C==A ET PAR DEDUCTION A==C, PROCESSUS DES CORRESPONDANCES 1, INFINI, DES NECESSITES, DES LIBERTES. UN PRINCIPE D'INCONNAISSABILITE POURRAIT ALORS CONDUIRE A EXPLIQUER LA M. Q. ET CERTAINS ASPECTS DE LA VIE ET DE LA PENSEE.

EMOS, R. SOME COMMENTS ON PLATO'S POLITICAL PHILOSOPHY REPLIED BY CONST TSATSOS (ARTICLE IN GREEK). PHILOSOPHIA (ATHENS) 3,187-207 1973.

IN THE SEQUEL, MR. C TSATSOS GIVES A REPLY TO THE ABOVE MENTIONED REMARKS. HE LAYS STRESS UPON THE FACT THAT IN THESE LECTURES, HE IS NOT ACTUALLY ADVANCING HIS OWN PERSONAL THEORIES, BUT THOSE OF



PLATO; HE ALSO CLAIMS THAT IT IS NOT POSSIBLE TO RENDER PLATO FULL JUSTICE, IF IT HAS NOT BEEN TAKEN INTO CONSIDERATION THAT HIS STATE WAS NOT CONCEIVED AS A SCHEME REALIZABLE IN THE WORLD OF HISTORY. IT CONSTITUTES A MODEL, AN IDEA BASED UPON THE IMPOSSIBLE ASSUMPTION THAT THERE ARE MEN WITHIN THE STATE WHO ENTIRELY INCARNATE REASON (LOGOS). THIS HAVING BEEN ASSUMED, ALL CONSTITUTIONS RELEVANT TO THE ARTICULATION OF THE STATE, SUCH AS EDUCATION AND ART, TAKE ON A MEANING ENTIRELY DIFFERING FROM THE ORDINARY. THUS, WITHIN THE WORLD OF IDEAS, AS EXEMPLIFIED BY THE IDEAL RULERS OF THE STATE, THERE IS ROOM FOR BOTH THE RIGHT--ACCORDING TO REASON--RELIGION, AND THE RIGHT--IN ACCORDANCE WITH REASON--ART. NOR IS THERE ANY INJUSTICE OR ANY RESTRICTION OF FREEDOM EITHER, AS EACH MAN IS PROPERLY PLACED WHERE HE CAN DEVELOP ALL HIS CAPACITIES TO THE FULL, IN COMPLETE HARMONY WITH ALL HIS FELLOW MEN. (EDITED).

DENISOV, S D. MODELS OF NONCONTRADICTORY FORMULAS AND THE ERSHOV HIERARCHY. *ALG LOG* 11,359-362 MY 74.

DENNINGER, ERHARD. DIRITTO E SOCIETA TECNOLOGICA. *RIV INT FILOSOF DIRITTO* 50,651-674 Q-D 73.

DER AUFSATZ SKIZZIERT DIE STRUKTURELLEN PROBLEME, WELCHE DER RASCHE TECHNOLOGISCHE FORTSCHRITT AN DIE RECHTSSTAATLICHE RECHTSORDNUNG UND ZUGLEICH AN EINE RECHTSWISSENSCHAFT STELLT, WELCHE DEN TECHNISCHEN STANDARDS DER HEUTIGEN GESELLSCHAFT ENTSPRECHEN WILL. KRITISCHE AUSEINANDERSETZUNG MIT KULTURPESSIMISTISCHEN, TECHNIKFENDLICHEN RECHTSTHEORIEN. HERRSCHAFT (BEHERRSCHUNG DER NATUR), SICHERHEIT UND GLEICHHEIT ALS GEMEINSAME STRUKTURMERKMALE DER TECHNISCHEN WELT UND DES SOZIALEN RECHTSSTAATES. DAS "TECHNOLOGISCHE PLANGESETZ" ALS ADEQUATES INSTRUMENT ZUR BEWAELTIGUNG DER STEUERUNGSPROBLEME IN DER TECHNISIERTEN WELT.

DENNIS, LAWRENCE J AND FLOYD JR, SAMUEL A. DEWEY, CRITICAL JUDGMENT AND MUSIC APPRECIATION. *MUSIC MAN* 1,121-127 1974.

JOHN DEWEY'S ESTHETIC THEORY WAS EXAMINED TO DISCOVER WHETHER IT CONTAINED CLUES FOR TEACHING MUSIC APPRECIATION. IT WAS DISCOVERED THAT BOTH SUBJECTIVE AND OBJECTIVE ASPECTS NEED TO BE CONSIDERED. THE TEACHER HAS TO MEDIATE BETWEEN THESE BY PROVIDING APPROPRIATE MUSICAL EXPERIENCES FOR HIS STUDENTS, AND THEN BY LEADING THEM TO INTELLIGENT MUSICAL REFLECTION UPON THEM. DURING THE LATTER PHASE STUDENTS LEARN NOT ONLY TO APPRECIATE WHAT IS WORTH APPRECIATING, BUT ALSO TO DEPRECIATE WHAT IS NOT. DEWEY CONCEIVES THIS TO BE A GROWTH PROCESS LEADING TO THE DEVELOPMENT OF CAPACITIES FOR MAKING GOOD CHOICES.\*

DENNIS, RUSSELL. PHENOMENOLOGY: PHILOSOPHY, PSYCHOLOGY AND EDUCATION. *EDUC THEORY* 24,142-154 SPR 74.

THE ARTICLE IS A BRIEF INTRODUCTION TO CERTAIN CONCEPTS EMPLOYED BY PHILOSOPHICAL AND PSYCHOLOGICAL PHENOMENOLOGISTS. THE RELEVANCE OF THESE CONCEPTS TO EDUCATIONAL THEORY IS DISCUSSED. CERTAIN ASPECTS OF EDMUND HUSSERL'S EPISTEMOLOGY ARE DESCRIBED AND BRIEFLY DISCUSSED, AND ROBERT B MACLEOD'S PHENOMENOLOGICAL APPROACH TO PSYCHOLOGY IS TREATED IN THE SAME MANNER. THE MAJOR ASPECTS OF HUSSERL'S THEORY WHICH ARE DISCUSSED ARE INTENTIONALITY AND THE PHENOMENOLOGICAL TECHNIQUES FOR EXAMINING CONSCIOUSNESS. THE MAJOR ASPECT OF MACLEOD'S VIEW WHICH IS DISCUSSED IS DISCIPLINED NAIVETE. CERTAIN EDUCATIONAL IMPLICATIONS OF THESE POSITIONS ARE BRIEFLY DISCUSSED, INCLUDING TEACHER-STUDENT INTERRELATIONSHIPS AND RESEARCH IN EDUCATION.

ENT, N J H. DUTY AND INCLINATION. MIND 81,552-570 D 74.

IT IS ARGUED THAT ONE CAN BE DELIBERATELY FULFILLING ONE'S DUTY IN ONE'S ACTING FROM INCLINATION OR OUT OF SOME EMOTIONAL STATE. THE CREATED CONFORMITY OF SPONTANEOUS FEELING AND DESIRE AND ADHERENCE TO PRINCIPLE IS AN IMPORTANT MORAL AIM. A MAN'S TRUE SELF IS SAID TO CONSIST IN THOSE FEATURES OF HIS NATURAL REACTIONS AND AIMS THAT HE HAS THUS MORALLY INTEGRATED AND ENDORSED.

ERISI, OCTAVIO N. LA DOCTRINA DEL CONCEPTO EN KANT Y EN SANTO TOMAS. REV FILOSOF (MEXICO) 6,151-185 JA-AG 74.

EL CONCEPTO PARA KANT ES UNA FORMA PURA DE LA INTELIGENCIA QUE, A TRAVES DEL ESQUEMA DE LA IMAGINACION, CONFIERE AL FENOMENO OBJETIVIDAD Y UNIVERSALIDAD. POR ESO, ESTE CONCEPTO NO APREHENDE EL SER TRASCENDENTE Y QUEDA CLAUSO EN LA IMANENCIA TRASCENDENTAL. PARA SANTO TOMAS, EN CAMBIO, EL CONCEPTO APREHENDE EL SER TRASCENDENTE BAJO ALGUNA DE SUS NOTAS ESENCIALES, ALCANZADA POR LA ABSTRACCION DE LAS NOTAS MATERIALES INDIVIDUANTES. POR ESO, EL CONCEPTO, ES REAL EN CUANTO AL ASPECTO DEL SER TRASCENDENTE APREHENDIDO, PERO SOLO EXISTE EN LA MENTE EN CUANTO AL MODO ABSTRACTO Y UNIVERSAL CON QUE LO EXPRESA.

EROSI, GIORGIO. INTERPRETAZIONE E TRADUCIBILITA DEI TESTI FILOSOFICI. ARCH FILOSOF 227-248 1974.

EROSI, GIORGIO. TESTIMONIANZA, STORIA E MONDO. ARCH FILOSOF 213-227 1972.

ESCHLER, HANS P AND BEDALL, FRITZ K. DIE ANTWORTKATEGORIEN DER LIKERT-TECHNIK. Z SOZ 4,80-83 1973.

ESHPANDE, D Y. COULD AND WOULD. INDIAN PHIL QUART 1,277-294 JL 74.

THE OBJECT OF THE PAPER IS TO DEFEND AUSTIN'S ARGUMENT IN "IFS AND CANS," AND TO CARRY THE DISCUSSION A LITTLE FURTHER. BAIER'S ARGUMENT THAT THE 'IF' IN "I COULD HAVE IF I HAD CHOSEN" IS THE 'IF' OF SUFFICIENT CONDITION CRITICIZED, AND AUSTIN'S VIEW THAT FROM "I CAN IF I CHOOSE" WE CAN INFER "I CAN, WHETHER I CHOOSE OR NOT" OR "I CAN" SIMPLY, DEFENDED. FURTHER ANALYSIS OF VOLUNTARY ACTION. THE CAUSALITY OF THE AGENT DISTINGUISHED FROM THE CAUSALITY IN THE PHYSICAL WORLD. THE MISTAKE OF PHILOSOPHERS IN FORCING UPON THE VOLUNTARY BEHAVIOR OF MEN A CONCEPTUAL SCHEME WHICH IS VALID ONLY FOR THE INANIMATE WORLD.

ESMENSE, WILTON. MAGISTER WILLELMUS, REGULAE DE MEDIIS SYLLABIS. VIVARIUM 11,119-136 N 73.

FIRST EDITION OF A GRAMMATICAL TREATISE FROM MS. PARIS, B.N. LAT. 14744, FF. 256V-259R, OF A PROBABLY FRENCH MAGISTER WILLELMUS (12TH OR 13TH CENTURY), CONSISTING OF SHORT RULES GOVERNING THE QUANTITY OF THE PENULTIMATE SYLLABLES IN LATIN. THE TEXT IS PREFACED BY AN ANONYMOUS SCHOOLMASTER, WHO GIVES SEVERAL INTERESTING DEFINITIONS OF LINGUISTIC TERMS AND SOME IMPORTANT RULES ABOUT THE ORTHOGRAPHY OF LATIN WORDS. HE QUOTES THE FAMOUS VERSE CONTAINING A 13-SYLLABLE WORD "FULGET HONORIFICABILITUDINITATIBUS HOC VAS," WHICH IS ALSO FOUND IN SHAKESPEARE'S "LOVE'S LABOUR LOST."

VELIN, ROBERT. THE GOOD MAN AND THE GOOD CITIZEN IN ARISTOTLE'S "POLITICS". PHRONESIS 18,71-79 1973.

IN CHAPTER 4 OF BOOK 3 OF "POLITICS" (1276b16ff.) ARISTOTLE DISCUSSES THE DIFFERENCE BETWEEN THE GOOD MAN AND THE GOOD CITIZEN. IT HAS GONE UNNOTICED THAT THE WORD TRANSLATED 'GOOD' IN EITHER CASE IS DIFFERENT. THAT THERE IS A CORRESPONDING DIFFERENCE IN THE CONTENT OF THOSE WORDS IS DEMONSTRATED BY AN EXAMINATION OF THEIR

USE IN ARISTOTLE AND ELSEWHERE IN GREEK LITERATURE. THE DISTINCTION IS A SIGNIFICANT ONE, BETWEEN GOODNESS OF A SOUND, PRACTICAL NATURE AND A HIGHER GOODNESS INFORMED BY WISDOM AND APPROACHING THE MORAL. THUS IT CAN BE SHOWN THAT THE CITIZEN IS GOOD IN THE PRACTICAL SENSE, CONTRIBUTING TO THE END OF THE STATE, WHICH IS TO PRODUCE ETHICALLY GOOD MEN WHO POSSESS WISDOM AND SO CAN RULE.\*

DEVETTERE, RAYMOND J. MERLEAU-PONTY AND THE HUSSERLIAN REDUCTIONS. PHIL TODAY 17,297-308 WINT 73.

THE RELATION OF MERLEAU-PONTY'S WORK TO HUSSERLIAN PHENOMENOLOGY CONTINUES TO BE A MATTER OF DISCUSSION AND DISAGREEMENT. SINCE MERLEAU-PONTY CONSIDERED THE DOCTRINE OF REDUCTION THE ULTIMATE NOTION IN HUSSERL'S PHILOSOPHY, THIS PAPER ATTEMPTS TO CLARIFY THE RELATIONSHIP OF THE TWO THINKERS BY CONTRASTING THEIR THEORIES OF THE REDUCTION. SUCH A STUDY INDICATES THAT THE TRANSCENDENTAL SPHERE ACHIEVED BY MERLEAU-PONTY'S REDUCTION IS DECISIVELY DIFFERENT FROM THAT OF HUSSERL. HENCE HIS PHILOSOPHY IS BEST UNDERSTOOD AS THE DEVELOPMENT OF A NEW TRANSCENDENTAL PHILOSOPHY RATHER THAN A MODIFICATION OF THE ORIGINAL HUSSERLIAN PHENOMENOLOGY.

DEVITIS, JOSEPH L. MARCUSE ON EDUCATION: SOCIAL CRITIQUE AND SOCIAL CONTROL. EDUC THEORY 24,259-268 SUM 74.

DEVITT, MICHAEL. SINGULAR TERMS. J PHIL 71,183-205 18 AP 74.

THE AUTHOR STARTS FROM KRIPKE'S RECENT CRITICISMS OF RECEIVED THEORIES OF PROPER NAMES AND SUGGESTION OF AN ALTERNATIVE--A 'CAUSAL THEORY' (SEE "NAMING AND NECESSITY"). IN PART I, THE AUTHOR SHOWS HOW THE CAUSAL NETWORK UNDERLYING OUR USES OF A NAME BEGINS AT A 'NAMING CEREMONY' AND GROWS WITH THE PASSING ON OF THE NAME FROM PERSON TO PERSON. HE APPLIES THE THEORY TO 'AMBIGUOUS' NAMES. IN II HE CONSIDERS DEFINITE DESCRIPTIONS, ARGUING THAT A DISTINCTION DRAWN BY DONNELLAN BETWEEN 'REFERENTIAL' AND 'ATTRIBUTIVE' USES IS TO BE EXPLAINED IN TERMS OF CAUSAL LINKS TO OBJECTS SIMILAR TO THOSE REVEALED IN I FOR NAMES. HE DRAWS AND EXPLAINS A SIMILAR DISTINCTION FOR DEMONSTRATIVES. IN III HE RETURNS TO NAMES, USING THESE DISTINCTIONS TO TREAT VARIOUS COMPLICATIONS, MISTAKES AND FAILURES. HE NOTES SEVERAL INSIGHTS OF EARLIER THEORIES OF PROPER NAMES THAT ARE CAPTURED BY HIS THEORY.

DEVLIN, KEITH J. MEASURABLE CARDINALS AND A COMBINATORIAL PRINCIPLE OF JENSEN. J SYM LOG 38,551-560 D 73.

DEVLIN, KEITH J. SOME REMARKS ON CHANGING COFINALITIES. J SYM LOG 39,27-30 MR 74.

IN (2), PRIKRY SHOWED THAT IF  $K$  IS A WEAKLY INACCESSIBLE CARDINAL WHICH CARRIES A ROWBOTTOM FILTER, THEN THERE IS A BOOLEAN EXTENSION OF  $V$  (THE UNIVERSE), HAVING THE SAME CARDINALS AS  $V$ , IN WHICH  $CF(K)=\omega$ . IN THIS NOTE, WE OBTAIN NECESSARY AND SUFFICIENT CONDITIONS WHICH A FILTER  $D$  ON  $K$  MUST POSSESS IN ORDER THAT THIS MAY BE DONE.

DEWEY, JOHN. RUSSELL'S PHILOSOPHY AND POLITICS. RUSSELL 3-10, 15-20 AUTUMN 73.

DEWITT, L W. THE HIDDEN ASSUMPTION IN MACKAY'S LOGICAL PARADOX CONCERNING FREE WILL. BRIT J PHIL SCI 24,402-405 D 73.

MACKAY HAS PROPOSED A PARADOX CONCERNING FREE WILL. MACKAY PURPORTS TO SHOW THAT EVEN GRANTING ALL THE REQUISITE ASSUMPTIONS OF A MECHANISTIC DETERMINISM, WE CAN DEMONSTRATE THAT, AS A POINT OF LOGIC, AN ACTOR IS NEVERTHELESS FREE. MACKAY REFERS TO THIS FREEDOM IN A DETERMINISTIC UNIVERSE AS 'LOGICAL INDETERMINISM'. THE PRESENT ESSAY SETS OUT TO CLARIFY WHAT IS MEANT BY 'LOGICAL INDETERMINISM'.

IT IS ARGUED THAT MACKAY'S PARADOX INVOLVES A TACIT DUALISTIC ONTOLOGICAL ASSUMPTION AS A NECESSARY CONDITION FOR MOTIVATING THE KIND OF LOGICAL INDETERMINISM MACKAY SUPPORTS. IT IS THEN SHOWN THAT THIS TACIT ASSUMPTION IS INCONSISTENT WITH THE FOUNDATIONS OF MACKAY'S ENTERPRISE, AND THAT HIS ARGUMENT IS THEREBY VITIATED.

I CASTEL LENTINI, G GARGALLO. VECCHIE O MENO NUOVE POLEMICHE SULL'INTERPRETAZIONE STORICISTICA DELL'ILLUMINISMO. RIV STUD CROCE 10,1-10 JA-MR 73.

SI COMPLETA CRITICAMENTE LA BIBLIOGRAFIA DEGLI STUDI ITALIANI CONTEMPORANEI SULL'ILLUMINISMO, CON PARTICOLARE RIGUARDO ALL'OPERA DI CARLO ANTONI (1896-1959), DEI SUOI DISCEPOLI DELL'UNIVERSITA DI ROMA, E DELLA RIVISTA CHE VI APPARIVA, LA "RASSEGNA DI FILOSOFIA" (1952-1958).\*

I CASTEL LENTINI, GIOACCHINO GARGALLO. STORIOGRAFIA BAROCCA? RIV STUD CROC 11,14-21 JA-MR 74.

THE AUTHOR ADVANCES THE POSSIBILITY FOR THE APPLICATION OF THE BAROQUE CONCEPT IN THE HISTORIOGRAPHY OF THE 17TH CENTURY. THE BAROQUE CONCEPT IS STYLISTIC WHILE HISTORIOGRAPHY IS A LOGICAL ACTIVITY. (EDITED).

I GIOVANNI, MARIO. L'UOMO TOTALE DI G LUKACS. AQUINAS 16,208-226 1973.

SCOPO DELL'ARTICOLO E LA PRESENTAZIONE DEL PENSIERO POLITICO, STORICO ED ESTETICO DI LUKACS NEL TRAVAGLIO DELLA LOTTA POLITICA IN CUI SI E IMPEGNATO CONTEMPORANEAMENTE PER TUTTA LA VITA (TEORIA E PRASSI IN SIMBIOSI). IL SUO PENSIERO POLITICO E STUDIATO NELL'OPERA 'STORIA E COSCIENZA DI CLASSE', CHE VUOLE CHIARIRE IL RUOLO DELL'INDIVIDUO NEL MARXISMO (UMANESIMO MARXISTA). L E ANCHE UN GENIALE STORICO DELLA FILOSOFIA NELL'OPERA 'LA DISTRUZIONE DELLA RAGIONE', IN CUI RICOSTRUISCE LA GENESI DELL'IRRAZIONALISMO TEDESCO FINO A HITLER. SOPRATTUTTO L SI IMPONE IN CAMPO ESTETICO: FINO ALLA MONUMENTALE 'ESTETICA', IL SUO INTERESSE PER L'ARTE E LA LETTERATURA E SEMPRE PIU CREATIVO. CONCLUSIONE. NONOSTANTE LE CONTRADDIZIONI CHE AFFICRANO, L E SIMBOLO DI QUELLA 'UTOPIA' CON VENATURE MESSIANICHE, CHE CONSISTE NELLA TENSIONE VERSO L'UOMO RESTITUITO ALLA PROPRIA INTRGRALITA.\*

I NAPOLI, G. SAN BONAVENTURA DA BAGNOREGIO E SAN TOMMASO D'AQUINO. REV PORT FILOSOF 30,205-236 JA-S 74.

I PASQUALE BARBANTI, MARIA. L'ATEISMO NELLA PEDAGOGIA SOVIETICA. TEORES 29,95-113 JA-JE 74.

IANO, CARLO. ANASSAGORA PADRE DELL'UMANESIMO E LA MELETE THANATOU. G CRIT FILOSOF ITAL 52,162-177 AP-JE 73.

E' LA RELAZIONE DA ME PRESENTATA AL SIMPOSIO DELL'UNIVERSITA DI PADOVA A BRESSANONE (25-27 AG '72) SUL TEMA "L'UMANESIMO E IL PROBLEMA DELLA MORTE". DOPO UNA SOMMARIA DEFINIZIONE DELLA VISIONE DEL MONDO CHE IN MISURA MAGGIORE O MINORE E PROPRIA DI OGNI UMANESIMO, MOSTRA CHE IL PRIMO CHE NE COSTRUI IL SISTEMA CON PIENA COSCIENZA DEL SIGNIFICATO CHE IN ESSO VENIVA ATTRIBUITO ALL'UOMO, FU ANASSAGORA. E FU ANCHE ANASSAGORA COLUI CHE, NELL'AMBITO DELLA NUOVA VISIONE, SI POSE IL PROBLEMA DELLA MORTE, DANDOGLI CON LA 'MELETE THANATOU' O 'MEDITATIO MORTIS', LA SOLUZIONE CHE ATTRAVERSO LA LETTERATURA CONSOLATORIA ELLENISTICA E ROMANA, GIUNGERA FINO AL RINASCIMENTO.



DIAZ, CARLOS. MARXISMOS, HOY. PENSAMIENTO 29,195-207 AP 73.

DIAZ, ELIAS. LA ENSEÑANZA DE LA SOCIOLOGIA JURIDICA EN ESPANA. AN CATED SUAREZ 13,145-161 1973.

PERSIGUE ESTE TRABAJO UN DOBLE OBJETIVO: PRIMERO, INFORMAR ACERCA DE LAS INVESTIGACIONES EMPIRICAS Y DE LOS ESTUDIOS TEORICOS Y METODOLOGICOS QUE SOBRE ESA CIENCIA SE HAN PRODUCIDO EN ESPANA EN LOS ULTIMOS TREINTA AÑOS (A PARTIR DE LA GUERRA CIVIL), ASI COMO ACERCA DEL ESCASO RECONOCIMIENTO DOCENTE POR ELLA ALCANZADO EN LA UNIVERSIDAD ESPANOLA. SEGUNDO, PROBAR QUE ESE BAJO DESARROLLO DE LA SOCIOLOGIA JURIDICA HA SIDO DEBIDO, POR UNA PARTE, AL PREDOMINIO ENTRE LOS JURISTAS DE UNA MENTALIDAD DOGMATICO-FORMALISTA Y, POR OTRA, A LA IMPOSICION (TAMBIEN POR RAZONES POLITICAS) ENTRE LOS FILOSOFOS, DE UNA CONCEPCION FUERTEMENTE INFLUIDA POR EL DERECHO NATURAL TRADICIONAL.

DICKIE, GEORGE. BEARDSLEY'S THEORY OF AESTHETIC EXPERIENCE. J AES EDUC 8,13-23 AP 74.

DICKIE, GEORGE. TASTE AND ATTITUDE: THE ORIGIN OF THE AESTHETIC. THEORIA 39,153-170 1973.

J ADDISON AND A ALISON ARE NOT, AS STOLNITZ ARGUES, EARLY EXAMPLES OF AESTHETIC-ATTITUDES THEORISTS. THESE TWO AND THE OTHER 18TH CENTURY, BRITISH THEORISTS OF TASTE (HUTCHESON, BURKE, HUME, ETC.) ARE FORERUNNERS OF THE ATTITUDE THEORISTS, BUT DIFFER MARKEDLY FROM THEM. THE BASIC STRUCTURE OF THE TWO DIFFERENT KINDS OF THEORY ARE DESCRIBED, AND SCHILLER'S AND SCHOPENHAUER'S VIEWS ARE CITED AS INSTANCES OF AESTHETIC-ATTITUDE THEORY. KANT'S THEORY OF TASTE REPRESENTS A TRANSITION FROM THE EARLIER THEORY OF TASTE TO THE LATER AESTHETIC-ATTITUDE THEORY.

DIEMER, ALWIN. ZUR GRUNDLEGUNG EINES ALLGEMEINEN WISSENSCHAFTSBEGRIFFES. Z ALLG WISS 1,209-227 1970.

DIELNT, KAPL. PAEDAGOGISCHE REALANTHROPOLOGIE. WISS WELT 26,201-215 1973.

DIEYSTAG, JACOB I. ST THOMAS AQUINAS IN MAIMONIDIAN SCHOLARSHIP. MONIST 58,104-118 JA 74.

THE WIDESPREAD POPULARITY OF MAIMONIDES' "GUIDE FOR THE PERPLEXED" AMONG MOHAMMEDAN THEOLOGAINS WAS RIVALED BY ITS DISSEMINATION IN CHRISTIAN CIRCLES. IT IS THE LATIN TRANSLATION WHICH PROVIDED GUIDANCE TO THE SCHOLASTICS DURING THE SPREAD OF ARISTOTELIAN THOUGHT AMONG CHRISTIAN THEOLOGAINS. BEGINNING WITH WILLIAM OF AUVERGNE, ALEXANDER OF HALES AND VINCENT OF BEAUVAIS, MAIMONIDES' INFLUENCE BEGAN TO BE FELT. IT WAS, HOWEVER, THOMAS AQUINAS, WHO FOUND IN HIS JEWISH COUNTERPART THE MOST SUCCESSFUL METHOD OF HARMONIZING ARISTOTELIAN DOCTRINE WITH BIBLICAL TEACHINGS. LIKE HIS TEACHER, ALBERTUS MAGNUS, ST THOMAS HAD MANY JEWISH ASSOCIATIONS, AND HIS WORKS BETRAY AN ACQUAINTANCE WITH JEWISH PHILOSOPHICAL SOURCES. "IT IS NOT SURPRISING, THEREFORE, TO LEARN THAT ST THOMAS WAS ACCUSED BY HIS OPPONENTS OF HAVING SUCCEMDED TO THE OPINIONS OF 'JEWS AND PHARISEES'." IT IS THE PURPOSE OF THIS ESSAY TO SURVEY THE LITERATURE WHICH TRACES THE RELATION OF ST THOMAS AQUINAS TO THE PHILOSOPHY OF MAIMONIDES.

DIEHL, A. POSIDONIUS' SYSTEM OF MORAL PHILOSOPHY. J HELLEN STUD 93,50-57 1973.

ELLON, GEORGE L. COMPLEXITY AND CHANGE OF CHARACTER IN NEO-CLASSICAL CRITICISM. J HIST IDEAS 35,51-61 JA-MR 74.

PSYCHOLOGICAL CRITICISM OF CHARACTER-PORTRAYL BEGAN IN THE NEO-CLASSICAL PERIOD AND WAS PRIMARILY INFLUENCED BY 17TH-CENTURY HISTORIOGRAPHY. THE INITIAL EMPHASIS ON CONSISTENCY IN CHARACTERIZATION WAS SUPPLEMENTED BY INTEREST IN THE PORTRAYL OF COMPLEX AND APPARENTLY ERRATIC CHARACTERS SUCH AS TIBERIUS AND CATILINE, AND ST EVREMOND AND DRYDEN BEGAN DESCRIBING COMPLEX CHARACTERS AND CHANGE OF CHARACTER IN CONTEMPORARY LITERATURE. THUS 18TH-CENTURY PSYCHOLOGICAL CRITICISM BUILT ON THE INITIAL WORK OF THE NEO-CLASSICISTS, WHO WERE NOT AS PSYCHOLOGICALLY ORIENTED OR AS NARROWLY DOGMATIC AS HAS BEEN THOUGHT.

ELLON, JOHN. THE CONCEPT OF TWO INTELLECTS: A FOOTNOTE TO THE HISTORY OF PLATONISM. PHRONESIS 18,176-185 1973.

THIS ARTICLE EXAMINES A NUMBER OF PASSAGES IN MIDDLE AND NEO-PLATONISM WHICH GIVE SOME INDICATION OF A DOCTRINE OF A PAIR OF INTELLECTS IN THE UNIVERSE, ONE PRESIDING OVER GENERAL CONCEPTS (OR DIRECTED TOWARDS THE NOETIC WORLD), THE OTHER PRESIDING OVER PARTICULARS (OR DIRECTED TOWARDS THE SENSIBLE WORLD). THIS NOTION, CLAIMED IN ONE SOURCE TO BE OF PERSIAN ORIGIN, DID NOT FIND FAVOR IN OFFICIAL PLATONISM, BUT A VERSION OF IT MAY BE SEEN IN THE INTERPRETATION OF THE TWO HORSES OF THE CHARIOT OF THE SOUL IN THE "PHAEDRUS" MYTH BY IAMBlichus AND PROCLUS.

ELLON, M C. SARTRE ON THE PHENOMENAL BODY AND MERLEAU-PONTY'S CRITIQUE. J BRIT SOC PHENOMENOL 5,144-158 MY 74.

THE ARTICLE TRIES TO SHOW THAT BOTH RESOLUTION OF THE MIND-BODY PROBLEM AND ADEQUATE DESCRIPTION OF THE PHENOMENAL BODY DEPEND UPON THE ONTOLOGY PRESUPPOSED IN OFFERING SUCH A RESOLUTION OR DESCRIPTION. A DETAILED ANALYSIS OF SARTRE'S TREATMENT OF THE BODY DEMONSTRATES THAT HIS FAILURES ARE A RESULT OF HIS NEO-CARTESIAN ONTOLOGY. BOTH THE CRITIQUE AND THE RESOLUTION PROPOSED TOWARD THE END TAKE THEIR DEPARTURE FROM MERLEAU-PONTY'S THESIS OF THE ONTOLOGICAL PRIMACY OF PHENOMENA.

ELLON, MARTIN C. NIETZSCHE: DECEPTION AND AUTHENTICITY. J VALUE INQ 8,215-224 FALL 74.

NIETZSCHE IS AN ADVOCATE OF MASKS AND DECEPTION. HE IS ALSO A CRITIC OF THOSE WHO SAIL UNDER FALSE COLORS. THE THESIS OF AUTHENTICITY WOULD SEEM TO CONFLICT WITH THAT OF DECEPTION, YET BOTH APPEAR IN NIETZSCHE'S WRITING AND THEY APPEAR TOO FREQUENTLY TO BE IGNORED. THUS, WE ENCOUNTER THE PROBLEM: CAN DECEPTION AND AUTHENTICITY BE RESOLVED, OR, IN ADVOCATING BOTH, DOES NIETZSCHE CONTRADICT HIMSELF? THIS ESSAY ATTEMPTS TO PROVIDE THE RESOLUTION NEEDED--IN THE CONTEXT OF A NEW INTERPRETATION OF NIETZSCHE'S TREATMENT OF TRUTH AND SELFHOOD.

ELWORTH, DAVID A. NISHIDA KITARO: NOTHINGNESS AS THE NEGATIVE SPACE OF EXPERIENTIAL IMMEDIACY. INT PHIL QUART 13,463-483 D 73.

THE PAPER PROVIDES AN INTRODUCTION TO THE MATURE PHASE OF PHILOSOPHICAL THOUGHT OF NISHIDA KITARO (1870-1945), JAPAN'S MOST SOPHISTICATED AND ORIGINAL MODERN THINKER. IT SKETCHES THE PHASES OF HIS CAREER, SHOWING HIS EARLY PREOCCUPATION WITH SUCH WESTERN AUTHORS AS WILLIAM JAMES, BERGSON, AND KANT AND HUSSERL, AND HIS LATER PREOCCUPATION WITH REARTICULATION OF HIS IDEAS AROUND HIS OWN ORIGINAL CONCEPTION OF THE 'TOPOS' OF "NOTHINGNESS." IT IS INDICATED THAT THIS LATTER NOTION, WORKED OUT IN REFERENCE TO A RANGE OF EPISTEMOLOGICAL, PHENOMENOLOGICAL, AND METAPHYSICAL CONCEPTS, DREW FROM BOTH WESTERN DIALECTICAL THOUGHT STRUCTURES AND EASTERN RELIGIOUS AND METAPHYSICAL TRADITIONS, ESPECIALLY THE LOGIC

## OF THE MADHYAMIKA AND THE HUA YEN BUDDHIST TRADITIONS.

DILWORTH, DAVID. WATSUJI TETSURO (1889-1960): CULTURAL PHENOMENOLOGIST AND ETHICIAN. PHIL EAST WEST 24,3-22 JA 74.

THIS PAPER INTRODUCES THE CAREER AND THOUGHT OF WATSUJI TETSURO (1889-1960), ONE OF JAPAN'S FOREMOST PHILOSOPHERS. IT PROVIDES A BIBLIOGRAPHICAL PROFILE OF WATSUJI'S EXTENSIVE WRITINGS IN JAPANESE CULTURAL AND RELIGIOUS HISTORY AND THE LATER DEVELOPMENT OF HIS OWN MATURE THOUGHT AS A CULTURAL PHENOMENOLOGIST AND ETHICIAN. IT SHOWS THE RELATION OF WATSUJI'S DIALECTICAL CONCEPTION OF HUMAN EXPERIENCE, AS SOCIALLY AND HISTORICALLY CONSTITUTED, TO MODERN JAPANESE NOVELISTS SUCH AS NATSUME SOSEKI AND MORI OGAI, TO MODERN JAPANESE PHILOSOPHERS SUCH AS NISHIDA KITARO, AND TO WESTERN PHILOSOPHICAL AUTHORS SUCH AS NIETZSCHE, HUSSERL, AND HEIDEGGER. IT INDICATES THAT THE HUSSERLIAN AND HEIDEGGERIAN CONCEPT OF 'INTENTIONALITY' IS CENTRAL TO WATSUJI'S NOTION OF 'HUMAN CLIMATE' AND HIS DIALECTICAL ETHICAL POSITION.

DINAN, STEPHEN A. INTENTIONALITY IN THE INTRODUCTION TO BEING AND NOTHINGNESS. RES PHENOMENOL 1,91-118 1971.

THIS ARTICLE PROVIDES A CLOSE, TEXTUAL ANALYSIS OF ALL BUT THE LAST SECTION OF SARTRE'S INTRODUCTION TO "BEING AND NOTHINGNESS." ITS OBJECT IS TO UNDERSTAND THE CENTRAL DOCTRINE OF INTENTIONALITY, AND TO EXAMINE SARTRE'S CLAIM THAT, BY THE VERY FACT THAT IT IS INTENTIONAL, CONSCIOUSNESS REVEALS AS ITS OBJECT "A BEING...WHICH GIVES ITSELF AS ALREADY EXISTING WHEN CONSCIOUSNESS REVEALS IT." HIGHLIGHTED ARE SARTRE'S CRITIQUE OF HUSSERL'S THEORY, AND THE DEPENDENCE OF SARTRE'S SO-CALLED 'ONTOLOGICAL PROOF' ON THE REST OF THE INTRODUCTION.\*

DIRNBACH, CHRIS J AND CORNMAN, JAMES W. UTILITARIANISM AND THE OBLIGATION TO DO EXACTLY ONE ACT. ANALYSIS 34,20-23 O 73.

H N CASTANEDA HAS RECENTLY ATTEMPTED TO REFUTE ACT-UTILITARIANISM BY ARGUING THAT THE UTILITARIAN STANDARD CONJOINED WITH A PRINCIPLE OF DEONTIC LOGIC AND THE PREMISE THAT AT LEAST ONE 'CONJUNCTIVE ACT' IS MORALLY OBLIGATORY FOR AN AGENT ENTAILS A CONTRADICTION. WE ARGUE THAT THE UTILITARIAN CAN AVOID THIS PROBLEM BECAUSE OF AN UNREALIZED AMBIGUITY IN 'S IS OBLIGED TO DO A', AS THE FOLLOWING SHOWS: 'S IS OBLIGED TO DO (AT MOST, AT LEAST, EXACTLY) A'. BECAUSE THE UTILITARIAN IS CONCERNED WITH A CRITERION FOR BEING OBLIGED TO DO EXACTLY A, CASTANEDA'S ARGUMENT IS EITHER INVALID OR HAS A FALSE PREMISE, DEPENDING UPON WHICH OF THE THREE SENSES ABOVE HE USES. WE ALSO NOTE A PROBLEM FOR UTILITARIANISM THAT ARISES BECAUSE SOMETIMES MORE THAN ONE ACT IS MAXIMAL IN UTILITY. SUCH A SITUATION REQUIRES A CHANGE IN THE UTILITARIAN STANDARD AND WE PROPOSE AN EMENDATION.\*

DITTMAR, NORBERT. MOEGELICHKEITEN EINER SOZIOLINGUISTIK: ZUR ANALYSE ROLLENSPEZIFISCHEN SPRACHVERHALTENS. SPRACHE TECH ZEIT 38,87-105 1971.

DO CARMO SILVA, C. CARACTER RITMICO DA ESTETICA BONAVENTURIANA. REV PORT FILOSOF 30,256-292 JA-S 74.

O AUTOR PRETENDE MOSTRAR QUE, PARA ALEM DOS TEXTOS EM QUE S BOAVENTURA EXPLICITAMENTE SE OCUPA DE TEMAS DE ESTETICA, EXISTE UMA FUNDAMENTACAO ESTETICA CENTRAL EM TODA A OBRA DESTE PENSADOR. COMEÇANDO POR ANALISAR O ESTATUTO METAFORICO DA ESTETICA BONAVENTURIANA, INTEGRANDO UMA TEORIA DA SENSIBILIDADE E DO PRAZER ESTETICO, UMA TEORIA DA ARTE E DA LINGUAGEM, O AUTOR ESTUDA A IMAGETICA DO BELO SALIENTANDO O SEU SENTIDO PREDOMINANTEMENTE MUSICAL, RITMICO E TEMPORAL. PROBLEMATIZA O CARACTER REDUTOR DA RACIONALIDADE ARTISTICA E DA FUNCAO ESTETICA, LIMITATIVAS DO SENTIDO EXPRESSIVO DO BELO COMO PROPORCAO NUMERICA DINAMICA, E O CARACTER

PRAGMATICO E MORAL DO TEMPO ESTETICO PROPRIO DA EXPRESSAO SIMBOLICA. CONCLUI RECONVERTENDO DA ESTETICA RITMICA A DETERMINACAO DA ESTRUTURA RITMICA DA ESTETICA NO SENTIDO DA EXPRESSAO INSTANTANEA DO PROCESSO TRINITARIO MEDIADOR.\*

OBBS, H A C. THE DIMENSIONS OF THE SENSIBLE PRESENT. STUD GEN 24,108-126 1971.

OBROSELSKI, MARJAN. PHILOSOPHY AND PEACE. SOVIET STUD PHIL 12,5-18 SPR 74.

OBZHANSKY, THEODOSIUS. ETHICS AND VALUES IN BIOLOGICAL AND CULTURAL EVOLUTION. ZYGON 8,261-281 S-D 73.

THE POTENTIALITY OF DEVELOPING OR LEARNING A SYSTEM OF ETHICS AND VALUES IS A PRODUCT OF THE BIOLOGICAL EVOLUTION OF THE HUMAN SPECIES. HOWEVER, WHICH PARTICULAR SYSTEM OF ETHICS AND VALUES IS DEVELOPED OR LEARNED IS A PRODUCT OF THE EVOLUTION OF CULTURE RATHER THAN OF GENES. THE EXCEPTIONS ARE FAMILY ETHICS, PARTICULARLY THE ALTRUISMS MANIFESTED BY THE PARENTS IN FAVOR OF THEIR CHILDREN OR OTHER NEAR RELATIVES. THE FAMILY ETHICS ARE GENETICALLY CONDITIONED, ALTHOUGH NOT RIGIDLY DETERMINED, AND ARE CULTURALLY MODIFIABLE. HUMAN ETHICS IN GENERAL COULD HAVE DEVELOPED AS CULTURALLY INDUCED EXTENSIONS OF FAMILY ETHICS APPLIED TO NON-RELATIVES AND TO MANKIND AT LARGE.

OHNANYI, KLAUS VON. FORSCHUNGSFREIHEIT UND GESELLSCHAFTLICHES INTERESSE: WER ENTSCHEIDET DEN KONFLIKT? STUD GEN 24,1011-1026 1971.

OLBY, R G A. PHILOSOPHY AND THE INCOMPATIBILITY OF COLOURS. ANALYSIS 34,8-16 O 73.

ONCEEL, JOSEPH F. TRANSCENDENTAL THOMISM. MONIST 58,67-85 JA 74.

THIS ARTICLE PRESENTS A SHORT HISTORY OF WHAT, IN THIS COUNTRY, HAS COME TO BE KNOWN AS TRANSCENDENTAL THOMISM. A FEW BIOGRAPHICAL DATA ARE OFFERED ABOUT ITS FOUNDER, THE BELGIAN PHILOSOPHER JOSEPH MARECHAL, S J (+1944). THE MAIN LINES OF THE SYSTEM ARE BRIEFLY EXPLAINED: THE AFFIRMATION OF METAPHYSICS IS A CONDITION OF THE POSSIBILITY OF ALL THINKING (HENCE THE NAME 'TRANSCENDENTAL'); THE METAPHYSICAL TRUTHS ARE IMPLICITLY AFFIRMED IN EVERY AFFIRMATION, THEY ARE VIRTUALLY INBORN TO THE HUMAN MIND, THEY CONSTITUTE THE SOUL OF ALL HUMAN KNOWLEDGE, THEY CANNOT BE 'DEMONSTRATED', BUT ONLY 'VINDICATED' BY MEANS OF 'RETORSION'.

ONCEEL, JOSEPH. ANALYSIS AND NEW APPROACHES TO NATURAL THEOLOGY: A REPLY. HEYTHROP J 15,441-445 O 74.

THIS SHORT NOTE IS A REPLY TO DR ANTONY O'HEAR'S UNFAVORABLE REVIEW OF THE AUTHOR'S PAPER, "CAN WE STILL MAKE A CASE IN REASON FOR GOD'S EXISTENCE" IN ROBERT J ROTH'S "GOD KNOWABLE AND UNKNOWNABLE" (NEW YORK, FORDHAM UNIVERSITY PRESS, 1973), PAGES 159-86. AMONG THE POINTS MADE: 1) PHILOSOPHERS SHOULD BE INTERESTED NOT ONLY IN WHAT 'IS THE CASE', BUT ALSO IN WHAT 'IS': 2) THE AWARENESS OF A LIMIT AS SUCH IMPLIES THE AWARENESS OF SOMETHING BEYOND THE LIMIT: 3) WHAT OUR INTELLECT STRIVES FOR, THE REALITY WHICH SIMPLY 'IS', IS DETERMINED ONLY AS THE 'WHERE-UNTO' OF THIS STRIVING: 4) WHENEVER I KNOW SOME REALITY I IMPLICITLY CO-KNOW THE INFINITE REALITY.

ONDOLI, LUCIANO. STORICISMO, RELIGIONE DELLA LIGERTA E SOTERIOLOGIA LAICA IN SOLZHENITSYN. RIV STUD CROC 11,29-42 JA-MR 74.



DONDOLI, LUCIANC. STORICISMO, RELIGIONE DELLA LIBERTA E SOTERIOLOGIA LAICA IN SOLZHENITSYN. RIV STUD CROCE 10,377-392 U-D 73.

DONNELLAN, KEITH S. SPEAKING OF NOTHING. PHIL REV 83,3-31 JA 74.

DONOSO, ANTON. PHILOSOPHY IN LATIN AMERICA: A BIBLIOGRAPHICAL INTRODUCTION TO WORKS IN ENGLISH. PHIL TODAY 17,220-231 FALL 73.

SINCE THE LANGUAGE BARRIER EXCLUDES THE OVERWHELMING MAJORITY OF THOSE IN THE ENGLISH-SPEAKING WORLD INTERESTED IN MATTERS PHILOSOPHIC FROM LEARNING WHAT HAS HAPPENED AND IS HAPPENING IN THAT FIELD IN LATIN AMERICA, THIS ESSAY PRESENTS A BIBLIOGRAPHICAL INTRODUCTION TO WORKS IN ENGLISH, DISCUSSED IN THE ORDER OF THEIR APPEARANCE FROM 1944 UNTIL THE PRESENT, ON THE STUDY OF PHILOSOPHY IN THAT PART OF THE WORLD. ONLY WHAT THE AUTHOR CONSIDERS MAJOR WORKS ARE SUMMARIZED AND DISCUSSED CRITICALLY.

DONOVAN, P J. THE LIMITS OF RELIGIOUS INTERPRETATIONS. SOPHIA 13,29-35 AP 74.

INTERPRETATION IS A TRANSFORMATIONAL ACTIVITY. WHILE THE BOUNDS OF RELIGIOUS SIGNIFICANCE MAY EXTEND BEYOND THE LIMITS OF RELIGIOUS LANGUAGE, THE VALIDITY OF RELIGIOUS INTERPRETATIONS RESTS ON A GENUINE DISCOVERY OF SIGNIFICANCE IN THE PHENOMENA OR EXPERIENCES INTERPRETED IN RELIGIOUS TERMS.\*

DOPPELT, GERALD. DRETSKE'S CONCEPTION OF PERCEPTION AND KNOWLEDGE. PHIL SCI 40,433-446 S 73.

IN THIS PAPER I ATTEMPT TO CLARIFY F DRETSKE'S ANALYSIS OF PERCEPTUAL KNOWLEDGE ('S SEES THAT B IS P'), EXPOSE SOME SERIOUS SHORTCOMINGS WITHIN IT, AND SUGGEST AN ALTERNATIVE APPROACH. ON DRETSKE'S MODEL, WHETHER OR NOT S SEES THAT B IS P DEPENDS IN MOST CASES ON WHAT INDEPENDENT KNOWLEDGE CONCERNING B ("PROTO-KNOWLEDGE" IN DRETSKE'S WORDS) S BRINGS TO THE PERCEPTUAL SITUATION. AFTER CLARIFYING THE PRECISE ROLE OF THIS PROTO-KNOWLEDGE IN HIS ANALYSIS, I ARGUE THAT THE ANALYSIS FAILS TO GENERATE AND INCORPORATE THE VERY PROTO-KNOWLEDGE THAT DRETSKE HIMSELF BELIEVES TO BE REQUIRED FOR MANY CASES OF PERCEPTUAL KNOWLEDGE. DRETSKE'S OWN EXAMPLES OF PERCEPTUAL KNOWLEDGE ARE EMPLOYED TO GENERATE COUNTER-EXAMPLES TO HIS ANALYSIS. IT IS SUGGESTED THAT CONTRARY TO DRETSKE, PROTO-KNOWLEDGE MUST BE UNDERSTOOD AS EVIDENCE WHICH IS REQUIRED TO JUSTIFY WHAT S CLAIMS TO SEE. I EXTEND MY ARGUMENT TO DRETSKE'S ANALYSIS FOR OBSERVATIONAL KNOWLEDGE; IN THIS CASE, I ARGUE THAT DRETSKE-TYPE EXAMPLES OF OBSERVATIONAL KNOWLEDGE IN SCIENCE ('SEEING THAT THE CAPACITOR HAS DISCHARGED') REQUIRES THAT THE SCIENTIFIC COMMUNITY POSSESS A PROTO-KNOWLEDGE (OF LAWS, THEORIES, PRINCIPLES) WHICH CANNOT BE ACCOUNTED FOR BY DRETSKE'S ANALYSIS.

DORACYSKI, ROMAN. ELIMINATION OF BOUND VARIABLES IN LOGIC WITH AN ARBITRARY QUANTIFIER. STUD LOG 32,117-129 1973.

DORFLES, GILLO. STORIA DELL'ARTE COME STORIA DELLA FILOSOFIA? ARCH FILOSOF 99-108 1974.

INSTEAD OF COMPARING THE HISTORY OF ART WITH THAT OF PHILOSOPHY, ONE SHOULD CONFRONT 'KUNSTWISSENSCHAFT' WITH 'GEISTESWISSENSCHAFT', AND THIS BECAUSE OF A NON-HISTORICITY OF SEVERAL ARTISTIC EVENTS; ART BEING, AS MYTH, BEYOND HISTORICAL TIME, AND SHOWING A PREVALENCE OF THE SYNCHRONIC VERSUS THE DIACRONIC ELEMENT. A META-HISTORIC IDEA OF THE BEAUTIFUL (HEGEL) IS NO MORE ACCEPTABLE: AN AXIOLOGICAL JUDGMENT SHOULD BE AVAILABLE, NOT ONLY FOR THE ART WORKS OF THE PRESENT, BUT FOR THOSE OF THE PAST. FURTHERMORE, THE POSSIBILITY SHOULD BE CONSIDERED OF USING ARTISTIC MONUMENTS OF THE PAST, AS A COMPLEMENT FOR PHILOSOPHICAL THOUGHT, WHEN HISTORICAL DATA ARE FAILING.

ORLING, JON. DEMONSTRATIVE INDUCTION: ITS SIGNIFICANT ROLE IN THE HISTORY OF PHYSICS. PHIL SCI 40,360-372 S 73.

IT IS ARGUED IN THIS PAPER THAT THE VALID ARGUMENT FORMS COMING UNDER THE GENERAL HEADING OF 'DEMONSTRATIVE INDUCTION' HAVE PLAYED A HIGHLY SIGNIFICANT ROLE IN THE HISTORY OF THEORETICAL PHYSICS. THIS SITUATION WAS THOROUGHLY APPRECIATED BY SEVERAL EARLIER PHILOSOPHERS OF SCIENCE AND DESERVES TO BE MORE WIDELY KNOWN AND UNDERSTOOD.

ORLING, JON. HENRY CAVENDISH'S DEDUCTION OF THE ELECTROSTATIC INVERSE SQUARE LAW FROM THE RESULT OF A SINGLE EXPERIMENT. STUD HIST PHIL SCI 4,327-348 F 74.

ORTER, KENNETH. EPISTEMOLOGY AND ONTOLOGY. DIALOGUE (CANADA) 13,113-114 MR 74.

A BRIEF REPLY TO A BRIEF DISCUSSION OF MY ARTICLE, "FIRST PHILOSOPHY: METAPHYSICS OR EPISTEMOLOGY?" (DIALOGUE 11 (1972) 1-22).

ORTER, KENNETH. SOCRATES' REFUTATION OF THRASYMACHUS AND TREATMENT OF VIRTUE. PHIL RHET 7,25-46 WINT 74.

AN ANALYSIS TO DETERMINE IN GENERAL THE RELATIONSHIP BETWEEN THE NEGATIVE ARGUMENTS OF "REPUBLIC I" AND THE POSITIVE DOCTRINES OF BOOK IV, AND IN PARTICULAR BOTH THE DIALECTICAL STRUCTURE OF SOCRATES' REFUTATION OF THRASYMACHUS IN BOOK I AND THE RELATIONSHIP OF THE FOUR VIRTUES IN BOOK IV. IT IS ARGUED THAT BOOK I ANTICIPATES AND REQUIRES BOOK IV FOR ITS VALIDATION, WHILE PROVIDING CONCRETE EXEMPLIFICATION OF BOOK IV'S DOCTRINES; THAT THE SKELETAL STRUCTURE OF THE DIALOGUE WITH THRASYMACHUS PRECISELY FOLLOWS THE METHOD OF DIVISION; AND THAT THE FOUR VIRTUES ARE TRANSFORMATIONS OF ONE ANOTHER, SUGGESTING A LIMITATION IN THEIR ACCESSIBILITY.

OTTORI, RICCARDO. UNA FILOSOFIA DELLA STORIA COME TEOLOGIA DELLA STORIA. ARCH FILOSOF 2,241-259 1971.

OUGHERTY, JUDE P. IDEALS THAT LACK A PHILOSOPHY. HUMANIST 34,8 JA-F 74.

A BRIEF CRITIQUE OF "THE HUMANIST MANIFESTO II," PREPARED INITIALLY FOR A WASHINGTON DAILY NEWSPAPER IN WHICH IT IS ARGUED THAT THE "MANIFESTO" PROPOSES MANY LAUDABLE COMMONPLACE IDEALS WHOSE MAINTENANCE IS NOT UNIQUE TO THE PHILOSOPHY PERMEATING THE "MANIFESTO" AND WHICH, IN MANY INSTANCES, DO NOT FLOW FROM THAT PHILOSOPHY. CERTAIN OTHER DOCTRINES PROPOSED BY THE "MANIFESTO" ARE REGARDED AS SOCIALLY DETRIMENTAL AND OPPOSED TO SOUND SOCIAL AND POLITICAL THEORY.

UGLASS, RODNEY B. AN ARISTOTELIAN ORIENTATION TO RHETORICAL COMMUNICATION. PHIL RHET 7,80-88 SPR 74.

THIS ESSAY SEEKS TO DESCRIBE IN CONTEMPORARY TERMS AN ARISTOTELIAN ORIENTATION TO RHETORICAL COMMUNICATION. IT ARGUES THAT SUCH AN ORIENTATION CONCEIVES RHETORICAL COMMUNICATION AS COMMUNICATION WITHIN WHICH PERSON INTERACT DELIBERATIVELY; SEES IT AS A COMPLEX PROCESS TO BE UNDERSTOOD FUNCTIONALLY; STIPULATES THAT THE PROCESS IS CIRCUMSTANTIALLY HUMAN, DYNAMIC, AND INTERACTIVE; REGARDS THE PROCESS AS PERSUASIVE AND SOCIO-PSYCHOLOGICAL; AND CONCEIVES A DELIBERATIVE, ASSERTIVE-JUDGMENTAL TRANSACTION AS THE FUNDAMENTAL PARADIGM OF ITS REALIZATION. THE ESSAY ALSO ATTEMPTS TO INDICATE THE NEED FOR A CONCEPTION OF RHETORICAL COMMUNICATION CONSISTENT WITH THIS ARISTOTELIAN ORIENTATION.

DOWNES, JAMES F. SPACE, TIME AND CULTURAL CHANGE. HUMANITAS 10,189-198 MY 74.

MOST CONFLICT IN SOCIAL OR CULTURAL CHANGE SITUATIONS IS ENGENDERED NOT BY DIFFERENCES IN OPINION CONCERNING THE CHANGE IN QUESTION. RATHER IT IS A MATTER OF DIFFERING INTERPRETATIONS OF HISTORY UPON WHICH THE CHANGE WILL BE EFFECTED. HISTORY ITSELF IS NOT IN FACT A RECORD OF WHAT ONCE HAPPENED BUT RATHER A JUSTIFICATION OF WHAT IS HAPPENING NOW. THE GREATEST HUMAN DIFFICULTY IS TO ACCEPT THE FACT THAT THINGS ARE THE WAY THEY ARE AND NOT THE WAY THEY ALWAYS HAVE BEEN. PEOPLE ARE NOT ONLY ETHNOCENTRIC BUT ALSO CHRONOCENTRIC (JUDGING ALL THINGS BY THE STANDARDS OF THEIR OWN TIME).

DOYLE, JOHN P. "IPSUM ESSE" AS GOD-SURROGATE: THE POINT OF CONVERGENCE OF FAITH AND REASON FOR ST THOMAS AQUINAS. MOD SCH 50,293-296 MR 73.

SINCE, FOR ST THOMAS AQUINAS, "COGNITA SUNT IN COGNOSCENTE SECUNDUM MODUM COGNOSCENTIS," EVEN REVEALED TRUTHS MUST BE PHRASED IN TERMS WHICH WE CAN NATURALLY UNDERSTAND. BUT THE VERY BEST TERM WHICH WE CAN NATURALLY MUSTER FOR GOD-TALK IS "IPSUM ESSE," A TERM TO WHICH WE COME ACROSS THE MEDIUM OF A DEMONSTRATION "QUIA" FROM THE BEING OF CREATURES. AS SUCH, IT HAS OBVIOUS LIMITATIONS. IT DOES NOT SUPPLY US WITH AN IMMEDIATE KNOWLEDGE OF THE DIVINE REALITY, BUT IT IS, INSTEAD, A SURROGATE FOR GOD WHO REMAINS UNKNOWN IN HIMSELF. THIS SURROGATE THEN IS EMPLOYED IN THEOLOGY NOT ONLY AT THE LEVEL OF "DE DEO UNO" BUT ALSO AT THE VERY HEART OF "DE DEO TRINO." AS SO EMPLOYED, IT IS PATENTLY THE POINT OF CONVERGENCE OF FAITH AND REASON FOR ST THOMAS.

DOYLE, JOHN P. SAINT BONAVENTURE AND THE ONTOLOGICAL ARGUMENT. MOD SCH 52,27-48 N 74.

FOR ST BONAVENTURE THE SELF-EVIDENT TRUTH OF GOD'S EXISTENCE CAN BE SHOWN FORTH BY 'INTELLECTUAL EXERCISES' LIKE THAT OF ST ANSELM. SUCH EXERCISES ARE NOT SIMPLE-MINDED TRANSITS FROM THE IDEAL TO THE REAL ORDER. RATHER THEY ARE BASED UPON A SOPHISTICATED METAPHYSICS. THEY INVOLVE THE EXPERIENCE OF COMMON INTELLIGIBILITY. WITH PLATO, THEY ACCEPT THE 'REALLY REAL' CHARACTER OF THAT INTELLIGIBILITY. IMPLICITLY, THEY ALSO ACCEPT A PLURALITY AND A ONE-WAY HIERARCHY OF INTELLIGIBLES LEADING UP TO A 'FIRST'. TURNING THEN PRECISELY UPON THE UNPRINCIPATED NATURE OF THIS 'FIRST', THEY SPREAD BEFORE US ITS ABSOLUTE NECESSITY BOTH IN REALITY AND FOR THOUGHT.

DRACOLIDES, N. N. L'ART DE L'AVANT-GARDE EN RAPPORT AVEC L'ART DES PSYCHOPATHES ET L'ART ENFANTIN. ANN ESTH 9-10,49-76 1970-71.

L'ART DE L'AVANT-GARDE, DE L'AVIS DE TOUS LES CRITIQUES COMPETENTS, QUI L'APPELLENT NON-ART OU ANTI-ART, A DANS SA CAUSALITE, DEUX FACTEURS PRINCIPAUX, DONT L'UN EST 'ETIOLOGIQUE' EN CONNEXION AVEC LE CLIMAT ANXIEUX, INSECURITE ET MENACANT DE NOTRE EPOQUE, SOUS L'INFLUENCE DES FAITS DESHUMANISANTS, POLITIQUES, SOCIOLOGIQUES ET TECHNOLOGIQUES, ET L'AUTRE EST 'REACTIONNEL', ELABORE DANS UN CLIMAT PHOBIQUE, COMPULSIONNEL, ANXIogene, PROVOQUANT DES INTRAVERSIONS REGRESSIVES ET DES EXTRAVERSIONS SYMBOLIQUES, DE NATURE AGRESSIVE-VINDICATIVE OU DEFENSIVE-CATHARTIQUE. LA CONVERGENCE DE CES DEUX FACTEURS EST CELLE QUI EXPLIQUE LA NATURE SOCIO-PSYCHOLOGIQUE DE L'ART DE L'AVANT-GARDE ACTUELLE QUI, PRESENTE UN ELOIGNEMENT DE L'ART ESTHETIQUE ET UN RAPPROCHEMENT A L'ART DES PSYCHOPATHES OU DES ENFANTS. CEPENDANT LA FAUTE N'EST PAS DU A L'ARTISTE, MAIS A LA REALITE DEREGLE DU MONDE QUI NOUS ENTOURE, ET QUE L'ARTISTE TRADUIT. C'EST SEULEMENT APRES LA RESTITUTION DE CE MONDE QU'ON POURRAIT ESPERER LE RETOUR DE L'ART, DE SON AVENTURE CHAOTIQUE, DANS LE PORT DU BEAU ESTHETIQUE.

RAGONA-MONACHOU, M. PROVIDENCE AND FATE IN STOICISM AND  
PRAE-NEOPLATONISM: CALCIDIUS AS AN AUTHORITY ON CLEANTHES' THEODICY  
[SVF 2,933]. PHILOSOPHIA (ATHENS) 3,262-306 1973.

THIS ARTICLE PURPORTS TO DISCUSS THE RELIABILITY OF CALCIDIUS' INFORMATION ABOUT CLEANTHES' SUBORDINATION OF PROVIDENCE TO FATE (SVF 2, 933). FROM THE COMPARISON OF THIS VIEW WITH CLEANTHES' FRAGMENTS AND TRUSTWORTHY TESTIMONIES IT IS SHOWN THAT IT DOES NOT SQUARE WITH CLEANTHES' PERSONAL TEACHING. FROM THE SURVEY OF RELEVANT LATE SOURCES AND THE CONTEXT OF THE COMMENTARY ON "TIMAEUS" IN WHICH THIS INFORMATION IS EMBEDDED THE CONCLUSION IS REACHED THAT CALCIDIUS' EVIDENCE IN QUESTION IS NOT RELIABLE. THE COMMENTATOR MUST EITHER HAVE CONFUSED CLEANTHES WITH THE ASTROLOGICAL DETERMINISTS OR WILLINGLY MISINTERPRETED AND MISREPRESENTED HIS VIEWS IN HIS INTENTION TO SHOW HIM TO BE AN OPPONENT OF HIS PLATO "WHO RANKED PROVIDENCE FIRST."

RANE, JAMES. NATURAL LAW AND POLITICS. J VALUE INQ 8,102-111 SUM 74.

RANGE, THEODORE. TRUTH AND NECESSARY TRUTH. J W VIR PHIL SOC 7-9 FALL 73.

THIS ARTICLE EXAMINES CONNECTIONS BETWEEN THE PROBLEM OF DEFINING TRUTH AND THE PROBLEM OF DEFINING NECESSARY TRUTH. A CORRESPONDENCE THEORY OF TRUTH, BASED ON ONE SUGGESTED BY RODERICK CHISHOLM, IS DEFENDED, AND THEN SHOWN TO BE INCOMPATIBLE WITH A CONVENTIONALIST THEORY OF NECESSARY TRUTH. VARIOUS THEORIES OF NECESSARY TRUTH ARE CONSIDERED AND REJECTED, IN PARTICULAR, (A) THE CONVENTIONALIST THEORY, (B) THE APPROACH THAT IDENTIFIES NECESSITY WITH 'A PRIORICITY', AND (C) THE ATTEMPT TO DEFINE NECESSITY IN TERMS OF 'UNTHINKABILITY OF THE NEGATION'. FINALLY, AN INTUITIONIST THEORY IS SUGGESTED AND APPLIED TOWARDS THE SOLUTION OF A CERTAIN PROBLEM ASSOCIATED WITH THE CONCEPT OF A NECESSARY STATE OF AFFAIRS.

REHER, JOHN H. EVIDENCE AND JUSTIFIED BELIEF. PHIL STUD 25,435-439 AG 74.

RESKE, FRED I AND SNYDER, AARON. CAUSALITY AND SUFFICIENCY: REPLY TO BEAUCHAMP. PHIL SCI 40,288-291 JE 73.

IN THIS ARTICLE IT IS ARGUED THAT BEAUCHAMP MISTAKES THE REGULARITY DOCTRINE (A VIEW ABOUT THE NECESSARY TRUTH CONDITIONS FOR STATEMENTS OF THE FORM 'C CAUSED E') WITH THE VIEW THAT FOR EVERY E (EVENT) THERE IS ANOTHER EVENT, C, THAT CAUSED IT. OUR ORIGINAL PAPER WAS A CRITICISM OF THE REGULARITY DOCTRINE OF CAUSALITY--'NOT' AN ARGUMENT TO THE EFFECT THAT SOME EVENTS ARE WITHOUT CAUSES. IT IS FURTHER ARGUED IN THIS PAPER THAT IN SO FAR AS CAUSALITY PRESUPPOSES SUFFICIENCY (OF THE CAUSE FOR THE EFFECT), THIS SENSE OF SUFFICIENCY IS BEST UNDERSTOOD AS: ALL THAT IS NECESSARY FOR THE EFFECT. THIS SENSE OF SUFFICIENCY COINCIDES WITH THE TRADITIONAL SENSE IN DETERMINISTIC SITUATIONS, BUT IN NON-DETERMINISTIC SITUATIONS IT DIVERGES. IT ALLOWS US TO SPEAK OF BRINGING THINGS ABOUT, OF THINGS HAVING RESULTS, ETC. IN NON-DETERMINISTIC SETTINGS.

RUET, PIERRE-PHILLIPPE. IDEALISME ET TRANSCENDANCE CHEZ PIERO MARTINETTI. REV PHIL LOUVAIN 71,698-724 N 73.

ON A FETE VOICI PEU DE TEMPS LE CENTENAIRE DE LA NAISSANCE DE PIERO MARTINETTI, MAIS L'EVENEMENT FUT PEU REMARQUE HORS DES FRONTIERES DE L'ITALIE. L'ETUDE ICI PRESENTEE SE PROPOSE DE CONTRIBUER A REPARER CETTE NEGLIGENCE. APRES AVOIR SITUÉ LA BIOGRAPHIE ET L'OEUVRE DE MARTINETTI, L'AUTEUR PARCOURT LES LIGNES DE FORCE DE SA PENSEE, SELON LES AXES SUIVANTS: LA CRITIQUE DE LA CONNAISSANCE; LA VIE MORALE; LA RELIGION. L'IDEALISME DE MARTINETTI, NON SEULEMENT THEORIQUE MAIS PRATIQUE, CULMINE DANS UNE METAPHYSIQUE RELIGIEUSE.



DRUET, PIERRE-PHILIPPE. LA RECENSION DE "L'ENESIDEMO" PAR FICHTE. REV METAPH MORALE 78,363-384 JL-S 73.

CET ARTICLE PRESENTE LA PREMIERE TRADUCTION FRANCAISE INTEGRALE DU CELEBRE COMPTE RENDU FICHTEEN. IL MET A LA PORTEE DU LECTEUR FRANCOPHONE CE TEXTE CAPITAL DANS LEQUEL FICHTE AFFIRME, POUR LA PREMIERE FOIS, LE PRINCIPE DE LA "THATHANDLUNG". UNE BREVE INTRODUCTION RAPPELLE LA SITUATION HISTORIQUE DE CETTE RECENSION DANS LE DEVELOPPMENT DE LA PENSEE FICHTEENNE, TANDIS QUE DES NOTES FONT LES REFERENCES INDISPENSABLES AUX GRANDS OUVRAGES DE KANT, DE REINHOLD ET DE SCHULZE.

DU BOIS-RAYMOND, MANUELA AND SOELL, BURKHARDT. METAPHYSIK IN DER PAEDAGOGIK--ODER DIE ROLLE DER KASTOLOGIE. SPRACHE TECH ZEIT 48,341-360 1973.

DU BOIS-RAYMOND, MANUELA AND SOELL, BURKHARDT. UEBER DIE BEDEUTUNG DER SCHULE IM LEBEN DER ARBEITERKINDER. KURSBUCH 34,159-175 1973.

DU TOIT, A B. LOGIC AND ONTOLOGY. PHIL PAPERS 3,17-45 MY 74.

DUBARLE, D. UN FRANCHISSEMENT DES CLOTURES DE LA PHILOSOPHIE IDEALISTE CLASSIQUE: LA PREMIERE PHILOSOPHIE DE GABRIEL MARCEL, 1912-1914. REV SCI PHIL THEOL 58,177-212 AP 74.

DUBIEL, HELMUT. SPRACHSOZIOLOGISCHE BEMERKUNGEN ZU EINER BILDUNGSPOLITISCHEN THESE. SPRACHE TECH ZEIT 38,106-109 1971.

DUBININ, N P. CONTEMPORARY NATURAL SCIENCES AND A SCIENTIFIC WORLD VIEW. SOVIET STUD PHIL 11,248-269 WINT 72-73.

CONTEMPORARY NATURAL SCIENCES OPEN BEFORE MAN A NEW PICTURE OF THE WORLD. THIS IS CONDITIONED BY THE ACHIEVEMENTS IN PHYSICS, CHEMISTRY, CYBERNETICS, MOLECULAR GENETICS ETC., WHICH PROVED THE MATERIALITY AND UNIVERSITY OF THE WORLD, THE DEEP DIALECTICS OF ITS DEVELOPMENT. ON THE BASIS OF SOCIAL FORMS OF MATTER MOTION AND HAVING CONSCIOUSNESS, MAN LEFT THE BOUNDS OF BIOLOGICAL, CHEMICAL AND PHYSICAL FORMS OF THE MATTER MOTION; WITHOUT PARTICIPATION OF THESE FORMS, SOCIAL AND PRIVATE LIFE OF MAN IS IMPOSSIBLE; BUT AT THE SAME TIME ONLY ENTERING A QUALITATIVELY HIGHER FORM OF MOTION, ON THE BASIS OF SOCIAL HERITAGE AND CONSCIOUSNESS, MAN ROSE ABOVE THE REST OF THE WORLD.\*

DUBOIS, MARCEL-JACQUES. L'ITINERAIRE PHILOSOPHIQUE ET SPIRITUEL D'EDITH STEIN. REV THOMISTE 73,181-210 AP-JE 73.

DUBOSE, SHANNON. THE ARGUMENT LAUGHS AT SOCRATES AND PROTAGORAS. TULANE STUD PHIL 22,14-21 1973.

DUBROVSKY, V. THE OPTIMALITY PROBLEM AND THE METHODIC PRINCIPLES OF ENGINEERING PSYCHOLOGY DESIGN. TEOR METOD 5,125-141 1973.

THE ARTICLE DEALS WITH THE OPTIMALITY PROBLEM IN ENGINEERING PSYCHOLOGY DESIGN ON CONDITION THAT ADEQUATE OPTIMALITY CRITERIA ARE NOT AVAILABLE. THE CENTER OF THE ANALYSIS BEING TRANSFERRED FROM THE ACTIVITY OBJECT TO THE ACTIVITY PROCESS, THE PROBLEM IS SOLVED THROUGH THE AGENCY OF A SPECIAL ORGANIZATION OF DESIGN ACTIVITY. DESCRIBED ARE BOTH THE NEW TYPE OF THE OPTIMIZATION PROCEDURE, I.E., THE DIRECTIONAL DESIGN TRANSFORMATION, AND THE PRINCIPLES OF THE ORGANIZATIONAL STRUCTURE OF A GROUP OF SPECIALISTS REALIZING THE PROCEDURE. THE METHODICAL PRINCIPLES REGARDED AS THE MAIN MEANS OF OPTIMIZATION ARE ALSO EXAMINED IN THE ARTICLE AS WELL AS THE LOGICAL STRUCTURE OF THESE PRINCIPLES AND THE WAYS OF OBTAINING AND USING THEM.

CHESNEAU, FRANCOIS. DU MODELE CARTESIEN AU MODELE SPINOZISTE DE L'ETRE VIVANT. CAN J PHIL 3,539-562 JE 74.

EXAMEN DE LA THEORIE CARTESIENNE DU VIVANT ET DE L'UTILISATION DE MODELES MECANISTES DANS L'EXPLICATION HYPOTHETIQUE DES FONCTIONS PHYSIOLOGIQUES. ANALYSE DES LIMITATIONS THEORIQUES DU PROJET, LEQUEL RECOURT A UNE EXPLICATION FONDEE SUR UN ANTHROPOMORPHISME TECHNOLOGIQUE. CORRECTION SPINOZISTE DE L'HYPOTHESE CARTESIENNE PAR L'ESBAUCHE D'UNE THEORIE DE L'ORGANISME, CENTREE SUR L'INTEGRATION DES MECANISMES DANS DES STRUCTURES MODALES DE PLUS EN PLUS COMPLEXES. CRITIQUE PAR SPINOZA DE L'ANALOGIE INSTRUMENTALE SOUS-JACENTE AU MODELE DE L'AUTOMATE.

EDMAN, V H. FREGE ON DEFINITION. MIND 82,609-610 O 73.

FOR FREGE, TO DEFINE A SYMBOL IS TO SHOW HOW TO DO WITHOUT IT. FREGE ORIGINATED THE DISTINCTION BETWEEN METALANGUAGE AND OBJECT LANGUAGE. BUT HE FORMULATES HIS DEFINITIONS WITHIN THE BEGRIFFSSCHRIFT ITSELF, NOT SEEING THAT, ACCORDING TO HIS OWN ACCOUNT OF THEM, THEY GO BETTER IN THE METALANGUAGE.

BERLINGER, JAMES. THE VERBAL DISPUTE IN HUME'S DIALOGUES. ARCH GESCH PHIL 53,22-34 1971.

BERR, ROLF. DIE FURCHT VOR DEN INHALTEN: ZUR DIALEKTIK VON FORM UND INHALT IN LINGUISTIK UND SPRACHDIDAKTIK. SPRACHE TECH ZEIT 48,309-320 1973.

BUFF, R A. INTENTIONALLY KILLING THE INNOCENT. ANALYSIS 34,17-19 O 73.

I ARGUE, AGAINST GEDDES ("ON THE INTRINSIC WRONGNESS OF KILLING INNOCENT PEOPLE," ANALYSIS, 33.3), THAT SOME CONNECTIONS BETWEEN WHAT I DO TO A PERSON AND HIS DEATH ARE SUCH THAT, EVEN IF WE CAN DESCRIBE MY ACTION, AS DESIRED, IN A WAY THAT DOES NOT REFER TO HIS DEATH, I CANNOT DENY THAT I INTEND IT: THAT THE DISTINCTION BETWEEN LOGICAL AND CONTINGENT CONNECTIONS IN HUMAN ACTION IS NOT SO CLEAR, NOR THE RANGE OF LOGICAL CONNECTIONS SO NARROW, AS IS OFTEN SUPPOSED; AND THAT THE PROBLEMATIC NATURE OF THE DISTINCTION SHOULD MAKE US LOOK AGAIN AT DOCTRINES, LIKE THAT OF DOUBLE-EFFECT, WHICH DEPEND ON IT.\*

CHAMAS, JEAN-LOUIS. ALEXIS DE TOCQUEVILLE CU LA COMPREHENSION EFFICACE. REV METAPH MORALE 78,525-543 D=D 73.

TOCQUEVILLE THINKS, AS DOES SPINOZA, THAT "WE ARE ACTIVE ONLY IN SO FAR AS WE UNDERSTAND." THIS ARISTOCRAT ACCEPTS THE DEMOCRACY AND THE EQUALITY OF THE CONDITIONS OF WHICH HE UNDERSTANDS THE NECESSITY. HE IS ONE OF THE FOUNDERS OF THE POLITICAL SOCIOLOGY.

MITRIU, ANTON. THE LOGICO-MATHEMATICAL ANTIOMIES: CONTEMPORARY AND SCHOLASTIC SOLUTIONS. INT PHIL QUART 14,309-328 S 74.

THE PURPOSE OF THIS ARTICLE IS TO PRESENT THE PRINCIPAL SOLUTIONS GIVEN IN OUR DAYS TO THE LOGICO-MATHEMATICAL PARADOXES AND TO SHOW THAT THESE SOLUTIONS WERE ALREADY KNOWN TO THE SCHOLASTIC LOGICIANS, WHICH THEY GAVE TO THE ANTIOMIES CALLED BY THEM INSOLUBILIA. THE SOLUTION INTRODUCING THE NOTION OF TIME (DEONTIC LOGIC) IS THE SOLUTION GIVEN BY THE THEORY OF OBLIGATORIA (BURIDAN); RUSSELL'S SOLUTION BASED ON THE VICIOUS CIRCLE PRINCIPLE IS THE SOLUTION OF ALBERTUS OF SAXONY (NUNQUAM PARS POTEST SIGNIFICARI TOTUM); THE SOLUTION OF LANGUAGE LEVELS (RUSSELL, CARNAP, TARSKI) IS THE SOLUTION OF PETRUS DE ALLYACO.

DUMITRIU, ANTON. WITTGENSTEIN'S SOLUTION OF THE PARADOXES. J HIST PHIL 12,227-237 AP 74.

THIS PAPER HAS A THREE-FOLD AIM: 1) TO SHOW THAT WITTGENSTEIN GAVE A LOGICAL SOLUTION TO THE LOGICO-MATHEMATICAL PARADOXES, WHICH HAS NOT BEEN TAKEN INTO CONSIDERATION ONLY BECAUSE OF ITS BREVITY; 2) TO PROVE THAT THIS SOLUTION DOES NOT REJECT THE THEORY OF TYPES BUT INTERPRETS IT IN THE SIMPLEST WAY; 3) TO SHOW THAT WITTGENSTEIN'S SOLUTION IS THE SOLUTION GIVEN TO THE PARADOXES CALLED 'INSOLUBILIA', BY THE FAMOUS SCHOLASTIC LOGICIAN, PETREISDE ALLIGACO.

DUMOULIN, B AND BUKOWSKI, T P. L'INFLUENCE DE THOMAS D'AQUIN SUR BOECE DE DACIE. REV SCI PHIL THEOL 57,627-631 O 73.

LA COMPARAISON ATTENTIVE DU 'DE AETERNITATE MUNDI' DE BOECE AVEC DIVERS ECRITS DE THOMAS D'AQUIN (SCRIPTUM SUPER SENTENTIIS, DE AETERNITATE MUNDI) REVELE UNE DEPENDANCE; LES DIFFERENCES DEMEURENT CEPENDANT GRANDES, LIEES A L'AVICENNISME DE BOECE.

DUNCAN, ROGER. 'PHILIA' IN THE GORGIAS. APEIRON 8,23-26 WY 74.

DUNDAS, JUDITH. ILLUSION AND THE POETIC IMAGE. J AES ART CRIT 32,197-203 WINT 73.

THE CRITICAL ANALOGY BETWEEN POETRY AND PAINTING ONCE EMPHASIZED THE ILLUSION WHICH WAS THE GOAL OF BOTH ARTS. BUT LITERARY CRITICISM HAS TENDED TO DISCOUNT THE IMPORTANCE OF ILLUSION, AND POETRY SIMILARLY HAS FOUND OTHER VALUES TO PURSUE, SUCH AS WIT AND IRONY. IF ILLUSION IN PAINTING DEPENDS UPON A SHARED PERCEPTUAL CODE, IT MAY BE THAT ILLUSION IN POETRY DEPENDS UPON A SHARED RHETORICAL CODE. THESE CODES IN TURN REFLECT A VISUAL ORDER OF VALUES WHICH NO LONGER SEEMS VALID, AND HENCE THEY HAVE LOST THEIR POWER TO SUSTAIN A VITAL KIND OF ILLUSIONIST ART.

DUNLOP, CHARLES E M. PERFORMATIVES AND DREAM SKEPTICISM. PHIL STUD 25,295-297 MY 74.

NORMAN MALCOLM'S ANALYSIS OF DREAMING CARRIES WITH IT THE CLAIM THAT DREAM SKEPTICISM IS UNTENABLE. THE USUAL CRITIQUES OF MALCOLM ATTEMPT TO REFUTE THIS CLAIM BY URGING A RETURN TO A MORE TRADITIONAL ACCOUNT OF DREAMING. I AVOID THAT DEBATE, BUT DISCUSS INSTEAD A RELATIVELY UNNOTICED FEATURE OF MALCOLM'S ACCOUNT—HIS 'PERFORMATIVE' ANALYSIS OF THE SENTENCE 'I AM AWAKE'. MY ARGUMENT SHOWS THAT, CONTRA MALCOLM, SUCH AN ANALYSIS FAILS TO UNDERCUT DREAM SKEPTICISM.

DUNN, J M AND LEBLANC, H AND MEYER, ROBERT K. COMPLETENESS OF RELEVANT QUANTIFICATION THEORIES. NOTRE DAME J FORM LOG 15,97-121 JA 74.

IT IS PROVED, IN A REASONABLE ALGEBRAIC SENSE, THAT FIRST-ORDER RELEVANT QUANTIFICATION THEORY IS WEAKLY COMPLETE AS FORMALIZED IN THE ANDERSON-BELNAP SYSTEM RQ. THE ALGEBRAIC SEMANTICS IS THE RESULT OF SUPERIMPOSING LEBLANC'S QUANTIFICATIONAL TRUTH-VALUE SEMANTICS ON AN ANALYSIS OF PROPOSITIONS VIA THE THEORY OF DEMORGAN MONOIDS, DUE PRINCIPALLY TO DUNN. IMPORTANT IN PARTICULAR ARE CERTAIN NORMALITY CONDITIONS, WHICH MEAN SYNTACTICALLY THAT A IS A THEOREM OF RQ IFF A BELONGS TO EVERY THEORY T THAT MIGHT POSSIBLY DESCRIBE THE WORLD, IN THE SENSE THAT T IS CONSISTENT, COMPLETE, AND HAS A NAME FOR EACH INDIVIDUAL. A COROLLARY, DEEPLY NON-TRIVIAL FOR RELEVANT LOGICS, IS THAT 'MODUS PONENS' HOLDS IN RQ FOR MATERIAL IMPLICATION (ACKERMANN'S RULE GAMMA). VARIOUS POSSIBLE APPLICATIONS OF THE RESULT ARE DISCUSSED, INCLUDING CONSISTENCY PROOFS FOR CONCRETE MATHEMATICAL THEORIES.

UPRE, LOUIS. A BASIC MISUNDERSTANDING. HUMANIST 34,10-11 JA-F 74.

A CRITIQUE OF THE RELIGIOUS IMPLICATIONS IN THE NEW HUMANIST MANIFESTO. RELIGION IS ASSUMED TO BE ESSENTIALLY A MORAL ATTITUDE AND AN ANTI-HUMANIST ONE. BOTH ASSUMPTIONS ARE FALSE.\*

UPRE, LOUIS. RECENT LITERATURE ON MARX AND MARXISM. J HIST IDEAS 35,703-714 O-D 74.

A CRITICAL DISCUSSION OF MAJOR STUDIES ON MARXISM PUBLISHED DURING THE LAST FIVE YEARS. THE FIRST PART DEALS WITH PROBLEMS OF MARXIST DIALECTIC CONCENTRATING ON THE WORKS OF HARTMANN AND SCHMIDT. THE SECOND PART DISCUSSES STUDIES ON THE CONCEPT OF ALIENATION IN HEGEL AND MARX, ESPECIALLY BOEY, MESZAROS AND OLLMAN. THE THIRD PART SURVEYS HISTORICAL DEVELOPMENTS GIVING SPECIAL ATTENTION TO ADORNO AND ALTHUSSER.

UPRE, WILHELM. THE HERMENEUTICAL SIGNIFICANCE OF CULTURE. PROC CATH PHIL ASS 47,12-20 1973.

AN ATTEMPT TO EVALUATE FUNDAMENTAL ISSUES OF PHILOSOPHY IN THE LIGHT OF THE EXPERIENCE AND INSIGHT OF THE CULTURE PROPOSITION; I.E., THE REALIZATION THAT QUESTIONS AND STATEMENTS ABOUT CULTURE ARE ALREADY MODES OF CULTURAL REALITY. AS SUCH THE ARTICLE CONNECTS MATTERS OF INTERPRETATION WITH HEGEL'S 'SPECULATIVE PROPOSITION', THEREBY APPROACHING THE POSSIBILITY OF METAPHYSICS ON THE BASIS OF A CULTURE ORIENTED CONCEPT OF REALITY.\*

URAO, PAULO. SOBRE O PROBLEMA DA AUTORIDADE NO PENSAMENTO DE J MARITAIN. REV PORT FILOSOF 29,416-430 O-D 73.

O FIM DESTES ARTIGO E SOMENTE EXPOR OS ASPECTOS TEORICOS, QUE J MARITAIN ESPECIALMENTE SALIENTA NO PROBLEMA DA AUTORIDADE. ESSES ASPECTOS SAO, SOBRETUDO, A DISTINCAO DOS CONCEITOS DE SOCIEDADE E COMUNIDADE, A DIVERSIDADE DA ORIGEM IMEDIATA DA AUTORIDADE NA SOCIEDADE CIVIL E NA SOCIEDADE ECLESIAL E, TAMBEM, A APLICACAO DAS NOCOES DE 'PARTICIPACAO', DE 'VICEGERENCIA' E DE 'SINAL' AO PROBLEMA DA TRANSMISSAO DA AUTORIDADE AOS GOVERNANTES EM CONCRETO.

URBIN, JACK. SOME THOUGHTS ON "THE UNIQUENESS OF MEDIUM". PERSONALIST 55,151-154 SPR 74.

URBIN, PAUL. THE 'PROFESSIONALIZATION' OF PHILOSOPHY. PROC CATH PHIL ASS 47,98-109 1973.

DISCUSSES THE APPLICABILITY OF THE SOCIOLOGICAL DEFINITION OF 'PROFESSIONALISM' TO PHILOSOPHY. CAUTIONS AGAINST A NARROW PROFESSIONALISM IN A DISCIPLINE THAT HAS TRADITIONALLY 'FOLLOWED THE TRUTH WHERE IT LEADS'. CONTRASTING EXTREMES OF PROFESSIONALISM AND ANTI-PROFESSIONALISM, THE ARTICLE ARGUES FOR A MIDDLE GROUND LEANING SLIGHTLY TOWARD AN ANTI-PROFESSIONAL MODEL. CONCLUSION: IF THERE IS TO BE A 'PROFESSIONAL PHILOSOPHICAL COMMUNITY', IT SHOULD NOT DEFINE PHILOSOPHY AS COEXTENSIVE WITH PROFESSIONAL PHILOSOPHY OR SET REQUIREMENTS THAT RULE OUT PHILOSOPHY AS SOCIAL CRITIC OR SOURCE OF RADICAL VIEW INSIGHTS.\*

URFEE, HAROLD A. AUSTIN AND PHENOMENOLOGY. J BRIT SOC PHEN 2,23-26 O 71.

THE ARTICLE SHOWS UNRECOGNIZED FOUNDATIONS FOR DIALOGUE BETWEEN LINGUISTIC ANALYSIS AND PHENOMENOLOGY IN THE WORK OF JOHN L AUSTIN. METHODOLOGICAL SIMILARITIES BETWEEN AUSTIN AND HERBERT SPIEGELBERG'S ANALYSIS OF PHENOMENOLOGICAL METHOD ARE NOTED. ATTENTION IS ALSO GIVEN TO THE PHILOSOPHY OF ACTION AND ESPECIALLY THE ETHNICS OF LANGUAGE BY NOTING RELATIONSHIPS BETWEEN AUSTIN AND EMMANUEL LEVINAS, AND THE APPROPRIATENESS OF AUSTIN'S ANALYSIS OF EXCUSES AS



## AN APPROACH TO THE LIVED-WORLD OF PHENOMENOLOGY.

DURFEE, HAROLD A. AUSTIN AND PHENOMENOLOGY REVISITED: A REPLY BY HAROLD A DURFEE. J BRIT SOC PHEN 3,288-292 O 72.

THE ARTICLE ELABORATES IN DETAIL SIMILARITIES BETWEEN THE METHODOLOGY OF JOHN L AUSTIN AND HERBERT SPIEGELBERG ATTENDING TO THE CONCEPTS OF PRE-PREDICATIVE EXPERIENCE, CONCEPTUAL CLUSTERS AND PERCEPTION. ATTENTION THEN TURNS TO AUSTIN'S ANALYSIS OF EXCUSES AND THEIR RELATIONSHIP TO MORAL JUSTIFICATION IN ORDER TO ELABORATE THE ETHICAL IMPORT OF HIS POSITION. NEXT THERE IS AN ANALYSIS OF CONNECTIONS BETWEEN ORDINARY LANGUAGE AND THE PHENOMENOLOGICAL 'LEBENSWELT'. ALL OF THESE MATTERS WERE DISCUSSED TO INTRODUCE THE WORK OF AUSTIN INTO THE GROWING DIALOGUE BETWEEN PHENOMENOLOGY AND LINGUISTIC ANALYSIS.

DURIC, MIHAILO. PRAXIS, ARBEIT UND HANDELN. PRAXIS 101-107 1971.

ZWEI MOEGELICHKEITEN DER DEUTUNG DER MARXSCHEN AUFFASSUNG DER PRAXIS SIND UNTERSCHIEDEN: DIE AUSRICHTUNG DER PRAXIS AN DIE ARBEIT ALS TECHNISCH-RATIONALER, INSTRUMENTALER UMGANG DES MENSCHEN MIT SEIENDEM, EINERSEITS, UND DIE BINDUNG DER PRAXIS AN DAS HANDELN ALS SITTLICH-EMOTIONALER, SINNVOLLER VERKEHR DER MENSCHEN UNTEREINANDER, ANDERERSEITS. DIE SPANNUNG ZWISCHEN DIESEN BEIDEN BEGRIFFSMOEGELICHKEITEN WURDE EROERTERT IN BEZUG AUF DIE MARXSCH BEFUEHRWORTUNG DER REVOLUTIONAEREN UMSCHAFFUNG DER MENSCHLICHEN GESCHICHTLICHEN WELT.\*

DURRANT, MICHAEL. GENERAL TERMS AND LOGICAL SUBJECTS. CAN J PHIL 3,525-538 JE 74.

I SUBSCRIBE TO AND DEFEND FREGE'S VIEW THAT CONCEPTS ARE ESSENTIALLY PREDICATIVE SUCH THAT THEY CAN NEVER OCCUR AS SUBJECTS OF PREDICATION, ARGUING AGAINST RECENT CONTENTIONS OF GEACH AND STRAWSON TO THE EFFECT THAT (A) SOME GENERAL TERMS CAN SO OCCUR; (B) THAT 'ANYTHING WHATEVER' CAN BE A SUBJECT OF PREDICATION. I DISCUSS IN DETAIL FREGE'S TREATMENT OF UNIVERSALLY QUANTIFIED PROPOSITIONS, PARTICULAR PROPOSITIONS, AND UNQUANTIFIED PROPOSITIONS ARGUING THAT HIS THESIS CAN BE DEFENDED IN EACH TYPE OF CASE.

DURRANT, MICHAEL. IS THE JUSTIFICATION OF RELIGIOUS BELIEF A POSSIBLE ENTERPRISE. RELIG STUD 9,449-455 O 73.

I ARGUE THAT PHILLIPS' ARGUMENT, BASED UPON WINCH, TO THE EFFECT THAT ONE CANNOT RAISE THE QUESTION OF WHETHER RELIGIOUS BELIEF ITSELF IS RATIONAL IS BASED UPON THE FOLLOWING ASSUMPTION--THAT IT FOLLOWS FROM THE CONTENTION THAT WE CAN ASK OF ANY GIVEN POSITION IN RELIGIOUS BELIEF WHETHER IT IS RATIONAL OR IRRATIONAL, THAT ONE CANNOT ASK OF RELIGIOUS BELIEF ITSELF WHETHER IT IS RATIONAL OR IRRATIONAL. I CONTEND THAT THIS ASSUMPTION IS FALSE: ALL THAT FOLLOWS IS THAT ONE CANNOT ASK WHETHER RELIGIOUS BELIEF ITSELF IS RATIONAL IN THE SAME SENSE AS THAT SENSE OR SENSES THAT APPLY TO POSITIONS WITHIN RELIGION. I FURTHER MAINTAIN THAT IT IS ONLY BY A SWITCH IN THE SENSE OF 'RATIONAL' THAT PHILLIPS CAN CONFOUND MASCALL.

DUSKA, RONALD. AQUINAS'S DEFINITION OF GOOD: ETHICAL-THEORETICAL NOTES ON "DE VERITATE, Q 21". MONIST 58,151-162 JA 74.

IN Q. 21 OF THE "DE VERITATE," THOMAS AQUINAS STATES THAT THE ESSENCE OF GOOD IS TO BE PERFECTIVE AFTER THE MANNER OF AN END. THIS CLAIM, WHEN VIEWED FROM AN ETHICAL-THEORETICAL PERSPECTIVE, SHOWS THAT TO CALL SOMETHING 'GOOD' REQUIRES THAT THE THING BE (A) PERFECTIVE OF ANOTHER AND (B) DESIRED AND/OR ENJOYED. IT IS ARGUED THAT SUCH REQUIREMENTS YIELD A NEGATIVE EMPIRICAL TEST FOR DETERMINING GOOD WHICH SPEAKS TO THE CONTEMPORARY DEBATE BETWEEN NATURALISTS AND NON-NATURALISTS; AND THAT BECAUSE THOMISTIC EXEGESIS

USUALLY CONCENTRATES ON THE CONTENT OF AQUINAS' ETHICS, IT OVERLOOKS A SIGNIFICANT FORMAL TEST FOR DECIDING WHETHER SOMETHING IS GOOD OR NOT.

SSFL, E. CULTURA IMPERIAL, CULTURA ILUSTRADA Y LIBERACION DE LA CULTURA POPULAR. STROMATA 30,93-123 JA-JE 74.

TARI, J C TERAN. LA PRESENCIA DEL PENSAMIENTO CRISTIANO EN LA FILOSOFIA LATINOAMERICANA DE LA LIBERACION. STROMATA 29,415-421 O-D 73.

TARI, J TERAN. LA LIBERACION EN EL PENSAMIENTO DE SAN AGUSTIN. STROMATA 29,503-523 O-D 73.

THIE, G D. LOGIC OF TERMS. PHIL QUART 24,37-51 JA 74.

AN EXCEPTIONALLY SUCCINCT PARADOX-FREE SYSTEM (SIMILAR TO AND BASED ON THE AUTHOR'S INTENTIONAL PROPOSITIONAL LOGIC) CONTAINING VERY MANY OF THE MOST USEFUL THEOREMS IN CLASSICAL PREDICATE LOGIC. FORMATION RULES, TRANSFORMATION RULES, AND DECISION PROCEDURE ARE GIVEN. THE NOTATION PROVIDES AN EASY WAY OF SETTING OUT AND TEACHING ARISTOTELIAN LOGIC (WHICH IS A SUBSYSTEM), OF EXPLORING THE NATURE OF ITS DEFICIENCIES AND OF PROVING THE COMPLETENESS OF THE TRADITIONAL LIST OF MOODS. ALSO THE BASIS FOR A THEORY OF SIMPLE ENTHYMEMES.

ORKIN, GERALD. NON-NEUTRAL PRINCIPLES. J PHIL 71,491-506 15 AG 74.

I CONSIDER A FORM OF ARGUMENT USED IN MORAL AND POLITICAL DISCUSSION TO DEFEND AGAINST CHARGES OF INCONSISTENCY. PERSONS SOMETIMES PROPOSE TO ACT IN WAYS WHICH RESTRICT THE LIBERTY OF OTHERS OR TAKE MORE LIBERTIES THAN OTHERS ON THE BASIS OF MORAL AND POLITICAL BELIEFS, ARE NOT PREPARED TO LET OTHERS ACT AS THEY DO, AND MEET THE CHARGE OF INCONSISTENCY BY PROVIDING A PRINCIPLE THEY ARE PREPARED TO LET ANYONE ACT ON. IT IS CHARACTERISTIC OF THE PRINCIPLES APPEALED TO THAT THEIR APPLICATION TO PARTICULAR CASES IS A MATTER OF CONTROVERSY FOR THE PARTIES WHOSE CONDUCT IS SUPPOSED TO BE REGULATED. I CALL SUCH PRINCIPLES 'NON-NEUTRAL' PRINCIPLES. THE QUESTION I DISCUSS IS WHETHER THERE IS ANYTHING THAT CAN BE SAID, IN GENERAL, BY WAY OF CRITICISM OF ALL SUCH DEFENSES. I CONCLUDE THERE IS NO GENERAL CRITICISM THAT CAN BE LEVELLED AT SUCH PRINCIPLES. WE ARE NOT UNJUST OR HYPOCRITICAL IF WE ADOPT THEM. NEVERTHELESS, THEY DO SEEM INCOMPATIBLE WITH AN IDEAL OF SOCIAL COOPERATION.

VER, WILLIAM. THE ARGUMENT AGAINST "AN OBJECTIVE STANDARD VALUE". PERSONALIST 55,165-181 SPR 74.

I RESPOND TO AN EXPLANATION BY DALE LUGENBEHL OF THE ARGUMENT FOR AYN RAND'S STANDARD OF MORAL VALUE. I ARGUE THAT HER STANDARD (CONCEIVED AS THE PROPER END OF HUMAN CONDUCT) IS UNINTELLIGIBLE BECAUSE AMBIGUOUSLY EXPRESSED IN OBJECTIVIST WRITINGS; THAT LUGENBEHL'S PRESUMED INTERPRETATION OF RAND'S STANDARD, NAMELY MAN'S LIFE (SIMPLICITER) DOES NOT CONSTITUTE THE PROPER END OF HUMAN CONDUCT; THAT OBJECTIVISM'S ARGUMENT FOR MAN'S LIFE AS THE STANDARD OF MORAL VALUE IS PLAUSIBLE BECAUSE EQUIVOCAL; AND THAT WHEREAS THE PROPER END OF CONDUCT IS AN AXIOMATIC VALUE A LA OBJECTIVISM, THAT VALUE IS NOT HUMAN LIFE BUT PERSONAL HAPPINESS.

CK, ARTHUR J. A UNIFIED THEORY OF VIRTUE AND OBLIGATION. J RELIG ETHICS 1,37-52 FALL 73.

CONTEMPORARY MORAL PHILOSOPHY TENDS TO EQUATE WHAT IS MORAL WITH WHAT IS OBLIGATORY. HENCE, THERE IS A TENDENCY TO EXCLUDE ALL VIRTUES FROM WHAT IS MORAL BECAUSE THEY ARE DISPOSITIONS OTHER THAN THE ONE MORALLY GOOD DISPOSITION TO FULFILL OBLIGATIONS OUT OF A SENSE OF OBLIGATION. THIS HAS THE EFFECT OF EXCLUDING MUCH OF WHAT WE ADMIRE ABOUT PERSONS FROM MORAL PHILOSOPHY AND FROM THE MORAL

LIFE. THIS ESSAY ARGUES THAT THERE ARE AT LEAST TWO VIRTUES, BOTH FORMS OF LOVE, MORAL PERCEPTIVITY AND MORAL TENACITY, WHICH ARE MORAL AND OBLIGATORY. THE AUTHOR EXPLORES SOME OF THE RELATIONSHIPS OF THESE TWO MORAL VIRTUES TO THE TRADITIONAL THEOLOGICAL VIRTUES OF FAITH, HOPE, AND LOVE, AND TO HEROISM AND SAINTLINESS.

DYCK, ARTHUR J. PROCREATIVE RIGHTS AND POPULATION POLICY. HASTINGS CENTER STUD 1,74-82 1973.

VARIOUS GOVERNMENTS, COURT DECISIONS, AND VOLUNTARY ASSOCIATIONS HAVE ARGUED THAT INDIVIDUALS AND COUPLES HAVE A BASIC HUMAN RIGHT TO MAKE PROCREATIVE CHOICES. THIS ESSAY ANALYZES SOME OF THE SENSES IN WHICH ONE MIGHT SPEAK OF PROCREATIVE RIGHTS. DRAWING UPON PHILOSOPHICAL AND LEGAL ARGUMENTS, IT EXPLORES THE EXTENT TO WHICH A RIGHT TO MAKE PROCREATIVE CHOICES DESERVES THE SAME KIND OF GOVERNMENTAL PROTECTION AS THE RIGHT TO LIFE. SUCH PROTECTION WOULD RULE OUT POPULATION POLICIES THAT WOULD ROB PEOPLE OF THE CAPACITY TO MAKE PROCREATIVE DECISIONS, FOR EXAMPLE, A POLICY OF INVOLUNTARY STERILIZATION, BUT WOULD NOT RULE OUT AS A LAST RESORT OTHER GOVERNMENTAL POLICIES DESIGNED TO INFLUENCE OR EVEN REGULATE FAMILY SIZE. CERTAIN OF THE MORE COGENT CLAIMS FOR THE NECESSITY OF GOVERNMENT REGULATION OF PROCREATIVE DECISIONS ARE EXAMINED AND REJECTED. ALTERNATIVE POPULATION POLICIES ARE THEN SUGGESTED WHICH PROMISE TO LOWER BIRTH RATES WHILE AT THE SAME TIME INCREASING RATHER THAN DIMINISHING THE REALIZATION AND PROTECTION OF PROCREATIVE RIGHTS.

DYCK, ARTHUR. ETHICAL REFLECTIONS ON THE POPULATION COMMISSION REPORT. SOC PHIL 5,1-5 JA 74.

THE REPORT OF THE COMMISSION ON POPULATION GROWTH AND THE AMERICAN FUTURE GAUGES POPULATION GROWTH AND POPULATION POLICIES BY THEIR EFFECTS UPON THE QUALITY OF LIFE, FREEDOM, AND JUSTICE. THIS ESSAY ASSESSES THE REPORT WITH RESPECT TO ITS UNDERSTANDING OF THESE VALUES AND SOME OF ITS RECOMMENDATIONS FOR REALIZING THEM. THE ESSAY DELINEATES THREE MAJOR IDEOLOGICAL PERSPECTIVES THAT VIE FOR ACCEPTANCE IN DEBATES OVER POPULATION GROWTH AND HOW TO RESPOND TO IT: CRISIS ENVIRONMENTALISTS, FAMILY PLANNERS, AND DEVELOPMENTALISTS. THE POPULATION COMMISSION IS FOUND TO BE IN THE CAMP OF THE FAMILY PLANNERS ALTHOUGH IT DOES ASSIMILATE SOME OF THE CONCERNS OF THE CRISIS ENVIRONMENTALISTS, AND TO A LESSER EXTENT, CONCERNS OF DEVELOPMENTALISTS. THE ESSAY ARGUES THAT THE POPULATION COMMISSION HAS SUFFICIENT WARRANT FOR ADVOCATING VOLUNTARISTIC POLICIES. HOWEVER, THE COMMISSION IS CRITICIZED FOR AN INADEQUATE RESPONSE TO ENVIRONMENTAL DETERIORATION, FOR ITS INSUFFICIENT CONCEPTION OF FREEDOM, AND FOR ITS FAILURE SUBSTANTIALLY TO SEEK RECTIFICATION OF INJUSTICES.\*

DYSON, M. SOME PROBLEMS CONCERNING KNOWLEDGE IN PLATO'S "CHARMIDES". PHRONESIS 19,102-111 1974.

AT CHARMIDES 165C-167A PLATO DOES NOT, AS OFTEN CLAIMED, SLIDE IMPROPERLY FROM DEFINING TEMPERANCE AS 'KNOWLEDGE OF ONESELF' TO DEFINING IT AS 'KNOWLEDGE OF ITSELF'. THIS LAST EXPRESSION DOES NOT OCCUR, BUT INSTEAD 'KNOWLEDGE OF ITSELF AND THE OTHER KNOWLEDGES', A GOOD SOCRATIC INTERPRETATION OF SELF-KNOWLEDGE (I.E., KNOWING WHAT ONE KNOWS AND DOES NOT KNOW). AT 170A FF. PLATO'S ARGUMENT THAT 'KNOWLEDGE OF KNOWLEDGE' ALLOWS ONE TO KNOW THAT SOMEONE KNOWS SOMETHING BUT NOT WHAT, FAILS BECAUSE, AS IMPLIED AT 172B, THE CONTEXT DETERMINES WHAT KNOWLEDGE IS IN QUESTION.



K, WOJCIECH. STRUCTURAL COMPLETENESS OF GOEDEL'S AND DUMMETT'S PROPOSITIONAL CALCULI. STUD LOG 32,69-75 1973.

IT IS SHOWN THAT ALL GOEDEL'S MANY VALUED PROPOSITIONAL CALCULI GIVEN BY GOEDEL'S MATRICES AND DUMMETT'S LINEAR CALCULUS ARE STRUCTURALLY COMPLETE. A LOGICAL SYSTEM IS STRUCTURALLY COMPLETE IFF EVERY STRUCTURAL RULE PERMISSIBLE IN THIS SYSTEM IS DERIVABLE IN IT. SEE W A POGORZELSKI, BULL. ACAD. POLON. SCI. SER. SCI. MATH. ASTR. PHYS. 19, 1971, 349-351. THE PROOF OF THE THEOREM IN QUESTION IS BASED ON THE FACT THAT THE  $N$ -TH GOEDEL'S MATRIX IS ISOMORPHIC TO THE APPROPRIATE MATRIX CONSTRUCTED FROM FORMULAS OF PROPOSITIONAL CALCULUS.

LE, WILLIAM. IN DEFENSE OF WAR. MONIST 57,551-565 O 73.

IF PACIFISM IS A PRINCIPLED OPPOSITION TO WAR AS SUCH, IT IS ARGUED THAT IT IS, IN PRINCIPLE, BOTH PRACTICALLY ABSURD AND MORALLY DEPLORABLE. IT IS PRACTICALLY ABSURD SINCE EXISTENCE IS INDIVIDUATED, HENCE THERE WILL ALWAYS BE GROUNDS FOR EXISTENTIAL CONFLICT. IT IS MORALLY DEPLORABLE SINCE IT FORBIDS THE EXERCISE OF THAT HUMAN COURAGE NECESSARY TO DEFEND ITS IDEALS UNTO DEATH.

LE, WILLIAM. THE FUTURE OF CIVILIZATION? PHIL FORUM (DEALB) 13,209-231 JE 73.

THE ESSAY TREATS THE ORIGIN AND DESTINY OF CIVILIZATION DIALECTICALLY, NOT HISTORICALLY. ORIGINATING IN A DIRECT, NATURAL CULTURE, CIVILIZATION IS REGARDED AS AN ANTIDOTE TO BOREDOM, BUT AN ANTIDOTE WHICH ITSELF GENERATES INCURABLE DISEASES. THE DESTINY OF CIVILIZATION IS TAKEN TO BE A SUBSEQUENT WITHDRAWAL INTO THE VALUES OF INTERIORITY: SURREALISM, MYSTICISM, AND SUBJECTIVE PHILOSOPHY.

MAN, J AND FRIEDMAN, M. THE MEANING AND STATUS OF NEWTON'S LAW OF INERTIA AND THE NATURE OF GRAVITATIONAL FORCES. PHIL SCI 40,329-359 S 73.

A FOUR DIMENSIONAL APPROACH TO NEWTONIAN PHYSICS IS USED TO DISTINGUISH BETWEEN A NUMBER OF DIFFERENT STRUCTURES FOR NEWTONIAN SPACE-TIME AND A NUMBER OF DIFFERENT FORMULATIONS OF NEWTONIAN GRAVITATIONAL THEORY. THIS IN TURN MAKES POSSIBLE AN IN-DEPTH STUDY OF THE MEANING AND STATUS OF NEWTON'S "LAW OF INERTIA" AND A DETAILED COMPARISON OF THE NEWTONIAN AND EINSTEINIAN VERSIONS OF THE "LAW OF INERTIA" AND THE NEWTONIAN AND EINSTEINIAN TREATMENTS OF GRAVITATIONAL FORCES. VARIOUS CLAIMS ABOUT THE STATUS OF NEWTON'S "LAW OF INERTIA" ARE CRITICALLY EXAMINED INCLUDING THESE: THE "LAW OF INERTIA" IS NOT AN EMPIRICAL LAW BUT A DEFINITION; IT IS NOT A LAW 'SIMPLICITER' BUT A FAMILY OF SCHEMATA; IT IS A CONVENTION AND GRAVITATIONAL FORCES EXIST ONLY BY CONVENTION; IT IS (OR IS NOT) REDUNDANT; THE CONCEPTS IT EMBODIES CAN BE DISPENSED WITH IN FAVOR OF OPERATIONALLY DEFINED ENTITIES; IT IS UNIQUE FOR A GIVEN THEORY. MORE GENERALLY, THE PAPER DEMONSTRATES THE IMPORTANCE OF SPACE-TIME STRUCTURE FOR THE PHILOSOPHY OF SPACE AND TIME AND PROVIDES SUPPORT FOR A REALIST INTERPRETATION OF SPACE-TIME THEORIES.

MAN, JOHN. AN ATTEMPT TO ADD A LITTLE DIRECTION TO "THE PROBLEM OF THE DIRECTION OF TIME". PHIL SCI 41,15-47 MR 74.

IT IS ARGUED THAT THE MAIN PROBLEM WITH "THE PROBLEM OF THE DIRECTION OF TIME" IS TO FIGURE OUT WHAT THE PROBLEM IS OR IS SUPPOSED TO BE. TOWARDS THE END, AN ATTEMPT IS MADE TO DISENTANGLE AND TO CLASSIFY SOME OF THE MANY ISSUES WHICH HAVE BEEN DISCUSSED UNDER THE LABEL OF 'THE DIRECTION OF TIME'. SECONDLY, SOME TECHNICAL APPARATUS IS INTRODUCED IN THE HOPE OF PRODUCING A SHARPER FORMULATION OF THE ISSUES THAN THEY HAVE RECEIVED IN THE PHILOSOPHICAL LITERATURE. FINALLY, SOME TENTATIVE SUGGESTIONS ABOUT THE CENTRAL ISSUES ARE OFFERED. IN PARTICULAR, IT IS SUGGESTED THAT



ENTROPY AND IRREVERSIBILITY ARE MUCH LESS CRUCIAL TO THE CENTRAL ISSUES THAN MOST PHILOSOPHERS WOULD HAVE US BELIEVE. THIS SUGGESTION IS NOT MADE BECAUSE OF ANY FIRM CONVICTION OF ITS CORRECTNESS BUT RATHER BECAUSE IT HELPS TO FOCUS THE DISCUSSION ON SOME BASIC BUT LONG NEGLECTED ASSUMPTIONS WHICH UNDERLIE TRADITIONAL APPROACHES.

EBERGARD, KENNETH D. THE BEST SOLUTION TO OUR HEROIN PROBLEM. RELIG HUM 8,8-13 WINT 74.

EBERHARD, IRENE. DAS PHILOSOPHISCHE WERK HANS REINERS: ZU SEINEM 75 GEBURTSTAG. Z PHIL FORSCH 25,615-618 1971.

EBERLE, ROLF A. A LOGIC OF BELIEVING, KNOWING, AND INFERRING. SYNTHESIS 26,356-382 AP 74.

EBERLE, ROLF A. ONTOLOGICALLY NEUTRAL ARITHMETIC. PHILOSOPHIA (ISRAEL) 4,67-94 JA 74.

EBERT, THEODOR. PLATO'S THEORY OF RECOLLECTION RECONSIDERED: AN INTERPRETATION OF MENO 80A-86C. MAN WORLD 6,163-180 MY 73.

THE ARTICLE GIVES A RE-INTERPRETATION OF THE SO-CALLED 'THEORY OF RECOLLECTION' IN THE "MENO." IT IS ARGUED THAT RECOLLECTION IS USED AS A METAPHOR, THOUGH NOT ONE FOR A PRIORI KNOWLEDGE: THE POINT OF COMPARISON IS THE ANALOGY BETWEEN THE PROCESSES OF LEARNING IN THE SENSE OF COMING TO KNOW FROM AN ERROR AND RECOLLECTING SOMETHING ONE HAS FORGOTTEN. RECOLLECTING IN THIS SENSE AS WELL AS CORRECTING AN ERROR IMPLIES THE BECOMING AWARE OF A LACK OF KNOWLEDGE PREVIOUSLY UNNOTICED. IT IS SHOWN THAT THE GEOMETRY LESSON (82B9-85B7) IS INTENDED TO BRING OUT THIS ANALOGY. IT IS ARGUED FURTHER THAT THE ERROR TO BE CORRECTED BY THE STAGING OF THE GEOMETRY LESSON IS AN ERROR OF MENO'S CONCERNING THE NATURE OF KNOWLEDGE. IT IS FINALLY ARGUED THAT SOCRATES' SPEECH IN 81A5-D5 IS A PARODY OF A GORGIAN SPEECH AND THAT THE LEARNING-IS-RECOLLECTION STATEMENT IN THIS PASSAGE IS AN ALLEGORICAL CONCEIT IN THE MANNER OF GORGIAS AND EMPEDOCLES.

ECCLES, J C. CULTURAL EVOLUTION VERSUS BIOLOGICAL EVOLUTION. ZYGON 8,282-293 S-D 73.

IT IS ARGUED THAT MAN DIFFERS 'RADICALLY IN KIND' FROM OTHER ANIMALS. AS A TRANSCENDENCE IN THE EVOLUTIONARY PROCESS THERE APPEARED AN ANIMAL DIFFERING FUNDAMENTALLY FROM OTHER ANIMALS BECAUSE HE HAD ATTAINED TO PROPOSITIONAL SPEECH, ABSTRACT THOUGHT, AND SELF-CONSCIOUSNESS, WHICH ARE ALL SIGNS THAT A BEING OF TRANSCENDENT NOVELTY HAD APPEARED IN THE WORLD—CREATURES NOT ONLY EXISTING IN WORLD 1 BUT REALIZING THEIR EXISTENCE IN THE WORLD OF SELF-AWARENESS (WORLD 2) AND SO HAVING, IN THE RELIGIOUS CONCEPT, SOULS. AND SIMULTANEOUSLY THESE HUMAN BEINGS BEGAN UTILIZING THEIR WORLD 2 EXPERIENCES TO CREATE ANOTHER WORLD, THE THIRD WORLD OF THE OBJECTIVE SPIRIT. THIS WORLD 3 PROVIDES THE MEANS WHEREBY MAN'S CREATIVE EFFORTS LIVE ON AS A HERITAGE FOR ALL FUTURE MEN, SO BUILDING THE MAGNIFICENT CULTURES AND CIVILIZATIONS RECORDED IN HUMAN HISTORY.

ECHARRI, JAIME. EL RETORNO NEOPOSITIVISTA. PENSAMIENTO 29,237-261 AP 73.

ANALISIS DE LAS SUCEVAS ETAPAS DEL PROBLEMA DE LA SIGNIFICACION EN EL EMPIRISMO LOGICO. SE MUESTRA ASI QUE EL NEOPOSITIVISMO NO HA LOGRADO RESOLVER ESTE SU PROPIO Y CENTRAL PROBLEMA DE LA SIGNIFICACION, SINO QUE AL FIN SE HA SORPRENDIDO A SI MISMO RETORNANDO A SU PROPIO PUNTO DE PARTIDA, DEL QUE PRETENDIA HUIR. ESTE HECHO EVIDENCIA QUE LA SIGNIFICACION CIENTIFICA NO ES REDUCIBLE NI A LA SIGNIFICACION EMPIRICA, NI A LA SIGNIFICACION TEORICA, NI A

NINGUNA MANERA DE SUMARLAS O COMPONERLAS. LA SIGNIFICACION CIENTIFICA SE IMPONE, PUES, COMO DATUM DE UNA SIGNIFICACION SUI GENERIS, UNITARIA, IRREDUCTIBLE Y NO SINTETIZABLE, ES DECIR ORIGINAL. TAL RESULTADO SE INTERPRETA Y SE COMPRENDE CONVENIENTEMENTE EN UNA NUEVA FENOMENOLOGIA, ESBOZADA POR EL AUTOR.

MAURI, RAUL. DESOCULTAMIENTO Y CREACION. SAPIENTIA 29,35-42 JA-MR 74.

SELBARGER, CHARLES. SELLARS ON THINKING AND THE MYTH OF THE GIVEN. PHIL STUD 25,231-246 MY 74.

I ARGUE THAT SELLARS' VIEW OF THOUGHT AS AN INNER PROCESS ESSENTIALLY ANALOGOUS IN SOME RESPECTS TO OVERT SPEECH IS STRUCTURALLY MOTIVATED BY HIS RADICAL REJECTION OF GIVENNESS; THAT HIS ATTEMPT TO PROVIDE RATIONAL JUSTIFICATION FOR ASSERTING THE EXISTENCE OF SUCH 'THOUGHTS' BY POSTULATING THEM AS THEORETICAL ENTITIES, 'A LA' THEORETICAL SCIENTIST, IS DOOMED BY INSUFFICIENT EPISTEMIC UTILITY. I PROVIDE AN AVENUE OF ESCAPE FROM THESE PROBLEMS BY DEFINING A LIMITED SORT OF GIVENNESS WHICH HAS NONE OF THE UNDESIRABLE FEATURES RIGHTLY ATTRIBUTED BY SELLARS TO TRADITIONAL VARIETIES OF GIVENNESS.

TERNACH, HELMUT. DIE INTERPRETATION DES TRAGISCHEN DURCH ARISTOTELES. Z PHIL FORSCH 27,348-366 1973.

ERT, WILLEHAD PAUL. STILISIERUNG UND UMDEUTUNG DER PERSOENLICHKEIT DES H THOMAS VON AQUINO DURCH DIE FRUEHEN BIOGRAPHEN. FREI Z PHIL THEOL 18,7-28 1971.

LE, JEAN. DE LA DEMONSTRATION 'A POSTERIORI' DE L'EXISTENCE ET DES ATTRIBUTS DE DIEU, OU LA "THEOLOGIA NATURALIS, PARS I" DE CHRISTIAN WOLFF. G METAF 28,363-388 JL-AG 73.

PREMIERE PARTIE D'UNE ETUDE TENDANT A DEGAGER LES GRANDS THEMES DEVELOPPES PAR CHRISTIAN WOLFF DANS SA "THEOLOGIA NATURALIS, PARS PRIOR," FRANCFURTI ET LIPSIAE, 1736, ET A METTRE EN LUMIERE LES RAPPORTS DE SA DOCTRINE DE DIEU AVEC CELLES QUI L'ONT PRECEDEE. ON Y TRAITE TOUR A TOUR DE SA CONCEPTION DE LA THEOLOGIE NATURELLE, DE SES ARGUMENTS EN FAVEUR DE L'EXISTENCE DE DIEU ET NOTAMMENT DE LA PREUVE 'A CONTINGENTIA', DE SON ENSEIGNEMENT RELATIF A L'INTELLIGENCE DE DIEU, SES IDEES, SA SCIENCE, SA VOLONTE, SA PUISSANCE ET A LA PERMISSION DU MAL.

LE, JEAN. DE LA DEMONSTRATION 'A POSTERIORI' DE L'EXISTENCE ET DES ATTRIBUTS DE DIEU, OU LA "THEOLOGIA NATURALIS, PARS I" DE CHRISTIAN WOLFF. G METAF 28,537-560 S-O 73.

SECONDE PARTIE D'UNE ETUDE TENDANT A DEGAGER LES GRANDS THEMES DEVELOPPES PAR CHRISTIAN WOLFF DANS SA THEOLOGIA NATURALIS, PARS PRIOR, FRANCFURTI ET LIPSIAE, 1736, 1739, ET A METTRE EN LUMIERE LEURS RAPPORTS AVEC LES DOCTRINES QUI L'ONT PRECEDEE. ON Y TRAITE TOUR A TOUR DE SON ENSEIGNEMENT RELATIVEMENT A LA SAGE SE DE DIEU, SA BONTÉ ET L'UTILISATION DU MAL, AU DROIT DE DIEU SUR LES CREATURES, A QUELQUES AUTRES DE SES ATTRIBUTS, COMME SON INFINITE, SON ETERNITE, SA SIMPLICITE, SA JUSTICE, SA FELICITE, ET A SON ESSENCE. PUIS SUIT UNE CONCLUSION D'ENSEMBLE SUR LE DIEU DE WOLFF ET SA THEOLOGIE NATURELLE.

, ABRAHAM. THE PLACE OF RESPECT FOR PERSONS IN MORAL PHILOSOPHY. PHIL CONTEXT 3,23-32 1973.

THE CONCEPT OF RESPECT FOR PERSONS IS ASSESSED IN THE LIGHT OF ITS INCREASING USE IN ETHICAL THEORIES TODAY. ITS STRENGTH COMES FROM THE MANY PRACTICAL EVILS AGAINST WHICH IT IS DIRECTED. BUT ITS UNDERLYING PSYCHOLOGICAL PHENOMENA ARE STILL UNCLEAR, AND DIFFERENT THEORETICAL FORMULATIONS REQUIRE GREATER SCIENTIFIC KNOWLEDGE.

QUALIFIED AND UNQUALIFIED RESPECT ARE ANALYZED SEPARATELY AND SHOWN TO POINT IN DIFFERENT MORAL DIRECTIONS. SEVEN LARGELY SEPARATE ROLES OF THE CONCEPT IN AN ETHICAL THEORY ARE DISTINGUISHED, SUGGESTING IT FURNISHES NOT A UNITARY BASIC PRINCIPLE BUT A HARD-WON SET OF DIVERSE MORAL DEMANDS ALLIED IN CONTEMPORARY MORAL STRUGGLES.

EDGF, HOYT L. RICHARD RORTY ON IDENTITY. J VALUE INQ 8,196-203 FALL 74.

EDIE, JAMES. THE GENESIS OF A PHENOMENOLOGICAL THEORY OF THE EXPERIENCE OF PERSONAL IDENTITY. MAN WORLD 6,322-338 S 73.

EDWARDS, J S. A CONFUSION ABOUT 'IF---THEN'. ANALYSIS 34,84-90 JA 74.

IT IS ARGUED THAT IF 'IF-THEN' MEANS MORE THAN A MATERIAL CONDITIONAL THEN THERE IS ONLY AN EVEN CHANCE THAT REPLACING 'IF-THEN' BY A MATERIAL CONDITIONAL WILL LEAVE THE VALIDITY OR INVALIDITY OF THE ORIGINAL ARGUMENT UNDISTURBED. AN EXAMPLE IS GIVEN IN WHICH SUCH REPLACEMENT RENDERS AN INVALID ARGUMENT VALID. CERTAIN CONSIDERATIONS AS TO THE POINTFULNESS OF AN UTTERANCE ARE SHOWN NOT TO ARISE WHEN THAT UTTERANCE OCCURS AS AN INTERMEDIATE STEP IN AN ARGUMENT. THIS GIVES A DECISION PROCEDURE FOR WHETHER 'IF-THEN' MEANS THE SAME AS THE MATERIAL CONDITIONAL. A DISTINCTION BETWEEN CONDITIONALS AND SUBJECTIVE CONDITIONALS MADE BY MICHAEL CLARK (ANALYSIS, VOLUME 34, NUMBER 3) WHICH IS RELEVANT TO THESE POINTS IS REJECTED.

EGGERMAN, RICHARD W. MORAL THEORY AND PRACTICALITY. ETHICS 84,174-179 JA 74.

NORMATIVE ETHICISTS HAVE TRADITIONALLY TRIED TO DEVELOP THEORIES THAT ARE PRACTICAL IN THE SENSE OF BEING ABLE TO PRESCRIBE AND JUSTIFY CERTAIN INDIVIDUAL ACTIONS. THIS PAPER ARGUES THAT SUCH GOALS ARE MISCONCEIVED. THE LOGICALLY FUNDAMENTAL BEDROCK OF ETHICS ARE DEEPLY-HELD MORAL CONVICTIONS ABOUT THE NATURE OF RIGHT AND WRONG ACTION IN INDIVIDUAL CASES. NORMATIVE THEORIES ARE JUSTIFIED ACCORDING TO HOW WELL THE ANSWERS THEY GIVE CORRESPOND TO THESE CONVICTIONS, RATHER THAN VICE VERSA. THE PROPER GOAL OF NORMATIVE ETHICS IS NOT PRESCRIPTION AND JUSTIFICATION, BUT RATHER EXPLANATION OF THE LOGICALLY PRIMITIVE DATA. THIS EXPLANATION PROCEEDS IN MUCH THE SAME WAY AS DOES SCIENTIFIC EXPLANATION, BY DRAPING THEORIES AROUND FACTS.

EGIDI, ROSARIA. CRITERI DI SEMPLICITA NELLE SCIENZE FORMALI ED EMPIRICHE. G CRIT FILOSOF ITAL 53,138-143 JA-MR 74.

EGLI, URS. SEMANTISCHE REPRÄSENTATION DER FRAGE. DIALECTICA 27,363-370 1973.

EHLEN, PETER. EMANCIPATION THROUGH MORALITY: NEW PATHS OF ETHICAL THOUGHT IN THE SOVIET UNION. STUD SOVIET THO 13,203-216 S-D 73.

THE GROWING SOPHISTICATION IN THE SOVIET DISCUSSION ABOUT MAN AND MORALITY CARRIES WITH IT THE THREAT THAT HUMAN AUTONOMY MAY RECOVER SOME OF ITS MARXIAN ORIGINALITY IN CONTRAST WITH THE LENINIST-STALINIST INSISTENCE ON A MECHANIST DETERMINISM.

EHRENFELS, FRIDA VON. BEMERKUNGEN ZU MENON: 82C - 85E. ARCH GESCH PHIL 53,72-74 1971.

EHRENREICH, GERALD A. MAKING MORAL DECISIONS. RELIG HUM 8,116-120 SUM 74.

THE PAPER IS CONCERNED WITH THE COMPLEX COGNITIVE AND EMOTIONAL PROCESSES BY WHICH CHANGE IN MORAL REASONING OF ADULTS MAY OCCUR. DETAILED THINKING OF ONE PARTICIPANT IN A MORAL DECISIONS SEMINAR IS PRESENTED TO DEMONSTRATE INTRA-PSYCHIC AND INTER-PERSONAL

INTERACTIONS. NO FIRM EVIDENCE OF CHANGE IS OFFERED, BUT IT IS SUGGESTED THAT THE DESCRIBED PROCESS MAY LEAD TO MORE CONSISTENT AWARENESS OF MORAL PRIORITIES AND TO GREATER RESPONSIBILITY BY THE INDIVIDUAL FOR MORAL DECISIONS AND ACTIONS. CHANGE, FOR SOME, SEEMS TO OCCUR IN EIGHT TO TEN SESSIONS HELD ONCE WEEKLY.

ERLICH, ANNE H AND EHRLICH, PAUL R. BEVOELKERUNGSKONTROLLE-KONTROLLE DER BEVOELKERUNG? KURSBUCH 33,72-78 1973.

ERLICH, PAUL R AND EHRLICH, ANNE H. BEVOELKERUNGSKONTROLLE-KONTROLLE DER BEVOELKERUNG? KURSBUCH 33,72-78 1973.

MERMACHER, KARL. ZUM PROBLEM EINER LITERATURWISSENSCHAFTLICHEN METASPRACHE. SPRACHE TECH ZEIT 48,255-277 1973.

SENSTEIN, I. DIE PHILOSOPHIE CONSTANTIN BRUNNERS. ARCH GESCH PHIL 53,143-163 1971.

ZYKMAN, CLAUDINE. QUE SANS DISCOURS APPARAISSENT LES FILMS. REV ESTH 26,159-171 AP-D 73.

CE TEXTE EST UNE CRITIQUE DE LA SEMIOLOGIE ET DE LA THEORIE MARXISTE DE L'ART APPLIQUEES AU CINEMA AU TRAVERS DE LEURS TEXTES. ELLES INTRODUISENT UN PREMIER CLIVAGE AU SEIN MEME DU CINEMA: ENTRE CONTENU ET FORME (MARXISME) ET ENTRE ELEMENTS SIGNIFIANTS NON SIGNIFIANTS (SEMIOLOGIE); ET UN SECOND CLIVAGE DANS LA RELATION D'EXTERIORITE QUE LE CINEMA ENTRETIENT AVEC LE SOCIAL, SOUS LA CATEGORIE DE LA SUPERSTRUCTURE POUR LE MARXISME ET DE L'EXTRA-FILMIQUE POUR LA SEMIOLOGIE. CHAQUE THEORIE RELEVÉ D'UN REGLAGE ENERGETIQUE PARTICULIER: LE MARXISME DISJONCTE PUIS EXCLUT ET HIERARCHISE SES ELEMENTS POUR LES UNIFIER SOUS LA LOI DU PARTI. LA SEMIOLOGIE EXCLUT, AXIOMATISE ET RECUIT SES ELEMENTS SOUS LA LOI DE LA SIGNIFICATION. LE MARXISME RELEVÉ D'UN SYSTEME DE CODE, LA SEMIOLOGIE RELEVÉ D'UNE AXIOMATIQUE. C'EST EN FONCTION DE CETTE DOUBLE CRITIQUE QUE NOUS PROPOSONS UNE NOUVELLE APPROCHE L'ENERGETIQUE GENERALISEE (ET NON PLUS SELECTIVE) POUR ABORDER LE CINEMA, LA GLOBALITE DU CHAMP DES MEDIA, MAIS AUSSI L'ANALYSE DE TOUTS LES PRODUCTIONS SOCIALES.\*

BRECHT, JOYCE. THE GRAND TRADITION OF PLATONISM AND ITS IMPLICIT DOMINANT ETHICS. STUD GEN 24,757-772 1971.

GOOD, A G. CATEGORIES IN NATURAL LANGUAGE. PHIL QUART 24,17-26 JA 74.

I USE "CATEGORY ALLOCATION" TO MEAN EITHER THE ALLOCATION OF A AND B TO THE SAME CATEGORY (SAB) OR THE ALLOCATION OF A AND B TO DIFFERENT CATEGORIES (DAB). "CATEGORY ALLOCATION RULE" I USE TO MEAN A CONDITIONAL OR BICONDITIONAL STATEMENT WHICH HAS A CATEGORY ALLOCATION ON ONE SIDE AND ON THE OTHER A STATEMENT ABOUT THE SENSE=VALUES OF SENTENCES WHICH CONJOIN A AND B WITH AT LEAST ONE OTHER TERM OR WITH ALL OTHER TERMS. EVIDENTLY SOME PHILOSOPHERS SOMETIMES USE ARGUMENTS WHICH INCLUDE CATEGORY ALLOCATION RULES IN THIS SENSE AND I GIVE EXAMPLES OF THESE. IN THIS PAPER IT IS MY PURPOSE TO SHOW THAT SUCH ARGUMENTS CANNOT LEAD TO PHILOSOPHICAL ENLIGHTENMENT, AND THIS I DO BOTH BY CRITICIZING PARTICULAR CATEGORY ALLOCATION RULES OFFERED BY PHILOSOPHERS AND BY EMPLOYING ARGUMENTS AGAINST ANY SUCH RULES.

ENTUCK, E. RECURSION RELATIVE TO REGRESSIVE FUNCTIONS. ANNALS MATH LOG 6,231-257 MR 74.

REGRESSIVE FUNCTIONS ARE USED TO RELATIVIZE THE NOTION OF A RECURSIVE FUNCTION. THESE RESULTS ARE USED TO PRODUCE IMMUNE MODELS OF CERTAIN ALGEBRAIC SYSTEMS.



ELLENTUCK, FRIK. A NEW PROOF THAT ANALYTIC SETS ARE RAMSEY. J SYM LOG 39,163-165 MR 74.

WE GIVE A DIRECT MATHEMATICAL PROOF OF THE MATHIAS-SILVER THEOREM THAT EVERY ANALYTIC SET IS RAMSEY.

ELLINGSON-WAUGH, TER. ALGEBRAIC AND GEOMETRIC LOGIC. PHIL EAST WEST 24,23-40 JA 74.

ELLIOTT, DALE E. TOWARD A GRAMMAR OF EXCLAMATIONS. FOUND LANG 11,231-246 MR 74.

THIS PAPER ATTEMPTS TO SHOW THAT THERE IS IN ENGLISH A SYNTACTIC CONSTRUCTION THE SPECIAL FUNCTION OF WHICH IS TO EXPRESS PARTICULARLY STRONG EMOTIVE RESPONSES. IN ENGLISH AND SEVERAL OTHER LANGUAGES, THERE ARE REMARKABLE SURFACE STRUCTURE SIMILARITIES BETWEEN EXCLAMATIONS AND QUESTIONS, E.G., HOW TALL IS SHE? VS. HOW TALL SHE IS. IT IS ARGUED THAT THE TWO CONSTRUCTIONS MUST BE DISTINGUISHED ON BOTH SYNTACTIC AND SEMANTIC GROUNDS. IT IS POINTED OUT THAT IN ENGLISH EXCLAMATIONS CANNOT BE NEGATED (HOW TALL SHE ISN'T.) AND AN EXPLANATION IS OFFERED FOR THIS FACT. FINALLY, SOME CROSS-LINGUISTIC DATA ARE PRESENTED TO SHOW THAT EXCLAMATION-QUESTION SIMILARITIES ARE FOUND IN OTHER LANGUAGES ALSO.

ELLUL, JACQUES. DIRITTO E STORIA. RIV INT FILOSOF DIRITTO 50,675-684 O-D 73.

ELLUL, JACQUES. L'IRREDUCTIBILITE DU DROIT A UNE THEOLOGIE DE L'HISTOIRE. ARCH FILOSOF 2,51-69 1971.

ELLUL, JACQUES. TEMOIGNAGE ET SOCIETE TECHNICIENNE. ARCH FILOSOF 441-455 1972.

ELROD, JOHN W. THE SELF IN KIERKEGAARD'S PSEUDONYMS. INT J PHIL RELIG 4,218-240 WINT 73.

ELROD, NORMAN. REFLECTIONS ON MY PSYCHOTHERAPEUTIC PRACTICE. HUMAN CONTEXT 5,601-617 AUTUMN 73.

ELSCHENBROICH, DONATA. SPIELEN UND SPIELZEUG. KURSBUCH 34,51-76 1973.

ELZINGA, AANT. HUYGHENS' THEORY OF RESEARCH AND DESCARTES' THEORY OF KNOWLEDGE. Z ALLG WISS 2,174-194 1971.

EMERSON, ALFRED E AND BURHOE, RALPH WENDELL. EVOLUTIONARY ASPECTS OF FREEDOM, DEATH, AND DIGNITY. ZYGON 9,156-182 JE 74.

SKETCHES A NATURAL HISTORY OF FREEDOM WHEN IT DESIGNATES THE LIBERTY TO VARY THAT ALLOWS CHOICES AMONG ALTERNATIVES. SUCH FREEDOM IS A NECESSARY FUNCTION IN LIVING SYSTEMS THAT HAS LED TO THE NATURAL SELECTION IN BOTH BIOLOGICAL AND SOCIAL EVOLUTION OF VARIOUS MECHANISMS TO INSURE IT. GIVES TEN CULTURAL ANALOGUES OF TEN BIOLOGICAL MECHANISMS PRODUCING FREEDOM. ALSO PRESENTS NATURAL SELECTION OF LIMITS TO FREEDOM. POINTS OUT THE NECESSITY OF PHENOTYPIC DEATH AS A DIRECT PRODUCT OF THE FREEDOM TO VARY THAT CREATES HIGHER FORMS OF LIFE, AND ALSO NOTES ELEMENTS OF LIVING SYSTEMS THAT DO NOT DIE. DISCUSSES DIGNITY AS PRODUCED BY BIOLOGICAL AND CULTURAL MECHANISMS TO ENABLE CREATURES TO TRANSCEND THE INEVITABLE FAILURES OR DEATHS IN UPWARD EVOLUTION OF LIFE. TOUCHES BRIEFLY ON CONFUSION WITH ANOTHER DESIGNATION OF FREEDOM.

FRSON, ALFRED E. SOME BIOLOGICAL ANTECEDENTS OF HUMAN PURPOSE. ZYGON 8,294-309 S-D 73.

OBJECTIVITY, SUBJECTIVITY, ANALYSIS, AND SYNTHESIS ARE INTERCONNECTED, EMERGENT AND RELATIVISTIC WITH FEEDBACKS FROM EFFECTS TO CAUSES. EXTREME SHARPLY LIMITED DUALISM, ANTHROPOMORPHISM, VITALISM, MECHANISM, DETERMINISM, AND INDETERMINISM ARE FALSE PHILOSOPHIES. UNIT ORGANISMIC LEVELS FROM CELLS TO SOCIETIES AND ECOSYSTEMS ARE SELECTED AND EVOLVE TOWARD DYNAMIC HOMEOSTASIS. BIOLOGICAL AND ANALOGOUS CULTURAL EVOLUTION TEND TOWARD PROGRESSIVE IMPROVEMENT OF OPTIMAL SELF MAINTENANCE, PERPETUATION AND TELECOMY, AND PROVIDE THE SCIENTIFIC BASIS OF HUMAN PURPOSE. COUNTER TRENDS ARE UNFIT AND SELF DESTRUCTIVE.

G, ERLING. THE SIGNIFICANCE OF THE RHETORICAL TRADITION FOR THE SELF-UNDERSTANDING OF PSYCHOTHERAPY. HUMAN CONTEXT 5,569-575 AUTUMN 73.

THE RHETORICAL TRADITION, BEGINNING WITH THE SOPHISTS, PLATO AND ARISTOTLE, DERIVES FROM AN ORGANISMIC UNDERSTANDING OF THE TRUTH OF SPEECH. ITS CONCERN WITH EMBODIED LOGOS IS EVIDENCED IN ITS CONCERN WITH THYMOS, THE STEM OF 'ENTHYMEME', THE PRIMARY MEANS OF RHETORICAL PERSUASION. LOGOS IN ITS BODILY MODE, WHETHER AS THYMOS OR AS SPEECH, ALSO HAS A PATHIC MOMENT. THUS A LOGOS OF PATHOS, OR 'PATHO-LOGY' ALSO BECOMES POSSIBLE. SO IT IS NOT SURPRISING THAT MODERN PSYCHOTHERAPY DESCENDS FROM THE RHETORICAL TRADITION, AS SHOWN BY PASSAGES FROM ARISTOTLE'S RHETORICA.

GELHARDT JR, H TRISTRAM. THE ONTOLOGY OF ABORTION. ETHICS 84,217-234 AP 74.

THE QUESTION OF ABORTION TURNS PRIMARILY UPON THE STATUS OF THE FETUS. I ARGUE THAT IN CONSIDERING HUMAN LIFE ONE MUST DISTINGUISH BETWEEN HUMAN BIOLOGICAL LIFE AND HUMAN PERSONAL LIFE. MOREOVER, THERE ARE, SO I CONTEND, TWO SENSES OF PERSONS. THE FIRST DENOTES SELF-CONSCIOUS, MORAL AGENTS. THE SECOND DENOTES INSTANCES OF HUMAN LIFE WHICH CAN AND MUST PLAY ACTIVE, SOCIAL ROLES. NEITHER OF THESE CHARACTERIZATIONS CAN BE MADE TO APPLY TO FETUSES, IN PARTICULAR NON-VIABLE FETUSES. SINCE OUR OBLIGATIONS ARE SOLELY TO PERSONS, THERE IS, THEREFORE, NO ONE WRONGED IN ABORTION, IN PARTICULAR THE ABORTION OF NON-VIABLE FETUSES.\*

GELHARDT, HARTMUT. UEBER EINIGE NEUERE LITERATUR ZUR AESTHETIK. Z PHIL FORSCH 27,430-444 1973.

GLEBRETSSEN, G. SUGGESTED TRUTH-TABLES FOR A THREE-VALUED SENTENTIAL LOGIC. INT LOG REV 4,255-259 D 73.

TRUTH-TABLES FOR THE NORMAL SENTENTIAL CONNECTIVES ARE CONSTRUCTED ON THE BASIS OF THE CONCEPT OF 'PARTIAL VALUES'. ON THIS VIEW, EVERY STATEMENT HAS A TRUTH-VALUE WHICH IS A FUNCTION OF AN ORDERED PAIR OF PARTIAL VALUES. THE FIRST MEMBER IS EITHER T OR NON-T AND THE SECOND IS EITHER F OR NON-F. THE FOUR COMBINATIONS OF PARTIAL VALUES RESULT IN THREE POSSIBLE TRUTH-VALUES: TRUE, FALSE, AND EMPTY.

GLEBRETSSEN, GEORGE. A NOTE ON CONTRARIETY. NOTRE DAME J FORM LOG 15,613-614 D 74.

IT IS SHOWN HERE THAT S MCCALL'S PROPOSAL, THAT IN ADDITION TO THE NORMAL SENTENTIAL OPERATION OF NEGATION THERE IS ANOTHER, MORE TRADITIONAL, SENTENTIAL OPERATION OF CONTRARIETY ("CONTRARIETY," NOTRE DAME JOURNAL OF FORMAL LOGIC, VOLUME 8, 1967) IS MISGUIDED. THERE IS INDEED A CONTRARIETY OPERATOR. BUT, IT IS A PREDICATE OPERATOR RATHER THAN A SENTENTIAL OPERATOR. THE ABILITY TO EXPLICATE CONTRARIETY IS JUST ONE OF THE ADVANTAGES WHICH AN ARISTOTELIAN LOGIC OF TERMS HAS OVER MODERN SENTENTIAL LOGIC.

ENGLFBRETSEN, GEORGE. BRODY ON SOMMERS. PHIL STUD 26,149-150 D 74.

ENGLERBRETSEN, GEORGE. DURRANT ON 'GOD'. NEW SCHOLAS 48,251-252 SPR 74.

IN "THE LOGICAL STATUS OF 'GOD'" (MACMILLAN, 1973) MICHAEL DURRANT ARGUES THAT 'GOD' CANNOT BE A PROPER NAME SINCE THERE IS NO SUBSTANTIVAL TERM WHICH COULD BE USED IN MAKING AN IDENTIFYING REFERENCE TO GOD. HOWEVER, THIS VIEW, WHEN COUPLED WITH DURRANT'S THESIS THAT A THING EXISTS ONLY IF IT CAN BE IDENTIFYINGLY REFERRED TO BY USE OF A SUBSTANTIVAL, ENTAILS THAT GOD DOES NOT EXIST. IF DURRANT IS TO RETAIN HIS BELIEF IN GOD HE MUST ABANDON EITHER HIS VIEW OF PROPER NAMES OR (BETTER) HIS CRITERION FOR EXISTENCE.

ENGLBRETSSEN, GEORGE. EPISTEMIC LOGIC AND MERE BELIEF. LOG ANAL 16,375-378 S-D 73.

DRAWING ON RESULTS OBTAINED IN A PREVIOUS PAPER, AXIOMS FOR AN EPISTEMIC CALCULUS ARE LAID DOWN. IT IS THEN SHOWN THAT THE NECESSARY CONDITIONS FOR MERE BELIEF (WHICH, UNLIKE BELIEF, IS INCOMPATIBLE WITH KNOWLEDGE) CAN BE FORMULATED IN THIS SYSTEM.

ENGLBRETSSEN, GEORGE. MEINONG ON EXISTENCE. MAN WORLD 6,80-82 F 73.

I ARGUE HERE THAT ON ONE PLAUSIBLE READING MEINONG'S THEORY OF OBJECTS, FAR FROM BEING MISTAKEN IN THE WAY RUSSELL THOUGHT IT WAS, SHOWS CONSIDERABLE INSIGHT INTO THE NOTION OF EXISTENCE. IN PARTICULAR, MEINONG CAN BE SEEN AS MAKING AN IMPORTANT DISTINCTION BETWEEN WHAT CAN BE SIGNIFICANTLY REFERRED TO AND WHAT EXISTS. THIS DISTINCTION IS VERY CLOSE TO ONE MADE RECENTLY BY F SOMMERS.

ENGLFBRETSEN, GEORGE. MORE ON DISEMBODIED MINDS. PHIL PAPERS 3,48-50 MY 74.

ALTHOUGH THE CONCEPT OF A DISEMBODIED MIND IS ESSENTIAL TO AN IDENTITY THEORY SUCH AS D M ARMSTRONG'S, IT IS BASED UPON A FAULTY VIEW CONCERNING THE CONTINGENCY OF CERTAIN IDENTITY STATEMENTS.

ENGMANN, J. ARISTOTLE'S DISTINCTION BETWEEN SUBSTANCE AND UNIVERSAL. PHRONESIS 18,139-155 1973.

ENZENSBERGER, HANS MAGNUS. ZUR KRITIK DER POLITISCHEN ÖKOLOGIE. KURSBUCH 33,1-52 1973.

EPP, RONALD H. A HIERARCHY OF VALUES: AN APPROACH TO THE TEACHING OF PHILOSOPHY. METAPHILOSOPHY 5,163-168 AP 74.

DRAWING UPON THE RESEARCH OF THE SOCIAL PSYCHOLOGIST MILTON ROKEACH, THIS ARTICLE EXPLORES THE MERITS OF ADAPTING ROKEACH'S VALUE SCHEMATA TO COURSES IN ETHICS AND INTRODUCTORY PHILOSOPHY. THE NATURE OF THE VALUE QUESTIONNAIRE IS EXPLORED, ITS SOCRATIC METHOD OF PRESENTATION IS DELINEATED, THE STRIKING REACTIONS OF ONE'S STUDENTS ARE ASSESSED, AND CERTAIN CONCLUSIONS ARE DRAWN WHICH ATTEMPT TO ESTABLISH THE RELEVANCE OF THIS VALUE QUESTIONNAIRE TO THE MISSION OF THE LIBERAL ARTS.

FRICKSON, STEPHEN A. CASSIRER'S DIALECTIC: A CRITICAL DISCUSSION. IDEAL STUD 4,251-266 S 74.

ERICKSON, STEPHEN A. INTERPRETATION AND ITS SEDIMENTS. MAN WORLD 6,9-24 F 73.

LER, EDWARD J. NIETZSCHE AND THE PHILOSOPHIC TRADITION. MOD SCH 51,223-230 MR 74.

THIS ARTICLE PRESENTS AN ACCOUNT OF NIETZSCHE'S TWO-FOLD REACTION TO THE SOCRATIC TRADITION, THE ONE CHARACTERIZED BY HIS CONCEPT OF THE 'WILL TO TRUTH', THE OTHER BY THE CONCEPT OF THE 'WILL TO POWER'. IT IS CONTENDED THAT THESE TWO SEEMINGLY CONTRADICTORY REACTIONS ARE UNRESOLVED IN NIETZSCHE AND PERHAPS UNRESOLVABLE FOR MODERN PHILOSOPHY AS A WHOLE. IN ORDER TO ELUCIDATE THIS THEME, THE ARTICLE TOUCHES ON ASPECTS OF THE "WILL TO POWER, BEYOND GOOD AND EVIL" AND HEIDEGGER'S ESSAY "WHO IS NIETZSCHE'S ZARATHUSTRA," ESPECIALLY HEIDEGGER'S CLAIM THAT NIETZSCHE WAS THE LAST METAPHYSICIAN OF THE WESTERN TRADITION.

NST, CORNELIUS. METAPHOR AND ONTOLOGY IN "SACRA DOCTRINA". THOMIST 38,403-425 JL 74.

NST, KATHERINE. A COMPARISON OF JOHN DEWEY'S THEORY OF VALUATION AND ABRAHAM MASLOW'S THEORY OF VALUE. EDUC THEORY 24,130-141 SPR 74.

SHOV, YU L AND LAVROV, I A. THE UPPER SEMILATTICE. ALG LOG 12,93-106 S 74.

SHOV, YU L. COMPUTABLE FUNCTIONALS OF FINITE TYPES. ALG LOG 11,203-242 D 74.

SHOV, YU L. EVERYWHERE-DEFINED CONTINUOUS FUNCTIONALS. ALG LOG 11,363-368 MY 74.

VIN, EDWARD. ARE THE NOTIONS 'A PRIORI TRUTH' AND 'NECESSARY TRUTH' EXTENSIONALLY EQUIVALENT? CAN J PHIL 3,591-602 JE 74.

AN ARGUMENT IS GIVEN AGAINST THE THESIS THAT ALL AND ONLY A PRIORI TRUTHS ARE NECESSARY TRUTHS. IT IS ALSO ARGUED THAT THERE IS AN IMPORTANT DEFECT IN STANDARD ACCOUNTS OF "A PRIORI TRUTH."

RETE, ANDREAS. CONTRACTARIANISM AND THE SCOPE OF JUSTICE. ETHICS 85,38-49 C 74.

PLUGUES, J SANMARTIN. SILOGISTICA, LOGICA POLIVANTE Y TEORIA DE MODELOS. TEOREMA 3,355-365 1973.

POSITO, JOSEPH L. PLAY AND POSSIBILITY. PHIL TODAY 18,137-147 SUM 74.

MOST PHILOSOPHICAL, PSYCHOLOGICAL, AND SOCIOLOGICAL ACCOUNTS OF GAME-PLAYING ACTIVITY FOCUS ON ONE OR MORE OF A NUMBER OF THE EFFECTS OF SUCH ACTIVITY. WHAT IS USUALLY NEGLECTED IS THE QUESTION OF WHAT IT IS IN THE GAME SITUATION WHICH MAKES SUCH ACTIVITY SO DESIRABLE AND PREVALENT. THE AUTHOR SUGGESTS AS AN ANSWER THE EXPERIENCE OF CONFRONTING PURE POSSIBILITY, GIVES SEVERAL EXAMPLES, AND INDICATES A CONNECTION BETWEEN SPORT AND RELIGION IN THE LIGHT OF THIS SUGGESTION.

VEZ, EMILIO DIAZ. LA SUPERACION DEL PROBLEMA DEL CONOCIMIENTO. ANU FILOSOF 6,31-96 1973.

PARTIENDO DE UN TEXTO DE CARNAP SOBRE LA SUPERACION DE LA ANTITESIS REALISMO-IDEALISMO, EL AUTOR PASA A EXAMINAR EL FENOMENALISMO KANTIANO PARA OCUPARSE MAS ADELANTE DE LAS TESIS POSITIVISTAS DE AYER Y CARNAP SOBRE LA VERIFICABILIDAD. EL PROBLEMA DEL CONOCIMIENTO SE CENTRA AHORA EN LA SOLUCION HUSSERLIANA SUPERADORA DE LA OPPOSICION REALISMO-IDEALISMO.\*



ESTRELLA, JORGE. LA INVESTIGACION EN FILOSOFIA. ENSAY ESTUD 21-22 MR 73.

WHAT IS CALLED PHILOSOPHICAL RESEARCH IS MAINLY DONE AT THE UNIVERSITIES. THE UNIVERSITY HAS A DOUBLE MISSION: TEACHING AND RESEARCH. WHAT THE UNIVERSITY TEACHER GENERALLY DOES IS ACTUALLY RESEARCH WORK. HIS WORKS ARE USUALLY REPETITIONS OF TRADITIONAL THINKING. THOSE LECTURES ARE TEACHING, NOT RESEARCH. BECAUSE OF SUCH A CONFUSION OF AREAS THE SPECIALIST IN PHILOSOPHY IS CARRIED TO THINK VERY LITTLE, TO FORGET HIS RESPONSIBILITY AS A CREATOR.

ESTRELLA, JORGE. LA LEY Y LO REAL. ENSAY ESTUD 19-24 AG 74.

LOGIC NOWADAYS, ESPECIALLY THE CALCULATION OF CLASSES, ENABLES US TO FACE THE PROBLEM OF KNOWLEDGE FROM A NEW OUTLOOK. KNOWLEDGE CAN BE UNDERSTOOD AS A CLASSIFICATION OPERATION. THE CLASSES BUILT BY THE SUBJECT TO KNOW THE OBJECT TAKE SOME OF ITS PROPERTIES AND LEAVE OUT SOME OTHERS. THIS ARTICLE TRIES TO SHOW THAT IF ONE ACCEPTS THE INFINITY OF POSSIBLE CLASSIFICATIONS ABOUT AN OBJECT, IT WOULD BE DIFFICULT TO ESTABLISH WHY ONE CHOOSES THE KNOWLEDGE EXPRESSED BY THE SCIENTIFIC LAW AS 'RELEVANT'.

ESTRELLA, JORGE. NESTOR GRAU - LA FILOSOFIA ASUMIDA. ENSAY ESTUD 4-5 1973.

TRATASE DE UNA SEMBLANZA DE NESTOR GRAU, FUNDADOR DE "ENSAYOS Y ESTUDIOS," PROFESOR DE FILOSOFIA EN LA UNIVERSIDAD NACIONAL DE TUCUMAN, FALLECIDO EN JULIO DE 1973. LA FILOSOFIA APARECIA EN EL DE UN MODO QUE RECUERDA EL SENTIDO PRIMARIO DE SABIDURIA, O SEA EL DE UN CONOCER QUE IMPLICA TAMBIEN EL SABER QUE HACER. PROLIJA IDENTIDAD HUBO ENTRE SU FILOSOFIA Y SU VIDA. DIFICIL ES HALLAR SERES TAN INTELIGENTES Y AL MISMO TIEMPO TAN AJENOS A LA DUDA. SUS CERTIDUMBRES LO CONVIRTIERON EN UN GUIA, EN UN COMPANERO-MAESTRO DE CUANTOS LE CONOCIERON. SABIO COMO ERA, DEJA DISCIPULOS QUE ADMIRAN SU EJEMPLO. NO FUE AUTOR DE UNA ESCUELA O UN Credo COMO NO SEA EL DE VER EN LA FILOSOFIA UNA TAREA A SER ASUMIDA EN PLENITUD.

ETZIONI, AMITAI. SOCIAL SCIENCE PERSPECTIVES ON THE DYNAMICS OF OUR CRISIS. PHIL FORUM (DEKALB) 13,29-58 MR 73.

THE DYNAMICS OF MODERNITY'S CRISIS OF LEGITIMATION AND MEANING ARE EXAMINED FROM BOTH A SOCIOLOGICAL AND A PSYCHOANALYTIC PERSPECTIVE. THE SOCIOLOGICAL ALTERNATIVES ARE POSED AS DE-DIFFERENTIATION VS. REINTEGRATION. THE AUTHOR ADVOCATES THE LATTER, A SYSTEM IN WHICH EXPRESSIVE PRIMACY IS ESTABLISHED AND INSTRUMENTAL ENTITIES ARE CLOSELY GEARED TO HUMAN PURPOSES. FOUR PSYCHOANALYTIC MODELS OF THE FUTURE ARE EXAMINED: REPRESSION, NONREPRESSION (FULL LIBERATION), ADAPTATION OF THE LEVEL OF REPRESSION AND PRIMITIVE ABANDONMENT.

ETZIONI, AMITAI. THE CRISIS OF MODERNITY: DEVIATION OR DEMISE? HUMAN CONTEXT 5,622-636 AUTUMN 73.

IN OPPOSITION TO THE 'ULTRAMODERN' VISIONARIES WHO SEE THE CURRENT CRISIS OF AMERICAN SOCIETY AS MERELY A TEMPORARY SETBACK IN OUR STEADY CLIMB TO EVER HIGHER PLATEAUS OF 'TECHNETRONIC' PROGRESS, ETZIONI ARGUES THAT THE YOUTH AND MINORITY REBELLIONS OF THE 60'S, AS WELL AS THE MORE RECENT APATHY AND ALIENATION TOWARD CORE VALUES AND INSTITUTIONS MANIFESTED IN OPINION POLLS, ARE SYMPTOMATIC OF A FUNDAMENTAL TRANSFORMATION TAKING PLACE IN SOCIETY. THE CURRENT CRISIS OF LEGITIMATION CAN ONLY BE OVERCOME BY THE EMERGENCE OF A NEW SOCIETY BASED ON A CONSENSUS OF CONCERN FOR THE QUALITY OF LIFE (RATHER THAN A STRIVING FOR MORE MATERIAL GOODS) AND AUTHENTIC PARTICIPATION BY ALL CITIZENS IN THE SETTING OF SOCIETAL GOALS.

ANS, DONALD. FAITH AND BELIEF. RELIG STUD 10,1-19 MR 74.

ANS, DONALD. FAITH AND BELIEF: PART II. RELIG STUD 10,199-212 JE 74.

ANS, DONALD. REPLY TO J GORDON CAMPBELL. RELIG STUD 9,469-472 D 73.

ANS, GARETH. THE CAUSAL THEORY OF NAMES: PART I. ARIS SOC 47,187-208 1973.

ANS, J D G. ARISTOTLE ON RELATIVISM. PHIL QUART 24,193-203 S 74.

THIS REVIEW OF LEADING PASSAGES WHERE ARISTOTLE CONFRONTS RELATIVISM (IN A BROAD SENSE), ARGUES THAT MODERN PHILOSOPHERS CAN LEARN FROM HIS METAPHILOSOPHICAL STRATEGY AND HIS PHILOSOPHICAL TACTICS. PASSAGES FROM "METAPHYSICS" IV, "TOPICS" VI 4, AND ABOVE ALL "NICOMACHEAN ETHICS" III 4 ARE CONSIDERED. FROM THESE A GENERAL THEORY OF THE RELATION BETWEEN HUMAN FACULTIES AND THEIR OBJECTS IS EXTRACTED; AND, IT IS ARGUED, THIS THEORY SHOWS HOW TO MAINTAIN A REALIST ACCOUNT OF THE MATTER WITHOUT IN TURN GOING TO AN UNACCEPTABLE EXTREME. AT THE SAME TIME IT INDICATES THE LIMITS TO WHAT IS PROVABLE IN THIS AREA.

ANS, LAWRENCE C. SANTAYANA AND THE GREEK SCEPTICS. S J PHIL 11,271-283 WINT 73.

THE PURPOSE OF THIS ARTICLE IS TO SHOW THAT SANTAYANA'S THOUGHT REFLECTS ALL THREE ELEMENTS OF GREEK SCEPTICISM: EPOCHE, ADIAPHORIA, AND ATARAXIA. IT IS ACCOMPLISHED BY ADDRESSING ITSELF TO TWO FUNDAMENTAL QUESTIONS: DOES SANTAYANA, LIKE THE GREEK SCEPTICS, REGARD THE SENSES AND REASON AS UNTRUSTWORTHY? AND IS THERE ANY REASON TO BELIEVE HE, LIKE AENESIDEMUS, REGARDED SENSE DATA AS SIGNS AND, IF SO, SIGNS OF WHAT? VERY LIKE THE GREEKS, HIS ANSWERS ARE, FIRST, THAT SENSE CAN ONLY SUGGEST OR ADUMBRATE; KNOWLEDGE PROPER IS FOREVER TENTATIVE, AND SECOND, THAT THE HUMAN MIND COMPULSORILY REGARDS SENSE DATA AS NON-ICONIC SYMBOLS OF A HEART OF DARKNESS, A POSITION CLOSELY AKIN TO THE GREEK VIEW OF PERCEPTIONS AS HOPELESSLY AMBIGUOUS.

ENDEN, JOHN. GENERALISED LOGIC. NOTRE DAME J FORM LOG 15,35-44 JA 74.

PROPOSITIONAL LOGIC IS GENERALISED IN THE PAPER BY INTRODUCING A THIRD TERM 'P' SUCH THAT ALTHOUGH P IS INCOMPATIBLE WITH NP, P IS INCOMPATIBLE WITH NEITHER P NOR NP. THIS GENERALISATION IS ACHIEVED BY WORKING WITH TWO TYPES OF VARIABLE, IN ONE OF WHICH SUBSTITUTION IS GENERAL, WHILE IN THE OTHER SUBSTITUTION OF ? IS DEBARRED. THE SYSTEM IS NEITHER TRUTH FUNCTIONAL NOR MODAL. AAPPNP IS A THEOREM AND CKPNPQ, EKPKNQ, ETC., ARE THEOREMS, BUT NKPNP IS NOT A THEOREM, AS KPNP MAY MERELY TAKE THE THIRD 'VALUE'. IF EQKPNP THEN Q IS SAID TO BE 'EXCLUDED'. EXCLUSION IS MORE GENERAL, AND WEAKER, THAN FALSITY; IN PARTICULAR, CNQEQKPNP IS A THEOREM, BUT ITS CONVERSE IS NOT A THEOREM. THERE IS A CLASS CALCULUS CORRESPONDING TO THE PROPOSITIONAL CALCULUS. A SURPRISING NUMBER OF THE THEOREMS OF CONVENTIONAL LOGIC ARE THEOREMS OF GENERALISED LOGIC AND INTERESTING ANALOGIES CAN BE DRAWN WITH MANY OF THE REMAINDER. FOR A DOMAIN OF PROPOSITIONS THAT DO NOT TAKE THE THIRD 'VALUE' THE AXIOMS AND RULES REVERT TO A COMPLETE SET FOR THE BOOLE-SCHROEDER LOGIC.

ENG, A C. COMMON SENSE PROPOSITIONS. PHILOSOPHY 48,363-379 D 73.

HENRI. CONSCIOUSNESS. HUMAN CONTEXT 5,473-488 AUTUMN 73.

EYRE, I S R. MAN THE PEST: EINE FRAGE DES UEBERLEBENS. KURSBUCH  
33,53-71 1973.

FZORSKY, GERTRUDE. A REPLY TO REID. J CRIT ANAL 3,117-119 O 71 (LLBA).

A REPLY TO REID. RAMSEY AND STRAWSON'S VIEWS OF 'P IS TRUE', ARE TRUE, BUT INCOMPLETE. 'P IS TRUE' IS A DISTINCTIVE KIND OF AGREEING PERFORMANCE, ONE IN WHICH THE SPEAKER COMMITTS HIMSELF TO THE CLAIM (CONTEXTUALLY IMPLIED) THAT P IS A WARRANTED ASSERTION, I.E., ADEQUATELY SUPPORTED BY EVIDENCE. FURTHERMORE, TRUTH CLAIMS COUPLED WITH CONFESSIONS OF INADEQUATE EVIDENCE ARE PECULIAR, BUT BARE AGREEING PERFORMANCES ARE NOT. THE TRADITIONAL PROBLEM--WHAT DOES 'P IS TRUE' ASSERT?--HAS NOT AS YET BEEN DISPELLED BY REID.\*

FZORSKY, GERTRUDE. IT'S MINE. PHIL PUB AFFAIRS 3,321-330 SPR 74.

THE VIEW THAT EMPLOYERS HAVE A RIGHT TO HIRE WHOMEVER THEY PLEASE IS CRITICIZED ON TWO GROUNDS (1) AN ARGUMENT FOR SUCH EMPLOYER RIGHTS GIVEN BY JUDITH THOMPSON ("PHILOSOPHY & PUBLIC AFFAIRS" SUMMER 1973) IS FALLACIOUS (2) A GENERALIZATION ARGUMENT SHOWS THE EMPLOYER RIGHTS TO BE FALSE.

FZORSKY, GERTRUDE. UNCONSCIOUS UTILITARIANISM. MONIST 58,468-474 JL 74.

FABRO, CORNELIO. FREEDOM AND EXISTENCE IN CONTEMPORARY PHILOSOPHY IN SAINT THOMAS. THOMIST 38,524-556 JL 74.

FABRO, CORNELIO. THE INTENSIVE HERMENEUTICS OF THOMISTIC PHILOSOPHY: THE NOTION OF PARTICIPATION. REV METAPH 27,449-490 MR 74.

THE ARTICLE ATTEMPTS TO SHOW THAT THOMISM IS AN ORIGINAL SYNTHESIS OF PLATONIC, NEO-PLATONIC, AND ARISTOTELIAN ELEMENTS WHERE THE DOCTRINE OF PARTICIPATION PLAYS A FUNDAMENTAL ROLE. THE THOMISTIC NOTION OF PARTICIPATION TAKES FROM PLATONISM THE IDEA OF EXEMPLAR RELATIONSHIP AND ABSOLUTE DISTINCTION BETWEEN PARTICIPATED BEING AND 'ESSE SUBSISTENS', AND FROM ARISTOTELIANISM THE PRINCIPLE OF REAL COMPOSITION AND REAL CAUSALITY AT EVERY LEVEL OF PARTICIPATED BEING. WHILE, IN FABRO'S VIEW, AQUINAS' CONCEPT OF 'ESSE' AS THE 'ACTUS ESSENDI' IN PARTICIPATED, FINITE BEING MARKS THE OVERTHROW OF CLASSIC AND SCHOLASTIC ESSENTIALISM, IT SERVES AS A BASIS FOR THE REAL DISTINCTION BETWEEN ESSENCE AND THE ACT OF BEING, WHICH IS THE KEY TO THE ENTIRE THOMISTIC SYSTEM. A COMPARISON BETWEEN AQUINAS' NOTION OF BEING AND THAT OF HEIDEGGER SHOWS THE AFFINITY AND DIVERSITY OF THEIR POSITIONS.

FACIONE, PETER A. MEANING AND INTENDING. AMER PHIL QUART 10,277-287 O 73.

"MEANING AND INTENDING" REVIEWS THE HISTORY OF EFFORTS TO ANALYZE 'UTTERER'S-MEANING' IN TERMS OF A SPEAKER'S INTENTIONS. WORK ON SUCH AN ANALYSIS BEGAN OVER TWO DECADES AGO WITH PRELIMINARY ANALYSES OFFERED BY H L A HART, HENRY S LEONARD AND H P GRICE. THESE EARLY THEORIES, REVIEWED HERE, GAVE WAY TO A PROLONGED DEBATE. THIS LED TO REVISIONS OF GRICE'S ANALYSIS AND THE ADVENT OF JOHN SEARLE'S EXPOSITION OF UTTERER'S MEANING. THE DEBATE, INVOLVING SEVERAL PHILOSOPHERS, UNCOVERED MANY PROBLEMS. THIS ESSAY SHOWS THAT, AT FIRST, MANY CRITICISMS WERE MISDIRECTED, BUT IN RECENT TIMES THEY HAVE HIT THE MARK FOCUSING ON: (A) THE CONFUSION OF A SPEAKER'S ILLOCUTIONARY AND PERLOCUTIONARY INTENTIONS, (B) THE DEBILITATING AFFECT ON THE WHOLE PROGRAM OF A SERIES OF 'AD HOC' REVISIONS AND LENGTHY DISCUSSIONS OVER PUTATIVE COUNTER-EXAMPLES, AND (C) THE NEGLECT OF THE ROLE OF A SPEAKER'S BELIEFS IN THE ANALYSIS OF HIS SAYING SOMETHING AND MEANING IT. THE PAPER CONCLUDES BY DRAWING FROM THESE LESSONS OF HISTORY TO SUGGEST THE GENERAL STRUCTURE OF FUTURE ADEQUATE ANALYSES OF 'UTTERER'S-MEANING'.

CON, NINA. UN ANIMATORE DELLA CULTURA ROMENA: NICOLAE BAGDASAR. SOPHIA (ITALY) 41,107-111 JA-D 73.

L'ARTICOLO È DEDICATO ALLA MEMORIA DI NICOLAE BAGDASAR (1896-1971), GIÀ PROFESSORE DI FILOSOFIA NELLE UNIVERSITÀ DI BUCAREST E IASSY (ROMANIA). PERSONALITÀ DI FORTE TEMPERA MORALE, SEGRETARIO DELLA "SOCIETÀ ROMENA DI FILOSOFIA," SI ERA FORMATO NELL' AMBIENTE DEL NEOKANTISMO E FU TRADUTTORE IN ROMENO DELLE GRANDI OPERE DI KANT. INIZIO I SUOI STUDI CON UNA INDAGINE SUL CONCETTO DEL VALORE TECNICO IN RICKERT (1927), FU POI STUDIOSO DELLA FILOSOFIA DELLA STORIA PARTICOLARMENTE IN GERMANIA (1930), E DEDICÒ IL SUO MAGGIOR CONTRIBUTO CON UNA AMPIA RICERCA SULLA TEORIA DELLA CONOSCENZA NEL SUO SVILUPPO STORICO E NELLA SUCCESSIONE DEI RELATIVI SISTEMI FILOSOFICI (1941).

G. LA DIALECTICA EN ESPANA: 1960-1970. TEOREMA 3,367-384 1973.

GIANNI, D. DIMENSIONI FISICHE E LEGITTIMITÀ SEMANTICA. SCIENTIA 108,301-311 1973.

LE DUE COMPONENTI DEL PROCEDIMENTO SCIENTIFICO, TEORIA ED ESPERIENZA, SONO ARTICOLATE SU ORDINI DI TERMINI PRIMITIVI BEN DISTINTI, SIA PER IL PROCESSO DI DEFINIZIONE, SIA PER IL CARATTERE DEI VINCOLI CONNETTIVI OVVERO DELLA FUNZIONE SVOLTA; I TERMINI DEL PRIMO ORDINE SONO CONTENUTI IN PROPOSIZIONI CHE SI SUCCEGUONO IN UN DISCORSO IPOTETICO-DEDUTTIVO SOGGETTO AI VINCOLI CARATTERISTICI DELLA LOGICA MATEMATICA, QUELLI DEL SECONDO SVOLGONO LA SPECIFICA FUNZIONE SIGNIFICANTE PER LA FISICA, E PERTANTO SONO PER NOI SEMANTICAMENTE PREGNANTI. TUTTI I TERMINI SUDETTI, CARATTERISTICI DELLA RICERCA FISICA, SONO ASSOCIATI AD AFFERMAZIONI DI INVARIANZA SUDDIVISIBILI, OVVIAMENTE, ANCH'ESSE IN DUE ORDINI CHE, PER IL CARATTERE DEI VINCOLI E DELLA FUNZIONE, POSSIAMO DIRE: SINTATTICHE LE UNE E SEMANTICHE LE ALTRE; I SIMBOLI DEGLI INDICI DELLE PRIME DICIAMO DIMENSIONI (NORMATIVE) QUELLI DEI PROTATORI DELLE SECONDE DIMENSIONI (OPERATIVE). L'INTERPRETAZIONE, PER LA FISICA, DI UN SISTEMA FORMALE PUÒ PENSARSI DUNQUE RIASSUNTA NELLA POSIZIONE DI ESPLICITE CORRISPONDENZE TRA I DUE ORDINI DI DIMENSIONI. (EDITED).

OUT, ZELJKO. LENINE ET LA QUESTION DE LA LITTERATURE. PRAXIS 307-313 1971.

G, THOME. A PHILOSOPHICAL GLIMPSE OF MAN AND NATURE IN CHINESE CULTURE. J CHIN PHIL 1,3-25 D 73.

THAM, ELAINE. CICERONIAN 'CONCILIARE' AND ARISTOTELIAN 'ETHOS'. PHOENIX 27,262-275 AUTUMN 73.

CICERO, ADAPTING ARISTOTLE'S RHETORICAL THEORY IN DE ORATORE INTERPRETED THE SECOND PROOF (PISTIS EN TO ETHEI) OF THE "RHETORICA AS CONCILIARE," AN UNSATISFACTORY EQUIVALENT. THE PAPER DISCUSSES ARISTOTLE'S USE OF ETHOS AND ETHIKOS IN THE "RHETORICA," HIS ACCOUNT OF THE PROOF, AND ITS UNSUITABILITY TO THE CIRCUMSTANCES OF THE ROMAN COURTS WHERE ADVOCATES SPOKE FOR THEIR DEFENDANTS AND THE CHARACTERIZING ELEMENT OF THIS PROOF WAS IRRELEVANT, REDUCING IT TO PURE CONCILIATION, NOT DIFFERENT IN KIND FROM ARISTOTLE'S THIRD PROOF BASED ON AFFECTING THE EMOTIONS. CICERO, RECOGNIZING THAT THE DISTINCTION HAD BEEN BLURRED, MODIFIED HIS LATER THEORY ACCORDINGLY.

KAS, J AND BCNA, E. BERICHT: DIE LAGE DER WISSENSCHAFTSTHEORIE IN UNGARN. Z ALLG WISS 4,133-146 1973.



FARKAS, J AND BONA, E. BIBLIOGRAPHIE: VERCEFFENTLICHUNGEN UNGARISCHER WISSENSCHAFTSTHEORETIKER. 2 ALLG WISS 4,188-193 1973.

FARMER, HENRY AND MEUNIER, JEAN-GUY. PROPOSITION DE REGLES DE CODIFICATION INFORMATIQUE POUR LES TEXTES PHILOSOPHIQUES. CIRPHO 1,33-45 FALL 73.

DANS LA PERSPECTIVE DE L'ANALYSE DES TEXTES PHILOSOPHIQUES, LE PRESENT ARTICLE OFFRE DES PROPOSITIONS DE REGLES DE CODIFICATION POUR L'ENTREE DES TEXTES PHILOSOPHIQUES DANS L'ORDINATEUR. IL ESSAIE DE RESOUDRE LES DIVERS PROBLEMES DE CODIFICATION PARTICULIERS AUX TEXTES PHILOSOPHIQUES PRESENTANT DIVERS MODES DE TYPOGRAPHIE, DE MISE EN PAGE, D'EDITION, DE LANGUES. CES PROPOSITIONS SONT PENSEES DE FACON A CE QU'ELLES SOIENT FLEXIBLES ET ADAPTEES AUX DIVERSES TACHES D'ANALYSE INFORMATIQUE DE CES TEXTES. ON Y TROUVE QUELQUES EXEMPLES D'APPLICATION.

FARR, BERNARD. IS MORAL EDUCATION AN IMPOSSIBLE DREAM? J MORAL EDUC 3,223-228 JE 74.

MORAL EDUCATION AND AUTONOMY DO NOT APPEAR TO BE SUCH EASY BED-FELLOWS AS SOME WOULD WISH. IF WE ARE TO BE REALLY SERIOUS IN INCLUDING THE IDEA OF FREE CHOICE IN 'AUTONOMY', THEN ON BOTH A 'DETERMINISTIC' AND A 'LIBERTARIAN' ANALYSIS A PROGRAMME OF MORAL EDUCATION IS PRECLUDED, OR AT LEAST TRUNCATED. PERHAPS HONESTY WOULD ADMIT THAT WE REFER ONLY TO 'SOCIAL' EDUCATION AFTER ALL, AND THAT A LARGE ELEMENT OF THAT WILL ONLY AMOUNT TO SOCIAL 'TRAINING'.

FARRELL, B A. TEMPORAL PRECEDENCE. PROC ARIS SOC 73,193-216 1972-73.

IS THE CONCEPT OF TEMPORAL PRECEDENCE AN EMPIRICAL ONE? THE ORTHODOX ANSWER RUNS INTO PSYCHOLOGICAL TROUBLES. THE PAPER THEN TAKES A PSYCHOLOGICAL LOCK AT THE QUESTION, BY SKETCHING SOME RELEVANT CONTEMPORARY WORK ON, E.G., PSYCHOLOGICAL TIME AND THE PERCEPTION OF MOVEMENT (E.G., THE WORK OF EFRON, KRISTOFFERSON, STROUD, ALLPORT AND MOLLON). BUT THE GAP BETWEEN THE INPUT SIDE AND THE OUTPUT END (OF AWARENESS AND PHENOMENAL CONTINUITY) IS WIDE AND LARGELY UNEXPLORED. AN ATTEMPT IS MADE TO FILL THIS GAP BY A MODEL, WHICH OUTLINES HOW THE HUMAN SYSTEM MAY WORK HERE, AND WHICH INDICATES HOW BROAD'S EARLY MODEL MAY BE BROUGHT UP TO DATE. THE UPSHOT IS TO SUGGEST A DIFFERENT AND PERHAPS A BETTER DEFENCE OF EMPIRICISM HERE, BUT A DEFENCE THAT DOES NOT REQUIRE THE CONCEPTS OF THE SPECIOUS AND CONSCIOUS PRESENTS, AND WHICH SUGGESTS THAT IT IS UNWISE TO DRAW ANY SHARP CLEAVAGE BETWEEN EMPIRICISM AND ITS USUAL COUNTERISMS.

FARRELLY, JOHN. MAN'S TRANSCENDENCE AND THOMISTIC RESOURCES. THOMIST 38,426-484 JL 74.

THIS ARTICLE SEEKS TO IDENTIFY A PHILOSOPHICAL METHOD APPROPRIATE TO THE PROBLEM OF MAN'S TRANSCENDENCE IN KNOWLEDGE AND VALUE ORIENTATION, IN VIEW OF DIFFICULTIES AGAINST THIS TODAY FROM MAN'S SCIENTIFIC KNOWLEDGE AND SECULAR INTERESTS. COMING FROM A BACKGROUND IN THOMISTIC PHILOSOPHY THAT ACCEPTS SUCH TRANSCENDENCE, THE AUTHOR DESCRIBES AND EVALUATES FOUR APPROACHES FROM A SIMILAR BACKGROUND: ONE THAT SIMPLY SEEKS TO RECOVER THOMAS' THOUGHT, TWO FROM A MARECHALIAN FORM OF THOMISTIC DIALOGUE WITH MODERN THOUGHT (K RAHNER, B LONERGAN), AND ONE THAT REJECTS THOMAS (L DEWART). IN THE PROCESS, THE AUTHOR IDENTIFIES AND SUPPORTS THE APPROACH HE SUGGESTS.

FARRER, DEAN GRIMES. SOCIALIST REALISM IN THE SOVIET UNION: PORTRAYAL OF WESTERN EUROPEAN AND NORTH AMERICAN BUSINESSMEN. STUD SOVIET THO 14,27-45 MR-JE 74.

SUCCESS IN SOVIET TRADE NEGOTIATIONS DEPENDS TO A GREAT EXTENT ON THE IMAGES THAT THE SOVIET NEGOTIATORS FORM OF THEIR WESTERN

COUNTERPARTS. THESE IMAGES, IN TURN, DEPEND TO A GREAT EXTENT ON THE IMAGES PRESENTED TO SUCH SOVIET NEGOTIATORS DURING THEIR EDUCATION, THROUGH VARIOUS TALES AND STORIES.

SSO, GUIDO. SOCIETA, DIRITTO E REPRESSIONE. RIV INT FILOSOF DIRITTO 50,685-703 Q-D 73.

AI NOSTRI GIORNI SI USA VEDERE IN QUALSIASI REGOLA CHE LIMITI LA LIBERTA TOTALE DELL'INDIVIDUO UNO STRUMENTO DI REPRESSIONE. PERCIO APPARE REPRESSIVO ANCHE IL DIRITTO, IN OGNI SUA FORMA. A CIO HA CONTRIBUITO MOLTO LA PSICANALISI, UNENDOSI AD ALCUNI ASPETTI DEL MARXISMO. MA E UN ATTEGGIAMENTO CHE RISALE AI MITI DELL'ETA DELL'ORO E DEL PARADISO TERRESTRE, COMPARE PRESSO MOLTI ROMANTICI, E SIGNIFICA IN SOSTANZA CHE LA SOCIETA E UN MALE, DATO CHE NON SI PUO VIVERE IN SOCIETA SENZA REGOLE. PERO E INEVITABILE CHE L'UOMO VIVA ACCANTO AD ALTRI UOMINI E CHE CI SIA QUINDI UNA REGOLA CHE COORDINI LE LORO ATTIVITA. LO STESSO FREUD FINISCE CON L'AMMETTERLO. CIO DI CUI CI SI DEVE PREOCCUPARE E CHE QUESTA REGOLA SIA RAZIONALE E PERCIO ACCETTABILE DA TUTTI, E NON VENGA IMPOSTA DA FANATICI ESALTATI CHE SI CREDANO AL DI SOPRA DELLA RAGIONE.

Y, THOMAS A. HEIDEGGER ON LOGIC: A GENETIC STUDY OF HIS THOUGHT ON LOGIC. J HIST PHIL 12,77-94 JA 74.

FROM THE BEGINNING OF HIS CAREER HEIDEGGER HAS WRITTEN MUCH ON LOGIC. SINCE HIS INAUGURAL LECTURE AT FREIBURG IN 1929 IN WHICH HE DELIVERED HIS MOST CELEBRATED SALVO AGAINST LOGIC, HE HAS FREQUENTLY BEEN PORTRAYED AS AN ANTI-LOGICIAN, A CLASSIC EXAMPLE OF THE OBSCURITY RESULTANT UPON A REJECTION OF THE DISCIPLINE OF LOGIC, A CHAMPION OF THE IRRATIONAL, AND A VARIETY OF SIMILAR THINGS. BECAUSE MANY OF HEIDEGGER'S STATEMENTS ON LOGIC ARE POLEMICAL IN TONE, THERE HAS BEEN NO LITTLE MISUNDERSTANDING OF HIS POSITION. FREQUENTLY THE POSITION WHICH IS ATTACKED AS HEIDEGGER'S IS A BARELY RECOGNIZABLE CARICATURE OF IT. OUR PURPOSE IN THIS STUDY IS, THEREFORE, TWOFOLD. FIRST, WE SHALL ATTEMPT TO DETERMINE WHAT HEIDEGGER'S POSITION ACTUALLY IS BY TRACING THE DEVELOPMENT OF HIS THOUGHT FROM HIS FIRST ARTICLE OF 1912 ON LOGIC THROUGH TO HIS LATEST WORKS. SECONDLY, WE SHALL ATTEMPT TO SEE WHAT ROLE, IF ANY, LOGIC WOULD PLAY IN WHAT HEIDEGGER CALLS 'AUTHENTIC THOUGHT'.

Y, THOMAS A. HEIDEGGER: THINKING AS 'NOEIN'. MOD SCH 51,17-28 N 73.

THIS ARTICLE ATTEMPTS TO DETERMINE WHAT IS, FOR HEIDEGGER, PERHAPS THE SINGLE MOST IMPORTANT ELEMENT OF HIS THOUGHT—WHAT IS MEANT BY 'THINKING'. IN ORDER TO DETERMINE THE AUTHENTIC NATURE OF 'THINKING', HEIDEGGER RETURNS TO REFLECT ON THE TEXTS OF THE PRE-SOCRATICS, PARTICULARLY PARMENIDES. THE RESULT OF THIS REFLECTION IS AN UNCOVERING OF THE GREEK MEANING OF 'NOEIN', OR 'THINKING'. THE IMPORTANCE OF THIS TO HEIDEGGER'S OVERALL THOUGHT CAN HARDLY BE OVERESTIMATED SINCE HE HAS STATED THAT IT IS AGAINST THE SEPARATION OF BEING FROM THOUGHT THAT THE VERY CENTER OF HIS ATTACK IS DIRECTED.

E, M JEAN PIERRE. LA CRITIQUE DU LANGAGE ET SON ECONOMIE. BULL SOC FR PHIL 67,41-42 AP-JE 73.

L'OBJECTIF DE CE TEXTE VISE LE POINT AVEUGLE DE LA PHILOSOPHIE OCCIDENTALE: LA QUESTION DE LA NARRATION. GRANDE ABSENTE DE LA PHILOSOPHIE, HORS QUELQUES APERCUS D'ARISTOTE, SPINOZA, MABLY, HEGEL, MARX. IL S'AGIT DE CONSTITUER UNE "NARRATIQUE GENERALE," OU LA SOCIOLOGIE DES LANGAGES DEBOUCHE SUR UNE SEMANTIQUE DE L'HISTOIRE, DANS LA PERSPECTIVE D'UNE "CRITIQUE DE LA RAISON NARRATIVE—ET DE L'ECONOMIE NARRATIVE." CE QUI A ETE TENUE SUR L'EXEMPLE DES LANGAGES TOTALITAIRES QUI ONT PREPARE "L'ACCEPTABILITE" DU POUVOIR NAZI, DANS L'ALLEMAGNE DE WEIMAR. CRITIQUE QUI POURSUIT CELLE DE LA "RAISON" ET DE "L'ECONOMIE

POLITIQUE," ET LE MOUVEMENT DE KANT A MARX, MAIS QUI DOIT S'OPERER DANS LA NARRATION DE L'HISTOIRE.

FEBBRAJO, ALBERTO. ZUR SITUATION DER RECHTSZOLOGIE IN ITALIEN. KOELNER Z SOZ 25,619-628 1973.

FEDI, REMO. CONCERNING "THE MEANING AND STRUCTURE OF TIME" BY FRANCO SPISANI. INT LOG REV 4,116-119 JE 73.

FEDORENKO, N. AKTUELLE PROBLEME DER ENTWICKLUNG DER WIRTSCHAFTSWISSENSCHAFT IN DER UDSSR. SOWJET GES BEITR 26,1121-1135 1973.

FFEELEY, MALCOLM M. A SOLUTION TO THE 'VOTING DILEMMA' IN MODERN DEMOCRATIC THEORY. ETHICS 84,235-242 AP 74.

WHILE DEMOCRATIC THEORY HAS ASSUMED RATIONAL, SELF-INTERESTED CITIZENS, THE LOGIC OF PARTICIPATION HAS NOT BEEN ADEQUATELY EXPLORED. THE PAPER PRESENTS AN ARGUMENT SHOWING THAT IT IS RATIONAL, EVEN FOR THOSE WHO FEEL INTENSELY ABOUT THE ISSUES, TO ABSTAIN FROM VOTING. TO COUNTERACT THIS TENDENCY, THE AUTHOR PROPOSES TO EITHER PAY OR COERCE CITIZENS TO VOTE. THE LOGIC OF THE CITIZEN WHO VOTES WITHOUT SUCH PROVISIONS IS EXPLORED. IN ADDITION PROVISIONS FOR THOSE WITH NO PREFERENCES IS MADE.

FEIBLEMAN, J K. ASSUMPTIONS OF WHITEHEAD'S AND RUSSELL'S PRINCIPIA MATHEMATICA. INT LOG REV 4,201-219 D 73.

TO FORMULATE LOGIC AFTER THE MANNER OF MATHEMATICS, AND THEN TO DEDUCE MATHEMATICS FROM THE LOGIC IS OPEN TO THE CHARGE OF CIRCULARITY. WHILE LOGIC IS THE FOUNDATION OF MATHEMATICS, MATHEMATICS IS NOT THE FOUNDATION OF LOGIC. THE FOUNDATION OF LOGIC IS METAPHYSICS. EXISTENCE PROPOSITIONS AND ATOMIC PROPOSITIONS DEMAND SEPARATE DOMAINS FOR MATTER AND FOR LOGIC. WHEN PHI AND PSI OCCUR AS QUANTIFIERS IT SUGGESTS A VARIETY OF PLATONISM. SO DOES THE THEORY OF TYPES. THE ATTEMPT TO SPECIFY AN INDIVIDUAL SHOWS THAT A NOMINALISTIC LANGUAGE DOES NOT EXIST. THE 'INCOMPLETE SYMBOL' IS AN UNSUCCESSFUL ATTEMPT TO DEFINE THE INDIVIDUAL. THE DISTINCTION BETWEEN FORMAL AND MATERIAL PROPOSITIONS IMPLIES METAPHYSICAL REALISM. SO DOES THE DISTINCTION BETWEEN FORMAL AND MATERIAL IMPLICATION. AND SO DOES THE FACT THAT MEANING IS LOGICAL WHILE REFERENCE IS MATERIAL. CLASSES ARE NOT THE SAME KIND OF OBJECTS AS THEIR MEMBERS. WE ARE IN THE DOMAIN OF UNIVERSALS WHEN WE TALK ABOUT 'ANY "P" AND ANY "Q" WHATSOEVER'. IT IS DEVELOPED THAT IDENTITY IS NOT A RELATION. LOGIC IS SERVED BETTER IF IDENTITY IS CONSIDERED AN ITERATION. IN MATERIAL IMPLICATION IDENTITY HAS BEEN CONFUSED WITH SIMILARITY.

FEIBLEMAN, JAMES K. PROFESSOR QUINE AND REAL CLASSES. NOTRE DAME J FORM LOG 15,207-234 AP 74.

SYMBOLIC LOGIC WAS COMMITTED BY ITS FOUNDERS TO THE THEORY OF REAL CLASSES, BUT NOMINALISM, WHICH AT THE TIME PREVAILED IN OTHER PHILOSOPHICAL ENTERPRISES, SOON REASSERTED ITSELF IN LOGIC. THAT THE THEORY OF REAL CLASSES WAS DIFFICULT TO MAINTAIN IS BEST EXEMPLIFIED IN THE WORK OF PROFESSOR QUINE. EARLY ON HE HAD THE ADVANTAGE OF STUDY WITH WHITEHEAD, THE REALIST. FREGE WAS A REALIST, BUT RUSSELL AND WHITEHEAD WORKING TOGETHER HAD DIFFICULTY IN HOLDING TO IT. QUINE WAS INFLUENCED ALSO IN THE COURSE OF HIS CAREER BY CARNAP AND LATER BY GOODMAN, BOTH NOMINALISTS. THE RESULT WAS QUINE'S VACILLATION ON THE THEORY OF REAL CLASSES, WHICH THIS PAPER UNDERTAKES TO TRACE.

FIBLEMAN, JAMES KERN. A THEORY OF VALUES. STUD GEN 24,635-651 1971.

FINBERG, JOEL. NONCOMPARATIVE JUSTICE. PHIL REV 83,297-338 JL 74.

MANY WRITERS HAVE CLAIMED THAT ALL JUSTICE CONSISTS (ESSENTIALLY) IN THE ABSENCE OF ARBITRARY INEQUALITIES IN THE DISTRIBUTION OF GOODS AND EVILS. THIS ARTICLE IS AN ATTEMPT TO TREAT SYSTEMATICALLY THE VARIOUS CONTEXTS AND CRITERIA OF JUSTICE THAT DO NOT FIT THAT ACCOUNT. IN THE LATTER "NONCOMPARATIVE" CASES, WE CAN SOMETIMES KNOW THAT A GIVEN PERSON DESERVES WELL OR ILL IN VIRTUE OF THE "MERITS OF HIS OWN CASE," EVEN WHEN WE ARE QUITE IGNORANT OF THE COMPARATIVE MERITS OR DEMERITS OF OTHER PERSONS. THE LEADING EXAMPLES OF NONCOMPARATIVE INJUSTICES ARE (ASPECTS OF) UNFAIR PUNISHMENTS AND REWARDS, UNFAIR MERIT GRADING, AND FALSE DEROGATORY JUDGMENTS. THE ARTICLE CONCENTRATES ON WHAT IT CALLS "JUDGMENTAL INJUSTICE," THAT WHICH OCCURS WHEN A STATEMENT OR OPINION IS UNFAIR TO THE PERSON IT IS ABOUT.

FINBERG, WALTER. ETHICS AND OBJECTIVITY: THE EFFECTS OF THE DARWINIAN REVOLUTION ON EDUCATIONAL REFORM. EDUC THEORY 23,294-302 FALL 73.

AN EXAMINATION OF THE INFLUENCE OF DARWINIAN EVOLUTIONARY THEORY ON EDUCATIONAL REFORM THEORY AT THE TURN OF THE CENTURY. SPECIFIC ATTENTION IS GIVEN TO THE FUNCTIONALISM OF SUMNER AND OF DEWEY AND TO THE CHANGES THAT OCCURRED IN THE CONCEPTS OF FREEDOM AND EDUCATION.\*

FIWEL, G R. LANGE'S CONTRIBUTIONS TO ECONOMICS. SCIENTIA 108,331-356 1973.

IN ECONOMICS, AS IN OTHER FIELDS, OVERSPECIALIZATION HAS HAMPERED THE DEVELOPMENT OF THE SCIENCE. LANGE WAS NOT A NARROW SPECIALIST. HE WAS A UNIVERSAL-TYPE OF ECONOMIST IN THAT HIS INTERESTS EMBRACED NOT ONLY THE WHOLE SUBJECT MATTER OF ECONOMICS, BUT HE SAW IT IN ITS RELATION TO SOCIETY AND IN HISTORICAL PERSPECTIVE. LANGE PRODUCED MAJOR WORKS ON THE CAPITALIST ECONOMY, CAPITAL THEORY, WELFARE ECONOMICS, KEYNESIAN MACRO-ECONOMICS, MATHEMATICAL INTERPRETATION OF MARXIAN THEORY OF REPRODUCTION. BUT PROBABLY HIS GREATEST CONTRIBUTION WAS TO THE DEVELOPMENT OF THE ECONOMIC THEORY OF SOCIALISM AND THE MODUS OPERANDI OF THE SOCIALIST ECONOMY. IT IS WITH THE LATTER ASPECT OF LANGE'S WORK THAT THIS PAPER IS PARTICULARLY CONCERNED.

FIWEL, G R. ON THE RELEVANCE OF ECONOMICS. SCIENTIA 108,507-517 1973.

THE FUNCTION OF ECONOMIC THEORY IS TO IDENTIFY SUBSTANTIVE ECONOMIC PROBLEMS REQUIRING SOLUTIONS, TO DEVELOP BEST MECHANISM FOR THEIR SOLUTION, AND TO ACHIEVE MAXIMUM BENEFIT WITH THE RESOURCES AVAILABLE. ECONOMISTS SHOULD ACTIVELY INFLUENCE THE COURSE OF ECONOMIC PROCESSES. THE PERFORMANCE CRITERION OF THE WORK OF ECONOMISTS SHOULD NOT BE CONFINED TO 'TECHNICAL' COMPETENCE.

FIWETE, JOHN. THE NEW CRITICISM: IDEOLOGICAL EVOLUTION OF THE RIGHT OPPOSITION. TELOS 20,2-51 SUM 74.

DETAILED STUDY OF THE STRUCTURE AND DEVELOPMENT OF JOHN CROWE RANSOM'S CATEGORICAL FRAMEWORK ILLUMINATES THE SPECIFIC NEW CRITICAL COMBINATION OF REIFIED HUMANISM WITH A REIFIED SCIENTISTIC AND OBJECTIVISTIC AESTHETIC. MOST SIGNIFICANT IS, NOT SO MUCH THE CONSERVATIVE, SOUTHERN AGRARIAN BACKGROUND, AS SUCH, BUT PRECISELY NEW CRITICAL EVOLUTION AWAY FROM THE AGRARIAN SOCIAL SCOPE AND INTENSE (IF DEFENSIVE AND REACTIONARY) CRITIQUE OF MODERN CAPITALISM (EMBODIED IN THE PROJECT OF 'AESTHETIC LIFE'), TOWARDS THE SOCIALLY INCORPORATED FUNCTION PERFORMED BY NEW CRITICAL PROFESSIONAL SPECIALIZATION IN AESTHETIC SYMBOLIZATION. THE CULTURAL/IDEOLOGICAL OPPOSITION TO THE ESTABLISHED FORMS OF SOCIAL PROGRESS, INHERITED



FROM ROMANTICISM, IS INTEGRATED WITH THE DOMINANT SOCIAL RATIONALITY AT THE COST OF LOSING ITS NEGATIVE MOMENTS AND PREPARING FOR FURTHER SOCIAL AND CULTURAL RATIONALIZATION.

FELDMAN, FRED. KRIPKE ON THE IDENTITY THEORY. J PHIL 71,665-676 24 O 74.

FELDMAN, FRED. ON THE EXTENSIONAL EQUIVALENCE OF SIMPLE AND GENERAL UTILITARIANISM. NOUS 8,185-194 MY 74.

FELDMAN, RICHARD. AN ALLEGED DEFECT IN GETTIER COUNTER-EXAMPLES. AUSTL J PHIL 52,68-69 MY 74.

GETTIER COUNTEREXAMPLES TO THE JUSTIFIED TRUE BELIEF ANALYSIS OF KNOWLEDGE HAVE BEEN CRITICIZED ON THE GROUNDS THAT THEY ALL RELY ON THE ALLEGEDLY FALSE PRINCIPLE THAT FALSE PROPOSITIONS MAY JUSTIFY A BELIEF. I ARGUE THAT NOT ALL GETTIER TYPE COUNTEREXAMPLES RELY ON THIS PRINCIPLE.

FELS, EBERHARD K. NICHTEXISTENZ ALS PRAEDIKAT. Z PHIL FORSCH 25,109-124 1971.

FELT, JAMES W. THE FEELING FOR THE FUTURE: A COMMENT ON ANN PLAMONDON'S ESSAY. PROCESS STUD 3,100-103 SUM 73.

A WHITEHEADIAN SKETCH TOWARD A METAPHYSICAL JUSTIFICATION OF INDUCTION. THE EXPERIENTIAL GROUND FOR INDUCTIVE EXPECTATIONS LIES IN A FEELING BY WHICH THE PRESENT IS IMMEDIATELY FELT AS MAKING A DIFFERENCE TO THE FUTURE. CATEGORICALLY THIS INVOLVES A PREHENSION OF THE RELEVANCE OF THE ENVIRONMENT (ACTUAL WORLD) OF THE PRESENT TO THAT OF THE FUTURE, A RELEVANCE FELT IN THE PREHENSION OF DERIVATIONAL ANALOGY AND OF THE GRADUATED ORDER OF APPETITIONS CONSTITUTING THE PRIMORDIAL NATURE OF GCD.

FFNYO, S. ALLE ORIGINI DELL'ESTENSIONALISMO CONTEMPORANEO: LA LOGICA DELLE CLASSI DI SCHROEDER. RIV FILOSOF 64,123-173 AP-JE 73.

FERGUSON, THOMAS. AN INTERVIEW: HERBERT MARCUSE'S 'ON THE QUESTION OF REFORM OR REVOLUTION', INTRODUCTORY NOTE. LISTENING 8,86-93 1973.

ENGLISH TRANSLATION BY T FERGUSON AND MICHAEL AYLWARD OF A PART OF MARCUSE'S CONTRIBUTION TO A DEBATE WITH KARL POPPER. HAS PREVIOUSLY APPEARED IN GERMAN AND ENTIRE TRANSLATION WILL APPEAR SHORTLY IN BOOK FORM. EXCERPTED ARE SECTIONS DEALING WITH MARCUSE'S BIOGRAPHY AND HIS PHILOSOPHY OF SCIENCE. MORE DETAILS IN INTRODUCTORY NOTE WHICH PRECEDES MAIN TEXT.

FERKES, VICTOR. ECOLOGICAL HUMANISM AND PLANETARY SOCIETY. HUMANIST 34,24-27 MY-JE 74.

THIS ARTICLE IS A CHAPTER FROM A BOOK, "THE FUTURE OF TECHNOLOGICAL CIVILIZATION," WHICH EXPOUNDS A NEW PHILOSOPHY CALLED "ECOLOGICAL HUMANISM." ECOLOGICAL HUMANISM ATTEMPTS TO RECONCILE NATURE AND HUMANITY, MATTER AND SPIRIT, AND THE INDIVIDUAL AND SOCIETY THROUGH A CULTURAL REVOLUTION WHICH REORDERS POLITICAL AND SOCIAL PHILOSOPHIES WITHIN THE CONTEXT OF A FINITE PHYSICAL ENVIRONMENT, WITH ITS OWN INHERENT LAWS AND CONSTRAINTS. THIS ARTICLE SPELLS OUT THE GENERAL IMPLICATIONS OF ECOLOGICAL HUMANISM FOR INTERNATIONAL RELATIONS AND INSTITUTIONS, POSITING THE NECESSITY OF A PLANETARY SOCIETY CAPABLE OF PREVENTING MAJOR WARS AND MAINTAINING GLOBAL ECOLOGICAL BALANCE.

ERNANDEZ-LOMANA DEL RIO, RAMON. ANOTACIONES HISTORICO-CULTURALES AL CONCEPTO DE FACTIBILIDAD. ANU FILOSOF 6,119-143 1973.

LO FACTIBLE, VERDADERO SUBSUELO DE NUESTRA ACTUAL CULTURA ES ESTUDIADO EN TRES ETAPAS HISTORICAS SUCESSIVAS: LA FACTIBILIDAD EN LA VISION MAGICA DE LA NATURALEZA--DESCUBRIMIENTOS DE M MAUSS--; LO FACTIBLE EN LA CONCEPCION 'NATURAL' DE LA NATURALEZA, ACOGIENDOSE AL PENSADOR MAS REPRESENTATIVO DE ESTE ESTADIO: ARISTOTELES; Y LA FACTIBILIDAD EN LA CIENCIA MODERNA.\*

ERRATERA-MORA, J. LOGICA Y RAZON. CRITICA 5,29-44 S 71.

IT HAS BEEN CLAIMED THAT LOGIC HAS 'FAILED', BECAUSE OF ITS OVERAMBITIOUS PROJECT OF SUPPLANTING ALL 'REASON'. THERE IS A GREAT DEAL OF TRUTH IN THESE CLAIMS. HOWEVER, IT IS NOT ALWAYS CLEAR WHAT IS MEANT BY 'REASON'. IN FACT, THERE IS NOT REASON AT LARGE, BUT A PLURALITY OF REASONS AND OF METHODS OF REASONING. LOGIC CAN STILL PLAY AN IMPORTANT ROLE IN UNIFYING THE VARIOUS TYPES OF REASONS AND REASONINGS IF IT IS USED AS A 'UNIVERSAL COMPONENT' AND AS A POSSIBILITY FOR 'NORMALIZATION'.

ERREIRA, JANUARIO TORGAL. LAVELLE E A CORRENTE PERSONALISTA. REV PORT FILOSOF 27,257-288 JL-S 71.

ESTE ARTIGO, PROPONDO-SE INTERPRETAR L LAVELLE COMO UM POSSIVEL PRECURSOR DA CORRENTE PERSONALISTA EM FRANCA, DESTACA A ACENTUACAO GRADUAL DO TEMA FILOSOFICO DA PESSOA NA EVOLUCAO CRONOLOGICA DA SUA OBRA, ESTUDA A IDENTIFICACAO DO SEU PENSAMENTO COM OS OBJECTIVOS PERSONALISTAS DA "FILOSOFIA DE ESPIRITE" E INVESTIGA AS POSSIVEIS INFLUENCIAS RECEBIDAS, A CUJA LUZ LAVELLE ENCONTRA A EFICAZ VIA METODOLOGICA PARA FUNDAMENTAR A TEMATICA METAFISICA DA PESSOA.\*

ETSCHER, IRING. ZUM BEGRIFF DER "OBJEKTIVEN MOEGlichkeit" BEI MAX WEBER UND GEORG LUKACS. REV INT PHIL 27,501-525 1973.

DER VON MAX WEBER AUS DER DISKUSSION IN DEN RECHTSWISSENSCHAFTEN UEBERNOHMENE BEGRIFF DER 'OBJEKTIVEN MOEGlichkeit', DER BEI WEBER HYPOTHETISCHEN CHARAKTER HAT WIRD IN LUKACS' "GESCHICHTE UND KLASSENBEWUSSTSEIN" ZU EINER ONTOLOGISCHEN KATEGORIE, DIE DER RECHTFERTIGUNG DER HISTORISCHEN ROLLE DER PARTEI DIENT. IM UNTERSCHIED ZU WEBER, DER DIE GRENZEN DER RATIONALITAET DES EMPIRISCHEN EINZELMENSCHEN EINBEKANNT, SCHREIBT LUKACS DER INSTITUTIONALISIERTEN GESTALT OBJEKTIV-MOEGlichen PROLETARISCHEN KLASSENBEWUSSTSEINS (DER PARTEI) ABSOLUTE RATIONALITAET ZU.

ETZER, JAMES H. GRUENBAUM'S 'DEFENSE' OF THE SYMMETRY THESIS. PHIL STUD 25,173-187 AP 74.

THE PURPOSE OF THIS PAPER IS TO DEMONSTRATE THAT GRUENBAUM'S PURPORTED DEFENSE OF HEMPEL'S THESIS OF THE SYMMETRY OF EXPLANATION AND PREDICTION IS FUNDAMENTALLY INADEQUATE BY VIRTUE OF THE FACT THAT GRUENBAUM ADOPTS AN EXTENDED AND REVISED VERSION OF THE THESIS PERTAINING TO SCIENTIFIC UNDERSTANDING IN GENERAL IN LIEU OF THE ORIGINAL AND RESTRICTED VERSION ADVANCED BY HEMPEL PERTAINING TO SCIENTIFIC EXPLANATION IN PARTICULAR. WHEN HEMPEL'S THESIS RATHER THAN GRUENBAUM'S REVISION IS RECOGNIZED AS THE RELEVANT OBJECT OF CRITICISM, IT BECOMES CLEAR THAT BROMBERGER'S CRITICISMS, ESPECIALLY, SUPPORT THE SOUND CONCLUSION THAT THE RELATIONSHIP BETWEEN EXPLANATIONS AND PREDICTIONS IS SOMETIMES SYMMETRICAL YET SOMETIMES ASYMMETRICAL, I.E., THE RELATIONSHIP THAT OBTAINS IS NON-SYMMETRICAL.

FEYERBEND, P. K. ZAHAR ON EINSTEIN. BRIT J PHIL SCI 25,25-28 MR 74.

PURPOSE: TO SHOW THAT LAKATOS' METHODOLOGY OF SCIENTIFIC RESEARCH PROGRAMS WHILE GIVING A MORE INTERESTING ACCOUNT OF THE TRANSITION FROM LORENTZ TO EINSTEIN THAN THE ORTHODOX METHODOLOGIES AND ONE THAT IS CLOSER TO HISTORICAL REALITY STILL DOES NOT SUCCEED IN EXPLAINING WHY EINSTEIN FINALLY TOOK OVER. THIS IS DUE TO THE FAILURE OF THE AUTHOR TO PROPERLY IDENTIFY THE COMPETING RESEARCH PROGRAMS AS WELL AS TO HIS NEGLECT OF IRRATIONAL FACTORS.

FICHERA BRUNO, LUCIA. RIFLESSIONI SUL CONCETTO UZNADZIANO DI SET. LOGOS (ITALY) 62-83 1973.

L'ARTICOLO INTENDE METTERE IN RILIEVO (1) CHE IL SET PROPOSTO DA UZNADZE COME DISPOSIZIONE GLOBALE O STATO PREOPERATIVO INCONSCIO NON RIENTRA NEL QUADRO DELL'IDEOLOGIA MARXIANA, PERCHE' LEGATO A UNA CONCEZIONE PSICO-BIOLOGICA DEL RAPPORTO UOMO-AMBIENTE; (2) CHE ESSO E' UN'ATTIVITA' ISTINTIVA O E' UN ATTO COMPORTAMENTALE RIFLESSO E PERTANTO UN APPRENDIMENTO CONSAPEVOLE CHE SOLO SUCCESSIVAMENTE PASSA NELLA ZONA INCONSCIA; (3) CHE UZNADZE OSCILLA TRA MARXISMO E SOGGETTIVISMO E LEGA L'AZIONE AL PENSIERO, NON RISPETTANDO COSI' QUELL'INTRECCIARSI DI ATTIVITA' MATERIALI, RELAZIONI SOCIALI E PRODUZIONE DI IDEE Affermato da MARX.

FIEGUTH, ROLF. REZEPTION CONTRA FALSCHES UND RICHTIGES LESEN, ODER: MISSVERSTANDNIS MIT INGARDEN. SPRACHE TECH ZEIT 38,142-159 1971.

FIEGUTH, ROLF. ZUR REZEPTIONSLENKUNG BEI NARRATIVEN UND DRAMATISCHEN WERKEN. SPRACHE TECH ZEIT 47,186-201 1973.

FIELD, HARTRY. QUINE AND THE CORRESPONDENCE THEORY. PHIL REV 83,200-228 AP 74.

A CORRESPONDENCE THEORY OF TRUTH EXPLAINS TRUTH IN TERMS OF VARIOUS CORRESPONDENCE RELATIONS (E.G., REFERENCE) BETWEEN WORDS AND THE EXTRALINGUISTIC WORLD. WHAT ARE THE CONSEQUENCES OF QUINE'S DOCTRINE OF INDETERMINACY FOR CORRESPONDENCE THEORIES? IN "ONTOLOGICAL RELATIVITY" QUINE IMPLICITLY CLAIMS THAT CORRESPONDENCE THEORIES ARE IMPOSSIBLE; THAT IS WHAT THE DOCTRINE OF "RELATIVE REFERENCE" AMOUNTS TO. BUT QUINE'S DOCTRINE OF RELATIVE REFERENCE IS INCOHERENT. THOSE WHO THINK THE INDETERMINACY THESIS VALID SHOULD NOT TRY TO RELATIVIZE REFERENCE, THEY SHOULD ABANDON THE RELATION AND REPLACE IT BY CERTAIN MORE GENERAL CORRESPONDENCE RELATIONS BETWEEN WORDS AND EXTRALINGUISTIC OBJECTS. DOING SO WILL NOT INTERFERE WITH THE TASK OF DEFINING TRUTH IN TERMS OF CORRESPONDENCE RELATIONS.

FINDLAY, J. N. MY ENCOUNTERS WITH WITTGENSTEIN. PHIL FORUM (BOSTON) 4,167-185 WINT 72-73.

THE ARTICLE DEALS WITH THE AUTHOR'S PERSONAL CONTACTS WITH WITTGENSTEIN IN 1930 AND 1939, AND THE PHILOSOPHICAL DIALOGUE IN WHICH THEY ENGAGED. IT ALSO CONTAINS A CRITICAL REACTION TO VARIOUS ASPECTS OF WITTGENSTEIN'S THOUGHT, E.G., HIS PERSISTENT SOLIPSISM.

FINDLAY, J. N. PHENOMENOLOGY, REALISM AND LOGIC. J BRIT SOC PHEN 3,235-244 Q 72.

FINDLAY, JOHN N. MEINONG THE PHENOMENOLOGIST. REV INT PHIL 27,161-177 1973.

NE, KIT. AN INCOMPLETE LOGIC CONTAINING S4. THEORIA 40,23-29 1974.

THIS PAPER EXHIBITS A MODAL LOGIC THAT IS FINITELY AXIOMATIZED, STRONGER THAN S4, YET NOT COMPLETE FOR ANY KRIPKE SEMANTICS. THE PROOF SHOWS THAT A PARTICULAR FORMULA IS VALID IN ALL FRAMES OF THE LOGIC BUT IS NOT ITSELF A THEOREM. THE PAPER ENDS WITH SOME QUESTIONS ABOUT THE EXTENT TO WHICH MODAL LOGICS CAN BE INCOMPLETE.

NE, KIT. LOGICS CONTAINING K4: PART I. J SYM LOG 39,31-42 MR 74.

THIS PAPER GIVES A GENERAL COMPLETENESS RESULT IN MODAL LOGIC. LET I(N) BE THE AXIOM THAT SAYS THERE ARE AT MOST N INCOMPARABLE POINTS RELATED TO A GIVEN POINT. THEN THE RESULT IS THAT ALL LOGICS CONTAINING K4 AND I(N) ARE COMPLETE. THE PROOF IS A VARIANT ON THE METHOD OF MAXIMALLY CONSISTENT THEORIES; IT SHOWS THAT A FRAME FOR ANY SUCH LOGIC RESULTS FROM DROPPING CERTAIN POINTS FROM THE CANONICAL FRAME.

NK, EUGEN. HEGELS PROBLEMFORMEL "PRUEFUNG DER REALITAET DES ERKENNES" (IN DER "PHAENOMENOLOGIE DES GEISTES"). PRAXIS 39-47 1971.

NK, EUGEN. THE ONTOLOGY OF PLAY. PHIL TODAY 18,147-161 SUM 74.

NOCCHIARD, MAURICE A. TOWARD A CROCEAN HISTORY OF SCIENCE: CRITICISM OF AGASSI'S CRITICS. RIV STUD CROCE 11,142-161 AP-JE 74.

AN EVALUATION OF THE CRITICUES BY HISTORIANS OF SCIENCE OF JOSEPH AGASSI'S "TOWARDS AN HISTORIOGRAPHY OF SCIENCE" SHOWS THAT THOSE CRITICUES ARE LARGELY MISCONCEIVED AND THAT (1) CROCE'S CONCEPT OF HISTORY IS PRESUPPOSED BY AGASSI IN THE SENSE THAT MUCH OF HIS CRITICISM OF HISTORY OF SCIENCE ACQUIRES RELEVANCE AND IMPORTANCE IF AND ONLY IF ONE ACCEPTS A HISTORY-OF-SCIENCE VERSION OF CROCE'S GENERAL CONCEPT OF HISTORY; (2) THERE EXIST FORMAL AND SUBSTANTIVE SIMILARITIES BETWEEN CROCE'S CONCEPT OF HISTORY AND MICHAEL SCRIVEN'S CONCEPT OF EXPLANATION; AND (3) THEREFORE CROCE'S CONCEPT OF HISTORY CAN DERIVE ADDITIONAL SUPPORT FROM THE ARGUMENTS SUPPORTING SCRIVEN'S THEORY OF EXPLANATION, AND CONVERSELY.

RESTONE, SHULAMITH. NIEDER MIT DER KINDHEIT. KURSBUCH 34,1-24 1973.

SCH, MAX H. SUPPLEMENTS TO THE PEIRCE BIBLIOGRAPHIES. TRANS PEIRCE SOC 10,94-129 SPR 74.

A THIRD SUPPLEMENT TO ARTHUR W BURKS'S BIBLIOGRAPHY OF PEIRCE'S OWN WRITINGS AND A SECOND SUPPLEMENT TO MAX H FISCH'S BIBLIOGRAPHY OF WRITINGS ABOUT PEIRCE. NOTEWORTHY IN THE FORMER SUPPLEMENT ARE A REVIEW OF ROSS'S FOUNDATIONS OF SOCIOLOGY AND SOME FRESH INFORMATION ABOUT PEIRCE'S SEARCH FOR A METHOD. THE LATTER SUPPLEMENT INCLUDES REFERENCES TO DISSERTATION ABSTRACTS AND TO THE PHILOSOPHER'S INDEX. APPENDED IS A LIST OF NEARLY A HUNDRED PH. D. DISSERTATIONS ON PEIRCE, ARRANGED BY UNIVERSITY, YEAR, AND AUTHOR.

SHER, FRED. MUSICAL HUMOR: A FUTURE AS WELL AS A PAST? J AES ART CRIT 32,375-383 SPR 74.

AFTER CONSIDERING THE INTEREST IN MUSICAL HUMOR THAT HAS CHARACTERIZED CERTAIN PERIODS OF THE PAST (NOTABLY HAYDN AND OTHER 18TH-CENTURY COMPOSERS), THE AUTHOR DEVELOPS A THEORY OF HUMOR AND LAUGHTER AND SHOWS THEIR APPLICATION TO THE AESTHETIC ENVIRONMENT. PROBLEMS OF BOTH COMPOSER AND LISTENER VIS-A-VIS CURRENT COMPOSITIONAL STYLES ARE POINTED OUT, AND ALTERNATIVES ARE ADVISED. SPECIFICALLY THE AUTHOR RECOMMENDS ADOPTION OF MORE COMMUNICATIVE IDIOMS SUCH AS THOSE OF THE CLASSIC COMPOSER, CITING AS A SPECIFIC POSSIBILITY AN 'APOTHEOSIS' OF BROADWAY AND SHOW-TUNE STYLE. HOWEVER HE WARNS THAT NEITHER A RETURN TO PAST STYLES NOR A CONTINUATION OF SERIAL TECHNIQUES IN THE ACADEMIC MANNER WOULD BE



## VIABLE MEANS TOWARD AN INTRINSIC MODERN MUSICAL HUMOR.

FISHER, HARWOOD. LOGIC AND LANGUAGE IN DEFENCES. J THEOR SOC BEHAV  
3,157-214 O 73.

THE PRESENT ANALYSIS OF THE NATURAL LANGUAGE OF DEFENSES IDENTIFIES THE ROLE OF NEGATION, IN PSYCHOLOGICAL 'BLOCKING' OF INFORMATION, IN THE LOGIC OF DIALOGUE WITH SELF AND OTHERS, AND IN THE SYNTAX OF THE NATURAL LANGUAGE OF THE PERSON. IN PHILOSOPHICAL TERMS, COMMITMENT TO DEFENSIVE LOGIC 'BLOCKS' LOGICAL TRANSFORMATIONS. PROOF IS LIMITED TO "AFFIRMATION OF THE ANTECEDENT;" THE ACCEPTANCE OF THE NEGATIVE PREMISE OF A DEFENSE PRECEDES DIALECTICAL REASONING BY WAY OF THE DENIAL OF THE CONSEQUENT. IN RESPECT TO ISSUES OF PSYCHOLOGY THE LOGICAL AND LINGUISTIC ANALYSIS SUGGESTS AN INTERDISCIPLINARY METHODOLOGY. THE PSYCHOANALYTIC CONCEPTION OF DEFENSES BASES ITSELF ON CLOSE ANALYSIS OF PATIENT TALK. SOME MODERN TECHNIQUES OF LANGUAGE ANALYSIS, ETHNOSCIENCE, ANTHROPOLOGICAL TECHNIQUES OF INTENSIVE INTERVIEW, AND COMPUTER ANALYSIS OF SENTENCES AND DIALOGUE MAY BE ENRICHING IN EXTENDING OUR UNDERSTANDING OF HOW PEOPLE THINK AND TALK DEFENSIVELY.\*

FISHER, JOHN AND MATTLAND, JEFFREY. THE SUBJECTIVIST TURN IN AESTHETICS: A CRITICAL ANALYSIS OF KANT'S THEORY OF APPRECIATION. REV METAPH  
27,726-751 JF 74.

OUR AIM IS TO ANALYZE KANT'S HANDLING OF AESTHETIC JUDGMENTS (IN CRITIQUE OF JUDGMENT) SO AS TO CAST LIGHT BOTH ON THE FUNDAMENTAL QUESTION OF AESTHETIC VALUE AND ITS CONNECTION TO ALLEGED SPECIAL SORTS OF APPRECIATION AND ON KANT'S ATTEMPTED RESOLUTION OF THIS ISSUE. KANT CORRECTLY NOTES THE LOGICAL PECULIARITIES OF AESTHETIC JUDGMENTS: THEY SEEM TO PRESUPPOSE AGREEMENT FROM OTHERS EVEN THOUGH SUCH AGREEMENT DOESN'T EXIST. KANT'S SOLUTION IS TO MAKE AESTHETIC VALUE REST ON CERTAIN SUBJECTIVE STATES OF APPRECIATION. WE OFFER GENERAL ARGUMENTS TO SHOW THAT ANY THEORY LIKE THIS IS INVOLVED IN INSURMOUNTABLE LOGICAL AND EPISTEMOLOGICAL DIFFICULTIES.\*

FISHER, JOHN. DESTRUCTION AS A MODE OF CREATION. J AES EDUC 8,57-64 AP 74.

THE CLAIM OF CREATIVITY IN DESTRUCTIVE ACTIONS INITIATED BY ARTISTS IS EXAMINED, WITH SPECIAL CONSIDERATION OF THE SELF-DESTRUCTING SCULPTURES OF JEAN-CHARLES TINGUELY. AUTO-DESTRUCTIVE ART IS CLEARLY A TEMPORAL ART, BUT UNLIKE THE PERFORMING ARTS IN SEVERAL IMPORTANT WAYS. THESE DIFFERENCES ARE EXPLORED AND A CONCEPT OF CREATIVITY EMERGES WHICH DOES NOT RENDER CREATIVE DESTRUCTION SELF-CONTRADICTORY OR IMPLAUSIBLE ALTHOUGH IT DOES NOT THEREBY CONFER THE HONORIFIC 'CREATIVE' ON ALL OR EVEN ANY INSTANCES OF DESTRUCTIVE ART.

FISHER, JOHN. UNIVERSALIZABILITY AND JUDGMENTS OF TASTE. AMER PHIL QUART  
11,219-225 JL 74.

A RECURRING PROBLEM IN AESTHETICS IS WHETHER TASTE JUDGMENTS ARE SIMPLY SUBJECTIVE OR WHETHER THEY HAVE GENERAL APPLICABILITY. KANT ARGUED THAT JUDGMENTS OF TASTE ARE GENUINE JUDGMENTS, BUT IF SO, ALL THE CATEGORIES OF ANALYSIS RELATING TO JUDGMENTS MUST BE APPLICABLE. THEY CANNOT BE MERELY PRIVATE. KANT'S SOLUTION IS REJECTED ON SEVERAL GROUNDS AND AN ALTERNATIVE SOLUTION IS ADVANCED. IT DEFENDS UNIVERSALIZATION BY ALLOWING FOR A CERTAIN WEAK BUT LEGITIMATE USE OF 'OUGHT' IN AESTHETIC JUDGMENTS. IT SUGGESTS THAT MY MAKING AN AESTHETIC JUDGMENT ENTAILS MY COMMITMENT TO THE NOTION THAT IF ANYONE ELSE MADE A LIKE JUDGMENT HE WOULD BE BETTER OFF IN SOME WAY OR OTHER THAN IF HE DID NOT. (IN WHAT WAY IS UNIMPORTANT.) THUS, I CAN SAY THAT EVERYONE OUGHT TO MAKE A LIKE JUDGMENT, AND A KIND OF UNIVERSALIZATION OBTAINS.

SK, MILTON. NECESSITY AS A PRESUPPOSITION OF INDUCTIVE SUPPORT. IDEAL STUD 4,64-78 JA 74.

TING, MELVIN. MODEL EXISTENCE THEOREMS FOR MODAL AND INTUITIONISTIC LOGICS. J SYM LOG 38,613-627 D 73.

WE DEFINE NOTIONS OF CONSISTENCY PROPERTIES FOR THE FIRST ORDER MODAL LOGICS S4, T AND K (WITHOUT THE BARCAN FORMULA) AND FOR INTUITIONISTIC LOGIC. MODEL EXISTENCE THEOREMS ARE PROVED: ANY MEMBER OF A CONSISTENCY PROPERTY IS SATISFIABLE IN THE APPROPRIATE KIND OF KRIPKE MODEL. THE COMPLETENESS OF AXIOMATIC, TABLEAU AND GENTZEN-SFQUENT FORMULATIONS OF THESE LOGICS, COMPACTNESS THEOREMS, SKOLEM-LOWENHEIM THEOREMS AND CRAIG INTERPOLATION THEOREMS ARE ALL EASY CONSEQUENCES. METHODS USED ARE SIMPLE GENERALIZATIONS OF CLASSICAL LOGIC ANALOGS. ALSO SEVERAL WELL-KNOWN EMBEDDING THEOREMS CONNECTING CLASSICAL, INTUITIONISTIC AND S4 LOGICS ARE PROVED USING CONSISTENCY PROPERTIES.

ZZOTTI, EUGENIO. DIMENSIONI DELLA COSCIENZA NEL PENSIERO DI VIKTOR E FRANKL. TEORESI 28,273-295 JL-D 73.

LO STUDIO PRESENTA IS PENSIERO FILOSOFICO DI VIKTOR E FRANKL. ESSO COMPRENDE DUE PARTI BEN DISTINTE. NELLA PRIMA, LA COSCIENZA VIENE VISTA COME UN FENOMENO CHE TRASCENDE IL PURO ESSERE-UOMO. SE LA CONVERSAZIONE CON LA COSCIENZA (INTESA COME 'VOCE DELLA TRASCENDENZA') SI MODULA COME UN AUTENTICO DIALOGO, E NON COME STERILE MONOLOGO, L'UOMO SCOPRE DIO COME SUO INTIMO E PERSONALE INTERLOCUTORE. NELLA SECONDA PARTE, L'INTERESSE SI SPOSTA SULLE SITUAZIONI ESISTENZIALI E CONCRETE IN CUI L'UOMO VIENE A TROVARSI, ALLA RICERCA DI UN SIGNIFICATO CHE GIUSTIFICHI LA SUA ESISTENZA. LA COSCIENZA (INTESA COME 'ORGANO DI SIGNIFICATO') CONSENTE ALL'UOMO DI SCOPRIRE I SINGOLI SENSI RACCHIUSI NELLE SINGOLE SITUAZIONI DI VITA. LO STUDIO PCNE IN LUCE L'ATTUALITA DELLE CONCEZIONI FILOSOFICHE DI FRANKL.\*

ZZOTTI, EUGENIO. LA LIBERTA: SFIDA PER L'UOMO CHE VUOLE ESSERE SE STESSO. TEORESI 29,41-74 JA-JE 74.

SULLA SCIA DELL 'ANTROPOLOGIA DI VIKTOR E FRANKL, L'AUTORE PRESENTA IL PROBLEMA DELLA LIBERTA IN CONTRAPPOSIZIONE A CONCEZIONI DETERMINISTICHE E NATURALISTICHE. SOFFERMANDOSI IN MANIERA PARTICOLARE SUL BINOMIO: LIBERTA E DESTINO, NE ESAMINA LA TRIPLICE FORMA DI DESTINO BIOLOGICO, SOCIOLOGICO E PSICOLOGICO. NELLA PROSPETTIVA DEL DESTINO SOCIOLOGICO, L'AUTORE PORTA LA SUA ATTENZIONE SU DUE PROBLEMI CHE IN MANIERA ATTUALE SI PONONO OGGI: IL RAPPORTO INDIVIDUO-SOCIETA, COME E VISTO DAL MARXISMO, E COME E CONSIDERATO INVECE ALLA LUCE DEL PROBLEMA DELLA COLLETTIVA RESPONSABILITA. RISALTANDO LA RADICALE E INALIENABILE LIBERTA UMANA, VISTA IN PROSPETTIVA DINAMICA E RIVOLTA AL FUTURO, L'AUTORE CONCLUDE CCN L'AFFERMAZIONE CHE OGNI UOMO HA DA FARE UN PROGETTO PERSONALE ED ESISTENZIALE DELLA SUA LIBERTA.

ELD, JON. SOMMERS' ONTOLOGICAL PROGRAMME. PHIL STUD 25,411-416 AG 74.

ACH, WERNER. ZUR KRITIK DES NICOLAI HARTMANNSCHEN GEISTBEGRIFFES. PHIL JAHR 78,66-81 1971.

UVEL, J G. ON A HERMENEUTIC OF NATURAL SCIENCE. J BRIT SOC PHENOMENOL 5,163-164 MY 74.

CK, LEONARD. G H MEAD ON KNOWLEDGE AND ACTION. PROC CATH PHIL ASS 47,76-86 1973.

FLETCHER, JOHN. ATTITUDES TOWARD DEFECTIVE NEWBORNS. HASTINGS CENTER STUD 2,21-32 JA 74.

THE ARTICLE ADVANCES THE THESIS THAT ATTITUDES TOWARDS DEFECTIVE NEWBORNS ARE CHANGING FROM A 'MODERN' OUTLOOK TO A 'POST-MODERN' VIEW. THE FORMER IS CHARACTERIZED BY EFFORTS TO SAVE THE DEFECTIVE NEWBORN AND TO REPRESENT THE BABY, WHEREVER POSSIBLE, TO THE PARENTS AS AN ACCEPTABLE SUBSTITUTE FOR THE HEALTHY CHILD WHICH WAS NOT BORN. THE LATTER VIEW INCREASES NEGATIVITY TOWARDS DEFECTS, ESPECIALLY SINCE PRE-NATAL DIAGNOSIS OF GENETIC DISEASE IS POSSIBLE. THE AUTHOR PRESENTS AN HISTORICAL CASE TO SUPPORT ABORTION FOLLOWING GENETIC DIAGNOSIS, BUT HE ARGUES AGAINST WEAKENING SUPPORT FOR NEWBORNS OR HANDICAPPED PERSONS. A HISTORICAL SURVEY OF ATTITUDES TOWARDS BIRTH DEFECTS FORMS THE FRAMEWORK FOR THE ARGUMENT.

FLETCHER, JOHN. REALITIES OF PATIENT CONSENT TO MEDICAL RESEARCH. HASTINGS CENTER STUD 1,39-49 1973.

THE ARTICLE DISCUSSES THE THEME OF COERCION AND FREEDOM AS IT APPEARS IN THE PROBLEM OF OBTAINING INFORMED CONSENT TO NON-THERAPEUTIC HUMAN EXPERIMENTATION. THE DISCUSSION IS BASED UPON DATA OBTAINED IN A THREE YEAR PROJECT WITH THREE EXPERIMENTS (18 PATIENTS) AT THE CLINICAL CENTER, NATIONAL INSTITUTES OF HEALTH. WORKING ON THE HYPOTHESIS THAT PATIENTS IN RESEARCH WOULD GIVE SIGNS, GESTURES AND VERBAL EXPRESSION TO THEIR SENSE OF HAVING THE STATUS OF A 'PERSON', THE AUTHOR EXPECTED THE INTERACTION BETWEEN INVESTIGATOR AND SUBJECT TO REVEAL WAYS IN WHICH THE CONDUCT OF THE CONSENT SITUATION WAS DECISIVE FOR THE PATIENTS' SENSE OF BEING RESPECTED AS A PERSON. EXTENSIVE QUOTATIONS FROM INTERVIEWS SHOWED IMPRESSIONS OF THE 'ENGINEERING' OF CONSENT BUT ALSO A HIGH DEGREE OF FEELING TREATED WITH RESPECT. THE AUTHOR CONCLUDES WITH A REFLECTION ON THE ROLE OF AN 'OMBUDSMAN' IN MEDICAL RESEARCH WHO ASSISTS PATIENTS TO EXPRESS THEIR RIGHTS TO INVESTIGATORS.

FLETCHER, JOSEPH. INDICATORS OF HUMANHOOD: A TENTATIVE PROFILE OF MAN. HASTINGS CENTER REP 2,1-4 N 72.

ETHICAL DISCOURSE AND VALUE ANALYSIS PRESUPPOSE A 'DOCTRINE OF MAN' BUT RARELY ARE THE CRITERIA OR INDICATORS FOR HUMANNESS OR HUMANHOOD SPELLED OUT. YET THE CRITERIA ARE OF BASIC IMPORTANCE AND SEEKING A CONSENSUS IS WORTH TRYING FOR. THE PHILOSOPHICAL AND THEOLOGICAL 'DOCTRINES' OF THE PAST NEED REPLACING OR REINFORCING FROM THE BIOLOGICAL AND BEHAVIOURAL SCIENCES. NORMATIVE DEBATES ABOUT ABORTION AND EUTHANASIA DRAMATIZE THE CRUCIAL ROLE OF OUR ASSUMPTIONS ABOUT MAN, WHO HE IS AND WHAT HE NEEDS. FOR EXAMPLE, IS A PATIENT STILL HUMAN OR A PERSON IF HIS BODILY FUNCTIONS PERSIST BUT HIS CEREBRAL FUNCTION IS GONE? FIFTEEN CRITERIA ARE OFFERED: MINIMAL INTELLIGENCE, SELF-AWARENESS, SELF-CONTROL, A SENSE OF TIME, OF FUTURITY, OF THE PAST, ABILITY TO COMMUNICATE, BUT ESPECIALLY NEO-CORTICAL FUNCTION.

FLETCHER, JOSEPH. THE 'RIGHT' TO LIVE AND THE 'RIGHT' TO DIE. HUMANIST 34,12-15 JL-AG 74.

SINCE MODERN MEDICINE CAN PROLONG LIFE BEYOND THE LIMITS OF HUMANNESS, WE NOW HAVE TO MAKE STURDY DECISIONS ON HUMAN INITIATIVES ABOUT BRINGING LIFE TO A CLOSE. IT IS COWARDLY TO AVOID THE RESPONSIBILITY BY CALLING IT NAMES LIKE 'PLAYING GOD'. IT IS SOMETIMES JUSTIFIABLE ETHICALLY, SOMETIMES NOT, BUT THERE IS NO INTRINSICALLY VALID PROHIBITION. THE BASIC QUESTION AT STAKE IS, WHAT DOES IT MEAN TO BE TRULY HUMAN--AS IN THE ABORTION DEBATE.

EW, ANTONY. JENSEN: THE UPROAR CONTINUES. PHILOSOPHY 49,310-314 JL 74.

THIS IS A REJOINDER TO NOTES BY MICHAEL SCHLEIFER AND O A LADIMEIJI. AGAINST LADIMEIJI THE CASE WAS THAT HIS ESSAY IN THE MANNER OF 'RADICAL PHILOSOPHY' DOES NOT ADDRESS ITSELF TO WHAT THE ORIGINAL PAPER ACTUALLY SAID. AGAINST SCHLEIFER THE CRUX WAS THAT IF THE RECENT CRITICISM OF THE OUGHT/IS DISTINCTION REALLY DOES IMPLY THAT CERTAIN FAMILIAR PARTICULAR DISTINCTIONS CANNOT BE MADE, THEN THE CORRECT MORAL IS: NOT THAT POINTS PRESUPPOSING THESE DISTINCTIONS MUST BE UNSOUND; BUT THAT THE CRITICISM ITSELF IS THEREBY REFUTED.

EW, ANTONY. MAGICIANS, ALARM CLOCKS, AND BACKWARD CAUSATION. S J PHIL 11,365-366 WINT 73.

BRIER WRITES: "ONE CANNOT CHANGE THE PAST OR UNDO WHAT HAS BEEN DONE. RATHER, WHAT IS AT ISSUE IS WHETHER ONE CAN AFFECT THE PAST; THAT IS, BY PRESENT ACTION CAUSE SOMETHING TO HAVE HAPPENED WHICH WOULD NOT HAVE HAPPENED OTHERWISE. THIS DOES NOT SEEM TO ENTAIL A CONTRADICTION." BUT IT DOES, BECAUSE IT IS.

ORIA, C A. LA SOCIALIZACION DEL PODER POLITICO Y UNA NUEVA IDEA: LA DEMOCRACIA. STROMATA 29,23-43 JA-JE 73.

EL AUTOR DESARROLA LA IDEA DE QUE EL CONFLICTO POLITICO ACTUAL PUEDE EXPLICARSE A TRAVES DE LA TENSION ENTRE ELITISMO Y DEMOCRACIA, Y QUE LA DEMOCRACIA SIGUE CONSTITUYENDO LA MEJOR RESPUESTA AL PROBLEMA DE LA SOCIALIZACION DEL PODER POLITICO. EL TRABAJO TRATA DE LO QUE DEBE ENTENDERSE POR "SOCIALIZACION DEL PODER POLITICO," Y DISTINGUE ENTRE ELLA Y LA SOCIALIZACION DEL PODER ECONOMICO. A SU VEZ, INCLUYE UNA CRITICA HACIA DOCTRINAS Y TEORIAS QUE PRETENDEN QUE LA SOCIALIZACION DEL PODER ECONOMICO PRODUCE POR ANADIDURA LA SOCIALIZACION DEL PODER POLITICO, COMO SUCEDER, POR EJEMPLO, CON BUENA PARTE DEL PENSAMIENTO MARXISTA. POR FIN, APLICA LAS REFLEXIONES PRECEDENTES AL CASO DE LA ARGENTINA, DONDE LA BUSQUEDA DE UN REGIMEN POLITICO SIGUE CONSTITUYENDO UNO DE SUS PROBLEMAS CENTRALES. EN ESTE CASO LA DEMOCRACIA, EN SU CONCEPCION MODERNA, SIGUE SIENDO UNA 'IDEA NUEVA'.\*

DRIVAL, CLAUDE-EPHREM. LA PERMANENCE D'ISRAEL AUX YEUX D'UNE THEOLOGIE DE L'HISTOIRE. ARCH FILOSOF 2,141-172 1971.

DYD JR, SAMUEL A AND DENNIS, LAWRENCE J. DEWEY, CRITICAL JUDGMENT AND MUSIC APPRECIATION. MUSIC MAN 1,121-127 1974.

JOHN DEWEY'S ESTHETIC THEORY WAS EXAMINED TO DISCOVER WHETHER IT CONTAINED CLUES FOR TEACHING MUSIC APPRECIATION. IT WAS DISCOVERED THAT BOTH SUBJECTIVE AND OBJECTIVE ASPECTS NEED TO BE CONSIDERED. THE TEACHER HAS TO MEDIATE BETWEEN THESE BY PROVIDING APPROPRIATE MUSICAL EXPERIENCES FOR HIS STUDENTS, AND THEN BY LEADING THEM TO INTELLIGENT MUSICAL REFLECTION UPON THEM. DURING THE LATTER PHASE STUDENTS LEARN NOT ONLY TO APPRECIATE WHAT IS WORTH APPRECIATING, BUT ALSO TO DEPRECIATE WHAT IS NOT. DEWEY CONCEIVES THIS TO BE A GROWTH PROCESS LEADING TO THE DEVELOPMENT OF CAPACITIES FOR MAKING GOOD CHOICES.\*

JSSER, VILEM. WALLS. MAIN CURRENTS 30,136-138 MR-AP 74.

A SYNOPTIC VISION IS ATTEMPTED BY TAKING THREE VIEWPOINTS TO WALLS. SEEN ETHICALLY WALLS APPEAR AS INSTRUMENTS FOR DIVIDING THE PRIVATE SPACE FROM THE POLITICAL ONE AND THUS MANIFEST THE DIALECTICS OF CONSCIENCE. SEEN AESTHETICALLY THEY APPEAR AS BORDERS OF THE STAGE OF HISTORY ON WHICH THE DRAMA OF PROGRESSIVE INFORMATION GOES ON. SEEN RELIGIOUSLY THEY APPEAR AS INSTRUMENTS FOR THE CREATION OF A SPACE FOR MEANINGFUL LIVING, BUT AS SELF-DEFEATING INSTRUMENTS, BECAUSE THE SPACE THEY PROVIDE IS INHABITABLE, ('HABIT' BEING



PROFANATION OF THE SACRED WHICH GIVES MEANING). A SYNTHESIS OF THESE AND OTHER VIEW-POINTS MAY REVEAL THE 'ESSENCE' OF WALLS, AND, BY EXTRAPOLATION, OF ALL THE THINGS THAT SURROUND US.

FLYNN, JAMES R. DO WE REALLY WANT A MORAL JUSTIFICATION OF OUR BASIC IDEALS? INQUIRY 17,151-173 SUM 74.

IT IS COMMONLY HELD THAT WHEN THERE IS A CONFLICT OF BASIC IDEALS, E.G., A HUMANE MAN VERSUS AN ELITIST OR A SOCIAL DARWINIST OR SOMEONE WHO HOLDS A REVENGE ETHIC, NO MORAL JUSTIFICATION IS POSSIBLE. THIS PAPER ATTEMPTS TO GO FURTHER AND SHOW THAT SUCH A JUSTIFICATION WOULD BE UNDESIRABLE, WOULD CARRY A PRICE FEW WOULD BE WILLING TO PAY. THE THESIS IS DEVELOPED TO SHED LIGHT NOT ONLY ON CLASSICAL THINKERS (PLATO, LOCKE, KANT) BUT ALSO ON THE ATTRACTIONS OF NATURALISM AND INTUITIONISM--AND TO SUGGEST THE NEED FOR A NON-MORAL APPROACH TO JUSTIFICATION, AN APPROACH EMPHASIZING APPEALS TO LOGIC, SELF-INTEREST, AND PERSONAL HAPPINESS.

FOA, LIN. THE INTEGRATED HUMANITIES IN HIGHER EDUCATION: A SURVEY. J AES EDUC 7,85-58 JL 73.

THE CONCEPT OF INTEGRATED HUMANITIES STUDIES IS DIFFICULT TO DEFINE, AND IS REFLECTED IN THE PROBLEMS OF LOCATING SUCH PROGRAMS IN HIGHER EDUCATION AROUND THE COUNTRY. A SURVEY OF 350 SCHOOLS WAS UNDERTAKEN WHICH RESULTED IN THE CATEGORIZATION OF SEVEN TYPES OF INTEGRATED HUMANITIES OFFERINGS. AFTER DISCUSSING ADVANTAGES, DISADVANTAGES, AND EXAMPLES OF EACH, IT IS CONCLUDED THAT VIABLE PROGRAMS ARE NOT PLENTIFUL, BUT THAT INTERDISCIPLINARY STUDY MAY WELL BE THE KEY TO THE FUTURE QUALITY OF HIGHER EDUCATION.

FOARD JR, LAWRENCE C. A PROBLEM IN LUDWIG FEUERBACH'S THEORY OF RELIGIOUS LANGUAGE. RELIG STUD 9,457-461 D 73.

LUDWIG FEUERBACH HAS ARGUED, WITH NO SMALL SUCCESS, THAT RELIGIOUS LANGUAGE IS THE RESULT OF THE PROJECTION UPON THE UNIVERSE OF HUMAN SELF-CONSCIOUSNESS SO THAT TALK OF GOD IS NOTHING MORE THAN TALK OF MAN LIBERATED FROM TEMPORAL AND SPATIAL CONFINES. THIS VIEW HAS LEGITIMATE APPLICATION IN THE CASES OF THOSE (FOR EXAMPLE, THE MORALLY INDOLENT AND THE PSYCHOLOGICALLY DISTURBED) WHO 'FIND' A GOD WHO IS PECULIARLY SUITED TO THEIR NEEDS. HOWEVER, THE LANGUAGE OF PSYCHOLOGICAL PROJECTION CANNOT BE USED TO EXPLAIN CHRISTIAN RELIGIOUS LANGUAGE: THE FORMER IS USED IN INSTANCES IN WHICH PRE-SUPPOSITIONS ARE CONFIRMED IN A CERTAIN MANNER; THE LATTER, IN INSTANCES OF SURPRISE AT THE LIFE AND TEACHINGS OF JESUS OF NAZARETH.\*

FOGELIN, ROBERT J. NEGATIVE ELEMENTARY PROPOSITIONS. PHIL STUD 25,189-197 AP 74.

ELEMENTARY PROPOSITIONS ARE DEFINED IN TWO DISTINCT WAYS IN WITTGENSTEIN'S "TRACTATUS:" (1) THROUGH SIMPLICITY IN THE PICTURING COMPONENT IN THE PROPOSITION AND (2) THROUGH THE ABSENCE OF LOGICAL CONSTANTS. THE LATTER, GIVEN WITTGENSTEIN'S OWN IDEA THAT LOGICAL TERMS DO NOT REPRESENT CONSTITUENTS OF PROPOSITIONS, MAKES LITTLE SENSE. IF WE GIVE UP THE SECOND CRITERION OF ELEMENTARITY, THEN IF P IS ELEMENTARY, SO IS NOT-P. INDEED ALL TRUTH FUNCTIONS OF A SINGLE ELEMENTARY PROPOSITION--THERE ARE FOUR--WILL BE ELEMENTARY. THIS APPROACH, THOUGH CONTRARY TO THE STATED TEXT, SEEMS MORE IN ACCORD WITH ITS DEEPER INTENTIONS.

FONTAN, P. DIEU, PREMIER OU DERNIER CONNU, DE SPINOZA A ST THOMAS D'AQUIN. THOMIST 74,244-278 A-JE 74.

TAN, P. LA RECHERCHE METAPHYSIQUE DE GABRIEL MARCEL. REV THOMISTE  
74,96-103 JA-MR 74.

ED, JAMES. RICHARD ROBINSON ON INCORRIGIBILITY. CAN J PHIL 4,199-200  
S 74.

ED, LEWIS S. IS THERE A DISTINCT SUPERJECTIVE NATURE? PROCESS STUD  
3,228-229 FALL 73.

WHILE COHERENCE REQUIRES THE INTERACTION OF DIVINE PHYSICAL AND  
CONCEPTUAL FEELING IN THE PROVISION OF INITIAL AIMS, WHITEHEAD  
POSTPONES DISCUSSION OF GOD'S CONSEQUENT, PHYSICAL NATURE TO THE END  
OF PROCESS AND REALITY BECAUSE IT REQUIRES EXCEPTIONAL EXPERIENTIAL  
EVIDENCE. THE SUPERJECTIVE NATURE IS NOT A FORMALLY DISTINCT  
OBJECTIFICATION OF THE CONSEQUENT NATURE, BUT OF GOD AS A WHOLE AS  
PROVIDING THESE INITIAL AIMS.

ED, LEWIS S. KIRKPATRICK ON SUBJECTIVE BECOMING. PROCESS STUD 4,37-41  
SPR 74.

FRANK KIRKPATRICK IN "PROCESS STUDIES" 3:15-26 CHARGES THAT  
WHITEHEAD TRIES TO RETAIN LANGUAGE APPROPRIATE ONLY TO A SUBJECT FOR  
A PROCESS WHICH IS NOT YET A SUBJECT BUT ONLY BECOMING A SUBJECT.  
APPLYING IVOR LECLERC'S ANALYSIS OF COMPOUND SUBSTANCE IN "THE  
NATURE OF PHYSICAL EXISTENCE" (HUMANITIES PRESS, 1972), 284-313, I  
RESPOND THAT SUBJECTIVE UNITY IS NOT THE DETERMINATE UNITY OF A  
BEING BUT THE UNITY OF RECIPROCAL ACTIVITY AMONG MANY ACTINGS  
COMBINING INTO ONE SINGLE ACT. CONTRARY TO LECLERC, SUCH RECIPROCAL  
ACTIVITY REQUIRES A COMMON IDEAL AIMED AT WHICH BRINGS THAT ACTIVITY  
FORWARD TO A FINAL, DETERMINATE, SUPERJECTIVE UNITY.

ED, LEWIS S. THE DURATION OF THE PRESENT. PHIL PHENOMENOL RES  
35,100-106 S 74.

RICHARD M GALE ("NOUS" VOLUME 5, NUMBER 1, FEBRUARY, 1971, PAGES  
39-47) ARGUES THAT THE DURATIONAL PRESENT CAN ALWAYS BE INTERPRETED  
IN TERMS OF THE PUNCTUAL PRESENT AS OCCURRING FROM SOME 'PAST' TIME  
UP UNTIL THE PUNCTUAL PRESENT. THIS IS TRUE IF EVENTS ONLY OCCUR  
BUT DO NOT ALSO COME INTO BEING. THE PUNCTUAL PRESENT ONLY DIVIDES  
THOSE EVENTS WHICH HAVE BEEN FROM THOSE THAT HAVE NOT, IGNORING THE  
DURATIONAL PRESENT IN WHICH EVENTS COME INTO BEING. IN THAT PRESENT  
CO-PRESENT MOMENTS NEED NOT BE SIMULTANEOUS; EARLIER AND LATER  
MOMENTS MAY BELONG TO THE SAME PRESENT. SUBSTANCES COME INTO BEING  
BY THE OCCURRING OF EVENTS. OCCURRING IS THE BEING OF EVENTS; DO  
EVENTS ALSO COME INTO BEING? IF SO, THEIR BECOMING CANNOT BE  
EXPLAINED BY ANY OTHER INITIATING EVENT WITHOUT INVOKING A VISIOUS  
REGRESS. GALE'S CRITICISM OF THIS ARGUMENT IMPLICITLY CONSTRUES IT  
IN TERMS OF OCCURRING RATHER THAN BECOMING; AS SIMPLY ARGUING THE  
LATTER HALF OF AN EVENT CANNOT OCCUR BEFORE THE EARLIER HALF. BUT  
IF EVENTS MERELY OCCUR AND DO NOT BECOME, THEN THERE IS NO  
INDETERMINATE FUTURE WE CAN RENDER DETERMINATE IN FREEDOM.

ED, LEWIS S. WHITEHEAD'S ONTOLOGY AND LANGO'S SYNTONY: A CRITICAL  
STUDY. MOD SCH 51,53-61 N 73.

IN WHITEHEAD'S ONTOLOGY, JOHN W LANGO DEVELOPS A GENERAL RELATION OF  
'BEING FOR' (SYNTONY) TO WHICH HE APPLIES THE FORMAL PROPERTIES OF  
REFLEXIVITY, SYMMETRY, TRANSITIVITY, AND CONNECTEDNESS TO GENERATE A  
SERIES OF DICHOTOMIES WHEREBY WHITEHEAD'S SIX BASIC CATEGORIES OF  
ENTITIES CAN BE DEFINED. THIS PROGRAM, BRILLIANTLY EXECUTED,  
APPEARS TO REQUIRE TWO SYSTEMATIC MISINTERPRETATIONS, ONE MINOR  
(ABOUT NEXUSES) AND ONE MAJOR (ABOUT MUTUAL SENSITIVITY OF FEELING  
WITH RESPECT TO SUBJECTIVE FORMS). IF THEN WE RESTRICT ITS SCOPE TO  
EXCLUDE MUTUAL SENSITIVITY AND PATTERNING OR DIVERSITY, WE OBTAIN A  
STRONGER MEANING FOR SYNTONY WITH DISTINCTLY GREATER ONTOLOGICAL  
RELEVANCE, BUT THIS POSES APPARENTLY INSURMOUNTABLE BARRIERS FOR

# LANGO'S FORMAL PROGRAM.

FORERO, LUIS VILLEGAS. LAS RELACIONES COMO ENTIDADES LOGICAS PRIMITIVAS. ANU FILCSOF 6,261-288 1973.

COMIENZA EL TRABAJO CON UNAS DEFINICIONES FORMALES CLASICAS DE 'RELACION' QUE VIENEN DADAS EN 'PRINCIPIA MATHEMATICA' POR RUSSELL. LAS DEFINICIONES DE KURATOWSKI Y WIENER SON TAMBIEN TRATADAS. EL AUTOR ABGA POR UNA DEFINICION INTRINSECA DE LAS RELACIONES MODIFICANDO LOS CUATRO TEOREMAS DE P M REFERENTES AL CALCULO DE RELACIONES.\*

FOREST, AIME. LES PROGRES DU RECUEILLEMENT. TEORES I 28,223-243 JL-D 73.

"LE RECUEILLEMENT EST L'ENTREE EN POSSESSION DE L'ESPRIT PAR SOI. IL DOMINE LA DISPERSION DE NOS PENSEES ET DE NOS ACTES ET NOUS CONDUIT A L'AVENEMENT INTERIEUR. NOTRE EXISTENCE QUI PARAISAIT D'ABORD PRISEE SE RETROUVE MAINTENANT ET S'UNIFIE. POUR SAISIR CETTE EXPERIENCE DANS SON ELEVATION ET SA DROITURE IL FAUT CONSIDERER LES DIVERSES FORMES DANS LESQUELLES ELLE S'EXPRIME. CE SONT LE SENS DE L'ETRE, L'AMOUR, LA BEAUTE, L'UNION A DIEU SELON LA MYSTIQUE INTERIEURE. LE RECUEILLEMENT REALISE L'APPROFONDISSEMENT SPIRITUEL QUAND IL NOUS FAIT CHEMINER SELON LES VOIES DE LA SAGESSE."

FORGIE, J WILLIAM. EXISTENCE ASSERTIONS AND THE ONTOLOGICAL ARGUMENT. MIND 83,260-262 AP 74.

MANY PHILOSOPHERS HAVE CLAIMED THAT DESCARTES' ONTOLOGICAL PROOF RESTS ON THE ASSUMPTION THAT EXISTENCE IS NOT A PROPERTY AND HAVE THEN TRIED TO ATTACK THAT ASSUMPTION BY ARGUING THAT EXISTENCE ASSERTIONS ARE NOT SUBJECT-PREDICATE ASSERTIONS. I TRY TO SHOW THAT THIS KIND OF ATTACK ON DESCARTES IS MISGUIDED. I DISTINGUISH A 'SEMANTIC' AND AN 'ONTOLOGICAL' CRITERION OF PROPERTYHOOD. I ARGUE THAT 1) DESCARTES' ARGUMENT AT MOST REQUIRES THAT EXISTENCE BE A PROPERTY IN THE ONTOLOGICAL, NOT THE SEMANTIC, SENSE; AND THAT 2) IF EXISTENCE ASSERTIONS ARE NOT SUBJECT-PREDICATE ASSERTIONS IT FOLLOWS ONLY THAT EXISTENCE IS NOT A PROPERTY IN THE SEMANTIC SENSE.

FORMIGARI, LIA. LANGUAGE AND SOCIETY IN THE LATE EIGHTEENTH CENTURY. J HIST IDEAS 35,275-292 AP-JE 74.

LINGUISTIC THEORIES OF THE XVIIITH CENTURY REFLECT A GENERAL PRESUPPOSITION UNDERLYING ENLIGHTENMENT ANTHROPOLOGY: THAT IS, THE BELIEF IN THE EXISTENCE OF 'NATURAL MAN', NOT A PRODUCT BUT A POINT OF DEPARTURE OF HISTORY. BOTH LANGUAGE DEVELOPMENT AND UNIVERSAL HISTORY ARE THEREFORE THE UNFOLDING OF MAN'S ESSENTIAL ATTRIBUTES: THOUGHT AND SOCIALITY. THIS APPROACH CAN BE TESTED BY AN ANALYSIS OF TEXTS RANGING FROM 16TH-CENTURY BIBLICAL CRITICISM TO VICO, CONDILLAC, MAUPERTUIS, ROUSSEAU, HERDER, TETENS, CONDORCET. ONLY MONBODDO AND ITARD REJECT THAT PRESUPPOSITION AND STRESS THE HISTORICAL DIMENSION IN THE CONSTRUCTION OF HUMAN NATURE AND LANGUAGE.\*

FORMOSO HERRERA, MANUEL. ROUSSEAU Y LA POLITICA. REV FILOSOF (COSTA RICA) 9,207-213 JL-D 71.

FOSS, LAURENCE. ARE THERE SUBSTANCES: ANOTHER LOOK AT THE CLASSICAL SUBSTANCE CONCEPT. PERSONALIST 55,5-21 WINT 74.

OUR TELEOLOGICAL ANALYSES AND OUR ESTIMATE AS TO WHERE TO ASCRIBE 'CUTS' (SUBSTANCES) IN NATURE OR WHETHER TO ASCRIBE THEM AT ALL DEPEND IN PART ON THE OBJECT DOMAIN (UNIVERSE OF DISCOURSE) WE CHOOSE TO SPECIFY AND IN PART ON THE PRESENT STAGE OF SCIENTIFIC INQUIRY. NEW OR CONTROVERTED SUB-LANGUAGES ('SCIENTIFIC REVOLUTIONS') THREATEN EVER TO ALTER THE SEMANTIC ENVIRONMENT IN WAYS WHICH FORCE REEVALUATION. THIS IS THE 'SCIENTIFIC REALIST'

MOVE AND IS DEVELOPED IN DETAIL AGAINST THE CLASSICAL DOCTRINE, WHEREUPON A PARTICULAR OBJECT DOMAIN, THAT REFLECTED IN THE 'GREAT CHAIN OF BEING' IS ACCORDED PHILOSOPHICALLY PRIVILEGED STATUS.\* (EDITED).

SS, LAURENCE. DOES DON JUAN REALLY FLY? PHIL SCI 40,298-316 JE 73.

IT IS NOT JUST A QUESTION OF WHAT SENTENCES IN AN ALIEN TRADITION MEAN. IT'S A QUESTION OF WHAT REALLY HAPPENS: DO THE MEANINGS WE ASCRIBE TO AN ALLEGED ALIEN PRACTICE (E.G., 'PSYCHOLOGICAL DISSOCIATION' FOR ASTRAL TRAVEL) IMPAIR OUR ABILITY BOTH TO SEE WHAT'S HAPPENING AND TO MAKE CERTAIN THINGS HAPPEN? SUPPOSE WE 'LOOSENED' OUR WESTERN, EUROPEAN NORMS OF FACTUAL TRUTH, UNDERWENT ALTERNATIVE 'ASKESES', ENTERTAINED OTHER MODALITIES OF CONSCIOUSNESS (THOSE APPROPRIATE TO SORCERY OR TO MYSTICISM, SAY) WITH THE PASSION THAT WE UNDERGO AND ACCEPT AS NORMATIVE OUR RATIONAL, SCIENTIFIC 'ASKESES' AND CORRESPONDING MODALITY. WOULD WE SEE/MAKE OTHER THINGS HAPPEN? WOULD WE DEVELOP ALTERNATIVE TECHNOLOGIES TO THOSE OF OUR PRESENT (LIMITED) SCIENTIFIC INVENTORY; THUS WOULD WE SPACE-TRAVEL INSTANTANEOUSLY RATHER THAN VIA OUR RELATIVELY SLOW ROCKETRY? THIS QUESTION CONVERTS WHAT IS USUALLY TAKEN AS A SEMANTIC OR 'TRANSLATION' QUESTION INTO A SPECIES WELL-BEING OR SPECIES SURVIVAL QUESTION. THE PRINCIPLE OF INDETERMINACY OF TRANSLATION (INDETERMINACY OF METAPHYSICS) IS REALLY A PRINCIPLE OF WHAT KIND OF WORLD WE CHOOSE TO RESHAPE. WE SHAPE ACCORDING TO THE BELIEF STRUCTURE IMPLICIT TO OUR PREDOMINANT CULTURE'S 'ASKESES'.\*

ST, NORMAN. OUR CURIOUS ATTITUDE TOWARD THE FETUS. HASTINGS CENTER REP 4,4-5 F 74.

THE SUPREME COURT ABORTION DECISIONS, WHICH GIVE BROAD LICENSE FOR FETAL KILLING IN EARLY PREGNANCY, APPEAR TO BE IN CONFLICT WITH RECENT PROPOSED NEW POLICIES ON FETAL RESEARCH. OUR SOCIETY APPEARS TO BE IN THE PARADOXICAL POSITION OF PROTECTING FETUSES FROM RESEARCH, BUT ALLOWING THEM TO BE KILLED. SEVERAL POSSIBLE REASONS FOR THE PARADOX ARE DISCUSSED: 1) DISTORTION SECONDARY TO THE USE OF A EUPHEMISM FOR KILLING, 2) FATIGUE OVER THE ABORTION DEBATE, 3) THE POSSIBLE RELEVANCE OF GUIDELINES ON EXPERIMENTATION TO ADULT SUBJECTS.

TINIS, A P. A CRITICAL EVALUATION OF UNIVERSALS IN NOMINALISM. PHILOSOPHIA (ATHENS) 3,382-404 1973.

THE PURPOSE OF THIS ARTICLE IS TO SHOW THE SOLUTION OF NOMINALISM TO THE PROBLEM OF UNIVERSALS, THE INDEFENSIBILITY OF ITS THEORY, AND THE INCOMPATIBILITY OF UNIVERSALS WITH INDIVIDUALS OF BASIC PARTICULARS. THE SOLUTION IS SEEN IN THE ANALYSIS OF UNIVERSALS AS A DEVELOPMENT OF MEDIEVAL NOMINALISTS, AND AS A TREATMENT OF HOBBS, OR AS A REASSERTION OF QUINE AND GOODMAN. BOTH THE INDEFENSIBILITY AND INCOMPATIBILITY ARE SHOWN IN THE CRITICAL EVALUATIONS OF SUCH CRITICS AS RUSSELL, WITTGENSTEIN, BOCHENSKI, PEARS, STRAWSON, AND OTHERS. THE FINAL SOLUTION WHETHER VALID OR INVALID IS THAT UNIVERSALS, ACCORDING TO ABELARD ARE GENERAL CONCEPTS WHICH EXIST IN SINGULAR THINGS, WHILE FOR OCKHAM ARE CONCEPTS OR GENERAL TERMS WHICH EXIST ONLY IN THOUGHT. NEVERTHELESS, THE THEORY OF NOMINALISM IN ITS STRICT SENSE IS INDEFENSIBLE, SINCE IT CONSIDERS ONLY INDIVIDUALS, AND THEREFORE FAILS TO UTILIZE THE CONCEPT OF IDENTITY. FINALLY, UNIVERSALS ARE INCOMPATIBLE WITH INDIVIDUALS OR BASIC PARTICULARS, BECAUSE OF THEIR DIFFERENCE IN CONSISTENCY, CONTENT AND EXISTENCE.



FOULK, GARY F. SOCRATES' ARGUMENT FOR NOT ESCAPING IN THE "CRITO".  
PERSONALIST 55,356-359 AUTUMN 74.

IN THIS PAPER I FIRST MAKE CLEAR WHAT SOCRATES CLAIMS TO BE THE CENTRAL ISSUE IN THE "CRITO," WHAT HIS POSITION ON THAT ISSUE IS, AND THE ARGUMENT HE OFFERS IN SUPPORT OF THAT POSITION. I THEN INDICATE THAT WHILE THE ARGUMENT IS VALID AND A DECISION ABOUT THE TRUTH-VALUE OF THE CONCLUSION MAY BE SUSPENDED, ONE OF THE PREMISES IS FALSE, NAMELY THE ONE ABOUT THE NATURE OF THE AGREEMENT AN EDUCATED AND MATURE CITIZEN HAS WITH THE STATE.

FOULKES, P. THE FORM OF "REDUCTIO AD ABSURDUM". MIND 82,579-580 O 73.

REDUCTIO AD ABSURDUM IS WIDELY MISCONSTRUED AS PRODUCING TWO CONTRADICTORY CONSEQUENCES, OR A CONSEQUENCE CONTRADICTING ONE OF THE PREMISES. WHAT ACTUALLY HAPPENS IS THAT THE CONSEQUENCE CONTRADICTS SOME OTHER ADMITTED PROPOSITION OUTSIDE THE ARGUMENT. TAKING THIS LATTER PROPOSITION AS ONE OF THE PREMISES, WE CAN ALWAYS CONVERT THE INDIRECT PROOF INTO A DIRECT ONE. THE LOGICAL CONNECTIVES INVOLVED ARE NOT TRUTH-FUNCTIONAL. EUCLID'S PROOF THAT THERE ARE INFINITELY MANY PRIMES ILLUSTRATES THE POINT.

FOULKES, PAUL. LE "NON". ARCH PHIL 37,407-410 JL-S 74.

FWLER, DEAN R. BIBLIOGRAPHY OF DISSERTATIONS AND THESES ON CHARLES HARTSHORNE. PROCESS STUD 3,304-307 WINT 73.

THE BIBLIOGRAPHY REPRESENTS A PORTION OF THE PROJECT TO COMPILE A BIBLIOGRAPHY OF SECONDARY LITERATURE ON WHITEHEAD AND HARTSHORNE. IT SUPPLEMENTS PREVIOUS BIBLIOGRAPHIES COMPILED BY GENE REEVES AND DAVID GRIFFIN IN "PROCESS STUDIES," VOLUME 1, NUMBER 4 AND A BIBLIOGRAPHY OF THE PUBLISHED WRITINGS ON HARTSHORNE COMPILED BY DOROTHY C HARTSHORNE WHICH WAS PUBLISHED IN "PROCESS STUDIES," VOLUME 3, NUMBER 3.

FOX, FRANK. A NOTE ON A CONSISTENCY PROOF. NOTRE DAME J FORM LOG 15,176 JA 74.

"NATURAL DEDUCTION" BY ANDERSON AND JOHNSTONE, A TEXTBOOK ON MATHEMATICAL LOGIC, CONTAINS A MISTAKE ON PAGE 295 IN THE PROOF OF LEMMA A, WHICH IS USED TO PROVE THE CONSISTENCY OF THEIR RULES OF 'PL'. THE MISTAKE IS POINTED OUT AND A SUGGESTION GIVEN TO AVOID THE MISTAKE.

FOX, MICHAEL. ON UNCONSCIOUS EMOTIONS. PHIL PHENOMENOL RES 34,151-170 D 73.

THIS ARTICLE IS A CRITIQUE OF THE DISPOSITIONAL ANALYSIS OF UNCONSCIOUS EMOTIONS, FAVORED BY MANY RECENT CRITICS OF PSYCHOANALYSIS, WITH SPECIAL REFERENCE TO THAT OFFERED BY HARVEY MULLANE IN "UNCONSCIOUS EMOTIONS," "THEORIA," 31 (1965), 181-190. IT IS ARGUED THAT WHAT FREUD DESIGNATED AS 'UNCONSCIOUS EMOTIONS' ARE 'NOT' THE OBJECTIONABLE 'UNFELT FEELINGS' WHICH DISPOSITIONAL THEORISTS SUPPOSE, BUT RATHER, 'PRESENTLY EXPERIENCED' STATES, WHICH MUST BE CONCEPTUALIZED AS SELF-DECEIVINGLY MISDESCRIBED OR MISREPRESENTED BY THE PATIENT TO HIMSELF. SUPPORT FOR THIS VIEW IS FOUND BOTH IN FREUD'S OWN WORDS AND IN AN EXTENSIVE ANALYSIS OF MULLANE'S EXAMPLES. FINALLY, IT IS MAINTAINED THAT ONLY IN THE CASE OF HYSTERICAL CONVERSION ARE WE (LOGICALLY) REQUIRED TO RESORT TO A DISPOSITIONAL ANALYSIS OF PSYCHOANALYTIC STATEMENTS ABOUT UNCONSCIOUS EMOTIONS.

X, MICHAEL. THE 'RELEVANCE' OF PHILOSOPHY AND ITS RELEVANCE FOR TEACHING. METAPHILOSOPHY 4,261-268 JL 73.

MUCH OF THE DEBATE ABOUT PHILOSOPHY'S 'RELEVANCE' TO THE CONCERNS OF STUDENTS TODAY HAS BEEN OBFUSCATED BY PROFESSIONAL PHILOSOPHERS' FAILURE TO UNDERSTAND THE NATURE OF THE IRRELEVANCY CHARGE AGAINST THEIR DISCIPLINE, AND BY CONFUSED THINKING AND SLOGANEERING ON THE PART OF MANY WHO LEVEL THE CHARGE. SOME OF THESE OBSTACLES TO UNDERSTANDING THE ISSUE ARE DISCUSSED, AND IT IS ARGUED THAT PROFESSIONAL PHILOSOPHERS WOULD DO WELL TO TAKE THE IRRELEVANCY CHARGE SERIOUSLY. A DEFINITION OF 'RELEVANCE' IN THIS CONTEXT IS GIVEN, AND THE MEANING OF THE CHARGE AGAINST PHILOSOPHY IS EXPLORED. THE ISSUE OF WHETHER IT IS THE TEACHER OR THE MATERIAL THAT BRINGS RELEVANCE TO A PHILOSOPHY COURSE IS CONSIDERED, AND RESOLVED IN FAVOR OF THE FORMER.

X, RICHARD M. THE CONCEPT OF FREEDOM IN SARTRE'S PHILOSOPHY OF MAN. PHIL CONTEXT 3,56-70 1973.

SARTRE'S PHILOSOPHY IS MARRED BY AMBIGUITIES AND CONFUSIONS THAT LEAD ULTIMATELY TO IRRECONCILABLE VIEWS. MAN CANNOT BE CONDEMNED TO FREEDOM AND STILL NOT BE DETERMINED, NOR IS SARTRE'S NOTION OF ALMOST TOTALLY UNLIMITED FREEDOM TENABLE. THE IDEA THAT MEN ARE INCESSANTLY CHOOSING, FOR EXAMPLE, IS ABSURD. HE CONFUSES COMPULSIVE, VOLUNTARY AND FREE ACTS AND SEEMS TO THINK THAT NOT CHOOSING TO ACT IS THE SAME AS CHOOSING NOT TO ACT. HE SPEAKS OF INAUTHENTIC EXISTENCE AS IF IT WERE BOTH CHOSEN AND NECESSARY BUT OFFERS NO CLEAR ALTERNATIVE. THE VIEW THAT EVEN VALUES ARE CHOSEN IS UNSOUND AND SERVES TO UNDERCUT THE NORMATIVE BASIS OF HIS OWN PHILOSOPHIC CLAIMS.\*

ATISSE, J C. DE L'ACCORD EN NATURE ET DE L'AMITIE DES SAGES DANS LA PHILOSOPHIE DE SPINOZA. REV METAPH MORALE 79,88-98 JA-MR 74.

ATISSE, J C. LES CATEGORIES DE LA LIBERTE DE LON KANT. REV PHIL FR 164,161-166 AP-JE 74.

CET ARTICLE ESSEIE D'EXPLIQUER DANS SON DETAIL LE COURT PASSAGE CONSACRE PAR KANT AUX 'CATEGORIES DE LA LIBERTE' A LA FIN DU DEUXIEME CHAPITRE DE L'ANALYTIQUE DE LA 'CRITIQUE DE LA RAISON PRATIQUE', PASSAGE DIFFICILE, RAPIDE, ET SOUVENT NEGLIGE DES COMMENTATEURS. L'AUTEUR MONTRE COMMENT LES CATEGORIES, CONCEPTS PURS PERMETTANT LE JUGEMENT THEORIQUE PAR LEUR APPLICATION AU DONNE DE L'INTUITION, S'APPLIQUENT MAINTENANT A LA FORME DE LA VOLONTE ET PERMETTENT PAR LA UNE CONNAISSANCE A PRIORI DE TOUTES LES MAXIMES D'ACTION POSSIBLES DU POINT DE VUE DE LA LIBERTE. LE RECENSEMENT DES CATEGORIES DE LA LIBERTE POURRAIT ETRE, AUX YEUX DE KANT, LE MOYEN DE DRESSER D'UNE MANIERE SYSTEMATIQUE LE TABLEAU DES INVESTIGATIONS A TENTER PAR LE PHILOSOPHE DES MOEURS DANS SON EFFORT POUR RENDRE COMPTE DE LA MORALITE OBJECTIVE DE TOUTS NOS ACTES.

ATISSE, JEAN-CLAUDE. TELEOLOGIE ET THEOLOGIE SELON KANT D'APRES LA "DISSERTATION" DE 1770 ET LA "CRITIQUE DU JUGEMENT". REV METAPH MORALE 78,487-495 O-D 73.

L'AUTEUR COMPARE LES CONSIDERATIONS 'PRE-CRITIQUES' SUR L'ORGANISATION DES SUBSTANCES DANS LE MONDE INTELLIGIBLE ET L'ANALYSE DE LA FINALITE QUE DONNE LA 'CRITIQUE DU JUGEMENT'. KANT REUTILISE DANS LA PERSPECTIVE REGULATRICE DU 'JUGEMENT REFLECHISSANT' CE QU'IL PENSAIT PRIMITIVEMENT AVOIR VALEUR DE VERITE POUR UNE CONNAISSANCE PUREMENT INTELLECTUELLE. DANS LES DEUX OUVRAGES, LES CONSIDERATIONS SUR LA FINALITE CONDUISENT D'AUTRE PART A UNE PREUVE DE L'EXISTENCE DE DIEU, D'ABORD DOGMATIQUE, PUIS MORALE. IL Y A DONC PERMANENCE DANS LA LIGNE DIRECTRICE DE LA PENSEE KANTienne A PROPOS DE LA TELEOLOGIE, DE LA THEOLOGIE, ET DE LEURS RAPPORTS.

FRANCHINI, MARIO. BENEDETTO CROCE ECONOMISTA: A PROPOSITO DELLA "CADUTA TENDENZIALE DEL SAGGIO DI PROFITTO". RIV STUD CROCE 10,260-266 S 73.

FRANCHINI, RAFFAELLO. CONTRIBUTO ALLA BIBLIOGRAFIA CROCIANA. RIV STUD CROCE 10,11-17 JA-MR 73.

CON QUESTO NUMERO IL FRANCHINI INIZIA LA RASSEGNA DI UNA SERIE DI RECENTI PUBBLICAZIONI CRITICHE ED ESEGETICHE RIGUARDANTI IL PENSIERO FILOSOFICO, STORICO E LETTERARIO DI BENEDETTO CROCE. SI TRATTA DI UNA 'BIBLIOGRAFIA RAGIONATA' ED AMPIAMENTE ESPOSITIVA. TRA I NOMI PIU' NOTEVOLI LE CUI OPERE VENGONO ANALIZZATE IN QUESTO PRIMO NUMERO: LAMANNA-MATHIEU, COLLINGWOOD-DONDOLI, MARIO FRANCHINI, GEYMONAT, ZINI.\*

FRANCHINI, RAFFAELLO. CONTRIBUTO ALLA BIBLIOGRAFIA CROCIANA (CONTINUA). RIV STUD CROCE 10,279-287 S 73.

NELLA TERZA PUNTATA DELLA SUA BIBLIOGRAFIA IL FRANCHINI ESAMINA LIBRI DI ITALO DE FEO, G BOCCA, G POLVERINI, N NICOLINI E SCRITTI MINORI DI ALTRI, TRA CUI UNO, PIUTTOSTO ASSURDO, DI P P PASOLINI, CHE ATTRIBUISCE A CROCE UNA FRASE DI GOETHE TRAEENDONE CONSEGUENZE DEL TUTTO ARBITRARIE. DI PARTICOLARE INTERESSE E L'ANALISI DELLE PAGINE POLEMICHE CROCE-TOGLIATTI TRATTE DAL LIBRO DEL DE FEO E RIFERENTISI AL 1944.

FRANCHINI, RAFFAELLO. CONTRIBUTO ALLA BIBLIOGRAFIA CROCIANA. RIV STUD CROC 11,22-28 JA-MR 74.

CONTINUANDO NELLA SUA RASSEGNA IL FRANCHINI CONSIDERA STAVOLTA CONTRIBUCI DI S GIUSTI, E ALPINO, A BAUSOLA (INTRODUZIONE ALLA TRADUZIONE DELLA "FILOSOFIA DELLA RIVELAZIONE" DI SCHELLING), P PIOVANI (STORIA D'ITALIA DELL'EDITORE EINAUDI), M BROSI, F CANFORA. DI PARTICOLARE INTERESSE LA TESTIMONIANZA GIOVANILE DEL BROSI, EMINENTE UOMO POLITICO LIBERALE, CHE SFATA LA LEGGENDA DI UNA 'DITTATURA CROCIANA' NEI PRIMI DECENNI DEL SECOLO E LA DURE CRITICHE ALL'ARBITRARIO RIFACIMENTO CHE IL CANFORA HA DATO IN SENSO MARXISTICO DEL TERZO VOLUME DELLA "STORIA DELLA FILOSOFIA" DI G DE RUGGIERO.

FRANCHINI, RAFFAELLO. CONTRIBUTO ALLA BIBLIOGRAFIA CROCIANA. RIV STUD CROCE 11,137-141 AP-JE 74.

QUESTA PUNTATA SI REFERISCE PARTICOLARMENTE A F BATTAGLIA CHE HA DEDICATO UNO STUDIO AI RAPPORTI TRA CROCE E I FRATELLI MARIO E LUIGI STURZO, ALDO SCIACCA, MA SOPRATTUTTO A UN ASSAI INFELICE TENTATIVO DI SINTESI DEL PENSIERO CROCIANO OPERATO DA GIOVANNI SCIROCCO IN UN POCKET RECENTEMENTE PUBBLICATO. ALTRI RIFERIMENTI SONO QUELLI ALLE TESI DI A PRETE, DI G TITTA-ROSA E DI ITALO DE FEO.

FRANCHINI, RAFFAELLO. LIBERTA E CIRCOLAZIONE DELLE IDEE. RIV STUD CROC 11,85-94 JA-MR 74.

IL TESTO RIPRODUCE UNA CONFERENZA TENUTA DAL FRANCHINI NELL'OCTOBRE 1973 A UN CONVEGNO LIBERALE IN MONTECATINI TERME. ESSO AFFRONTA CON MOLTA 'VIS POLEMICA' LA SITUAZIONE ESTREMAMENTE GRAVE IN CUI I DUE PRINCIPALI STRUMENTI D'INFORMAZIONE L'FORMAZIONE DELLE COSCENZE (UNIVERSITA E EDITORIA) SI SONO VENUTI A TROVARE NEGLI ULTIMI ANNI IN ITALIA, SEGNETAMENTE IN SEGUITO ALLA PRATICA DELLA VIOLENZA E DELLA SOPRAFFAZIONE PROPRIE DEI PARTITI ESTREMI E PER COLPA DELLA PAVIDA CONDISCENDENZA DI TROPPI DOCENTI, OLTRE CHE PER L'OPPORTUNISMO DI ALCUNI TRA I PIU' IMPORTANTI EDITORI. LA SITUAZIONE CHE NE E SEGUITA E DI SEMPRE PIU' PREOCCUPANTE EMARGINAZIONE DELLE VOCI PIU' VIVE A AUTOREVOLI DAL DIBATTITO CULTURALE ITALIANO, SEMPRE PIU' DOMINATO DAL CONFORMISMO DELLE MODE E DELLE PAROLE D'ORDINE.

ANCIONI, MARIC. I SIGNIFICANTI NELL'INCONSCIO SECONDO LACAN: LA LETTERA E LA METAFORA DAL DESIDERIO AL LINGUAGGIO. FILOSOFIA 24, 425-440 O 73.

1. IL DESIDERIO NELLA STRUTTURA LINGUISTICA DELL'INCONSCIO. 2. IL DETERMINISMO COMBINATORIO DEL 'SIGNIFICANTE' NELLE FORMAZIONI DI COMPROMESSO. 3. IL NUOVO STATUTO DEL 'SIMBOLICO' NELL'INTERPRETAZIONE DI UN SOGNO. 4. LA 'LETTERALITA' DEL SIGNIFICANTE FISICO-SENSORIALE PREVALENTE SUL SIGNIFICATO. 5. LA TENTATA 'MATEMATIZZAZIONE' DI METAFORE E DI SIGNIFICANTI PRIVILEGIATI. 6. IL SOGGETTO NEL MOVIMENTO DELLA CATENA SIGNIFICANTE. 7. PSICANALISI E FILOSOFIA, OVVERO LACAN CONTRO LACAN.

ANK, HELMAR. BILDUNGSTECHNOLOGIE UND LEHRPLANUNG. GRUND KYBER GEIST 14, 73-84 1973.

ANK, HELMAR. FORMALE DIDAKTIK UND FORMALDIDAKTIKEN--EIN UEBERBLICK UEBER ENTWICKLUNG UND ANSAETZE BIS 1971. GRUND KYBER GEIST 14, 109-120 1973.

ANK, WILHELM. KYBERNETIK UND SOZIOLOGIE. INT DIALOG Z 4, 134-141 1971.

ANKEL, CHARLES. THE PHILOSOPHER AS TEACHER. PROC CATH PHIL ASS 47, 1-11 1973.

SINCE PHILOSOPHERS DIFFER IN DEFINING THE CHARACTER OF THEIR SUBJECT, NO ONE CAN OFFER AN ARGUMENT SATISFACTORY TO ALL PHILOSOPHERS THAT THEIR SUBJECT IS INTRINSICALLY RATHER THAN ACCIDENTALLY CONNECTED TO TEACHING. HOWEVER, THE VERY DIFFICULTY IN REACHING CONSENSUS ABOUT THE DEFINITION OF PHILOSOPHY, TOGETHER WITH THE PERSISTENCE OF ANCIENT DISAGREEMENTS ON MATTERS SMALL AND LARGE, SUGGESTS THAT PHILOSOPHY IS A METHOD AND PREOCCUPATION OF ARGUMENT AND DISCOURSE, NOT A BODY OF ESTABLISHED PROPOSITIONS. IN ITS EFFECTS, IT OFFERS LESS IN THE WAY OF COGNITION THAN OF RE-COGNITION--A REAWAKENED PERCEPTION OF WHAT ONE PERCEIVES OR BELIEVES, A SENSE OF ITS LIMITS AND CONNECTIONS, AND OF ITS SIGNIFICANCE FOR ONE'S FUNDAMENTAL COMMITMENTS. PHILOSOPHY HAS, THEREFORE, A SOCRATIC FUNCTION, AND IS THE TEACHING DISCIPLINE PAR EXCELLENCE.

ANKEL, SERGE AND MARTIN, DANIEL. 'SOCIALISM' IN HUNGARY. TELOS 122-133 FALL 73.

IN LIGHT OF RECENT REPRESSION OF PHILOSOPHERS AND SOCIOLOGISTS IN HUNGARY, THE AUTHORS EXAMINE THE ISSUES AT STAKE AND SUMMARIZE THE SEQUENCE OF EVENTS LEADING TO THE FIRING OF SEVERAL PROFESSORS FROM THEIR JOB AS WELL AS THE WITHDRAWAL OF THEIR PASSPORTS. IN A SUMMARY FORM, THE VIEWS OF THE LEADING MEMBERS OF THE 'BUDAPEST SCHOOL' ARE CAREFULLY LAID OUT AND THEIR PHILOSOPHICAL DIVERGENCIES WITH THE 'PARTY LINE' INDICATED.\*

ANKENA, WILLIAM K. SIDGWICK AND THE DUALISM OF PRACTICAL REASON. MONIST 58, 449-467 JL 74.

THE PURPOSE OF THIS ARTICLE IS TO REVIEW SIDGWICK'S DISCUSSION OF HIS CENTRAL PROBLEM, 'THE RELATION OF INTEREST TO DUTY'. IT IS SUGGESTED THAT HE PARTLY MISCONCEIVES HIS PROBLEM HERE, AND THAT HIS REAL PROBLEM IS THAT OF A POSSIBLE CONFLICT BETWEEN TWO ETHICAL PRINCIPLES, BOTH OF WHICH HE REGARDS AS SELF-EVIDENT AND ABSOLUTE. THEN THE PROBLEM IS RESTATED IN MORE CONTEMPORARY, NON-INTUITIONISTIC TERMS, AND FURTHER DISCUSSED. IT IS CONTENDED THAT SIDGWICK WAS CORRECT IN THINKING THAT MORALITY AND PRACTICAL REASON NEED A POSTULATE, BUT POSSIBLY NOT A 'THEOLOGICAL' ONE.



FRANKENA, WILLIAM K. THE ETHICS OF LOVE CONCEIVED AS AN ETHICS OF VIRTUE.  
J RELIG ETHICS 1,21-36 FALL 73.

THIS PAPER ANALYZES IN SOME DETAIL WHAT AN ETHICS OF LOVE WOULD BE LIKE IF INTERPRETED RIGOROUSLY AS AN ETHICS OF BEING RATHER THAN OF DOING. IT DELINEATES THE METAETHICAL STRUCTURE OF SUCH AN ETHICS AND SUGGESTS THE CHARACTERISTICS OF LOVE APPROPRIATE TO THE STRUCTURE. THE AUTHOR THEN INDICATES SOME PROBLEMS THAT ARISE FOR SUCH AN ETHICAL THEORY.

FRANKENA, WILLIAM K. UNDER WHAT NET? PHILOSOPHY 48,319-326 O 73.

"IN MORALITY AND ART" MRS. FOOT (A) DEFINES MORALITY AS AIMING AT A CERTAIN OBJECT OR END, VIZ. "REMOVING PARTICULAR DANGERS AND SECURING CERTAIN BENEFITS," AND (B) INFERS "THAT SOME THINGS DO AND SOME DO NOT COUNT AS OBJECTIONS TO A LINE OF CONDUCT FROM A MORAL POINT OF VIEW." IN THIS ARTICLE HER NON-FORMALIST CONCEPTION OF MORALITY IS ACCEPTED, BUT (A) AND (B) ARE CRITICIZED, AND A NON-POIETIC VIEW OF MORALITY, WHICH TAKES IT AS A KIND OF DOING RATHER THAN AS A KIND OF MAKING (IN ARISTOTLE'S SENSE), IS PROPOSED.

FRANKFURT, HARRY G. THE ANARCHISM OF ROBERT PAUL WOLFF. POLIT THEOR 1,405-414 N 73.

THIS ESSAY ARGUES THAT WOLFF'S POLITICAL VIEWS ARE INCONSISTENT, THAT HE IS CONFUSED IN HIS USE OF THE NOTION OF AUTONOMY, AND THAT HE IS MISTAKEN TO DESCRIBE HIMSELF AS AN ANARCHIST.

FRANKLIN DA COSTA, MANUEL. O PROBLEMA DE DEUS EM JEAN-PAUL SARTRE. REV PORT FILOSOF 26,285-312 JL-D 70.

SARTRE CONFESSA-SE ATEU, O SEU EXISTENCIALISMO E ESFORÇO PARA TIRAR DO ATEISMO TODAS AS CONSEQUÊNCIAS. APLICA DE MODO RADICAL O PRINCÍPIO DE QUE A EXISTÊNCIA PRECEDE A ESSÊNCIA; DONDE, UMA LIBERDADE CRIADORA DE VALORES. O PROBLEMA DE DEUS, APESAR DA OPÇÃO A PRIORI DO ATEISMO, CONTINUA, ENCAMINHADO PARA UM 'PROBLEMA HUMANO': OU O 'HOMEM', COM A SUA INCONTESTÁVEL LIBERDADE E ATITUDE ÉTICA; OU 'DEUS', A SÍNTESE IMPOSSÍVEL DO EM-SI-PARA-SI. A DIALECTICA DO ABSOLUTO E DO RELATIVO, COM A DUMA FE SEM CRENÇA NA INFÂNCIA, LEVA A CONCLUIR QUE A VERDADE É CONSTRUÍDA POR CADA UM DE NÓS. A LIBERDADE DA CONSCIÊNCIA INTENCIONAL, DADA A SUA FACTICIDADE E TRANSCENDÊNCIA, FAZ SURTIR O MUNDO, O NADA, O FUNDAMENTO E OS VALORES, TEMPORALIZA O HOMEM DANDO-LHE A DIMENSÃO HISTÓRICA. CHEGA-SE ASSIM A UM HUMANISMO EM QUE O HOMEM 'ENFANT DE CETTE TERRE' SENTE QUE NUNCA PODERÁ REALIZAR A SUA TENDÊNCIA FUNDAMENTAL, O SEU DESEJO DE SER DEUS; E 'PAIXÃO INÚTIL' QUE FRACASSA COMO VIAJANTE CLANDESTINO EM DIRECÇÃO A UM TERMINUS ONDE SABE QUE NINGUÉM ESPERA POR ELE.\*

FRANKOWSKA-TERLECKA, MALGORZATA. SOME CONSIDERATIONS ON THE ROLE OF THE MEDIAEVAL POSTULATES TO BASE SCIENTIFIC COGNITION OF MATHEMATICS. ORGANON 123-136 1971.

THE ARTICLE GIVES A REVIEW OF THE PROBLEMS TO BE DEALT WITH BY THE AUTHORESS IN HER WORK ON THE UNITY OF THE SCIENCES IN THE MIDDLE AGES (IN PREPARATION). THE MAIN THEME IS MATHEMATICS AS MODEL OF CORRECT REASONING FOR THE MEDIAEVAL MAN AS PERCEIVED BY A HISTORIAN WHO IS NOT A MATHEMATICIAN. THE ROLE OF MATHEMATICS IN THE MIDDLE AGES AS A SPECIFIC EXPONENT OF REALITY IS EMPHASIZED AND THE POSTULATES ARE DISCUSSED OF MAKING USE OF MATHEMATICS IN PRACTICAL LIFE. THE AUTHORESS DEPARTS MAINLY FROM THE MEDIAEVAL CLASSIFICATIONS OF THE SCIENCES, BUT SINCE THE PLACE IN THEM ALLOTTED TO MATHEMATICS, AMONG OTHER DISCIPLINES, REFLECTS MORE OR LESS THE AVERAGE SCIENTIFIC OPINION OF THE TIME, IT HELPED TO SET A STANDARD OF COMPARISON FOR THE UTTERANCES ON THE ROLE OF MATHEMATICS FOUND IN OTHER AUTHORS AND IN TEXTS OF A DIFFERENT TYPE.\*

ASER, ALEX. EVOLUTIONARY RATIONALITY OF CONSCIOUSNESS. PHIL FORUM (DEKALB) 14,1-12 S 73.

AZIER, A M. NIETZSCHE ON INSPIRATION AND LANGUAGE. J THOUGHT 9,142-152 JL 74.

IN WORKS PRIOR TO "ZARATHUSTRA," NIETZSCHE OPPOSED ANY THINKING WHICH CLAIMED AS ITS AUTHORITATIVE BASIS INSPIRATION. THE THOUGHT OF "ZARATHUSTRA" CONSTITUTED A RADICAL REVOLUTION IN NIETZSCHE'S INTELLECTUAL LIFE AND RESULTED IN A TOTAL REVERSAL OF HIS ESTIMATE OF INSPIRATION AS A VIABLE MODE OF PHILOSOPHIZING. NIETZSCHE CONCEIVED OF THE SPEECHES OF "ZARATHUSTRA" AS A 'DIONYSIAN DEED', AS AN ECSTATIC REVEL WHEREIN THE TITANIC POWERS OF LIFE EMERGE IN MULTI-FACETED FORMS, INCLUDING MUSICAL LANGUAGE, METAPHOR, IMAGE, GENTLENESS AND BRUTALITY, PAIN AND JOY. "ZARATHUSTRA," THEREFORE, AS AN INSPIRED WORK, CREATES ITS OWN CRITERIA OF AESTHETIC VALUE AND COGNITIVE SIGNIFICANCE.

ODE, DOROTHEA. COMMENT ON HINTIKKA'S PAPER 'ON THE INGREDIENTS OF AN ARISTOTELIAN SCIENCE'. SYNTHESI 28,79-89 S 74.

EED, B. NAMES AND DESCRIPTIONS IN EPISTEMIC CONTEXTS. INT LOG REV 4,239-254 D 73.

EI-IMFELD, GUENTHER. UEBER EINE ERWEITERUNG DER ALGEBRAISCHEN OPERATIONEN. NOTRE DAME J FORM LOG 15,279-288 AP 74.

UEBER DIE NACHFOLGEROPERATION UND DIE 3 ELEMENTAREN RECHENARTEN DER ADDITION, MULTIPLIKATION UND POTENZ HINAUS WIRD EINE UNENDLICHE MENGE VON ALGEBRAISCHEN OPERATIONEN UEBER DEN NATUERLICHEN ZAHLEN EINGEFUEHRT, VON DENEN JEDE AUS DER VORPERGEHENDEN DURCH ITERATION HERVORGEHT. GEWISSE ORDNUNGSEIGENSCHAFTEN, DIE FUER DIE ADDITION GELTEN, GELTEN FUER ALLE DIESE OPERATIONEN, UND INSBESONDERE GILT STETS AUCH DAS GESETZ DER BEIDERSEITIGEN KUERZUNG. WEITER IST GEZFIGT, DASS DIE ERSTE UMKEHROPERATION DER AUF DIE POTENZ FOLGENDEN OPERATION DER "ERHOEHUNG" IM ALLGEMEINEN AUF NICHT ALGEBRAISCHE ZAHLEN FUEHRT.

ENCH, PETER A. CONDITIONAL READINESS AND STRUCTURES OF MEANINGFUL ACTION. PHILOSOPHY 49,315-319 JL 74.

THE NOTION OF 'CONDITIONAL READINESS' IS CENTRAL TO D M MACKAY'S ACCOUNT OF COMMUNICATION IN "LANGUAGE, MEANING AND GOD" (PHILOSOPHY, VOLUME 47, NUMBER 197, JANUARY 1972, PAGES 1-17). MACKAY CLAIMS THAT 'CONDITIONAL READINESS' IS AN INTERNAL STATE WHICH REPRESENTS THE RANGE OF POSSIBLE ACTIONS WHICH ARE PERMITTED BY THE STRUCTURE OF A MACHINE OR AN ORGANISM. WE ATTACK MACKAY'S CONCEPTION OF 'CONDITIONAL READINESS' AND CHALLENGE HIS APPLICATION OF IT TO AN ACCOUNT OF COMMUNICATION BY EMPHASIZING THOSE 'ORGANIC' FEATURES OF COMMUNICATION AND LANGUAGE ACQUISITION WHICH CANNOT BE TREATED IN MACKAY'S THESIS.

ENCH, PETER A. MULTI-SPATIAL MYTHS: KANT AND THE DREAMER. S J PHIL 11,167-174 FALL 73.

KANT'S UNITARY SPACE DOCTRINE IS DEFENDED AGAINST THE VIEW, AS HELD BY QUINTON, THAT IT IS ARBITRARY AND CONVENTIONAL, I.E., THAT MORE THAN ONE SPACE IS CONCEIVABLE WITHOUT CONTRADICTION AND EXPRESSIBLE IN EVERYDAY LINGUISTIC USAGE. IT IS SHOWN THAT QUINTON'S ATTEMPT TO FORMULATE A MULTI-SPATIAL MYTH RESTS ON A CONFUSION OF PERCEPTUAL LANGUAGE WITH THE LANGUAGE WE USE TO GIVE ACCOUNTS OF DREAMS, A DISTINCTION OF WHICH KANT WAS COGNIZANT AND WHICH AFFECTED HIS CONCEPTION OF SPACE.

FREUNDLICH, YEHUDAH. 'BECOMING' AND THE ASYMMETRIES OF TIME. PHIL SCI 40,496-517 D 73.

WE CONSIDER THE MIND-DEPENDENCE OR INDEPENDENCE OF THE 'NOW', OF 'BECOMING', AND OF 'TIME'S ARROW', BY CONSIDERING THE VARIOUS SENSES IN WHICH THESE NOTIONS MIGHT BE MIND-DEPENDENT OR NOT. THESE MATTERS CANNOT BE SENSIBLY DISCUSSED WITHOUT TAKING A STAND REGARDING CRITERIA OF 'REALITY'. PROCEEDING FROM A BASICALLY PHENOMENALIST POSITION WE CONCLUDE THAT MERELY TO DIFFERENTIATE BETWEEN APPEARANCE AND REALITY IS IMPLICITLY TO ASSUME A DIRECTED FLOW OF TIME. WE DISCUSS THE RELATIONSHIP BETWEEN PHENOMENOLOGICAL AND PHYSICAL TIME AND THEIR POSSIBLE ASYMMETRIES. WE FIND THAT PHYSICAL TIME ACQUIRES MEANING ONLY THROUGH PHENOMENOLOGICAL TIME, AND THAT PHENOMENOLOGICAL TIME IS FUNDAMENTALLY ASYMMETRIC. THIS STILL LEAVES ROOM FOR THE QUESTION: IS THERE ANYTHING IN PHYSICAL TIME WHICH REFLECTS THE FACT THAT IT, TO BE MEANINGFUL, MUST BE APPLIED ASYMMETRICALLY? THE RELEVANCE OF RELATIVITY THEORY TO THIS QUESTION IS DISCUSSED.

FREY, DIETER. DER AUGENBLICKLICHE STAND DER  
"FORCED-COMPLIANCE"-FORSCHUNG. Z SOZ 2,323-342 1971.

FREY, GERHARD. METHODOLOGICAL PROBLEMS OF INTERDISCIPLINARY DISCUSSIONS. RATIO 15,161-182 D 73.

JEDE SPEZIALWISSENSCHAFT BILDET EINE EIGENE WISSENSCHAFTSSPRACHE AUS, DIE SICH NICHT NUR DURCH IHRE BEGRIFFSBILDUNG, SONDERN AUCH DURCH IHRE SYNTAX UND SEMANTIK STRUKTURELL UNTERSCHIEDEN. WIE KANN ES ZU EINER VERSTAENDIGUNG ZWISCHEN VERSCHIEDENEN WISSENSCHAFTSSPRACHEN KOMMEN? EINE UEBERSETZUNG VON WISSENSCHAFTSSPRACHEN INEINANDER IST PRINZIPIELL AUSGESCHLOSSEN, WEIL JEDE WISSENSCHAFT EINEN ANDEREN IHR EIGENEN OBJEKTBEREICH HAT; DIE IDEE EINER EINHEITLICHEN WISSENSCHAFTSSPRACHE IST GESCHEITERT. PRAKTISCH WIRD EINE ONTOLOGISCHE IDENTIFIKATION VON OBJEKTEN VERSCHIEDENER WISSENSCHAFTEN VORGENOMMEN. SPRACHLICH HAENGT DIE LOESUNG DES PROBLEMS DAMIT ZUSAMMEN, OB ES SICH UM EIN-ZWEI-ODER MEHRSTUFIGE WISSENSCHAFTSSPRACHEN HANDELT. DAS IDEAL WAEERE DIE KONSTRUKTION EINER HOEHERSTUFIGEN METASPRACHE, IN DER DAS INTERDISZIPLINARE GESPRAECH GEFUEHRT WERDEN KANN. DA DIESE MOEGLICHKEIT ZUR ZEIT NICHT GEGEBEN IST, VERSUCHT MAN SICH DURCH EINE REDUKTION AUF EINE EINSTUFIGE ALLGEMEINSPRACHE ZU BEHELFFEN.

FREY, GERHARD. MOEGLICHKEITEN UND GRENZEN EINER WISSENSCHAFTLICHEN PHILOSOPHIE. Z ALLG WISS 2,14-26 1971.

FRICKE, ELSE AND FRICKE, WERNER AND SCHOENWAEELDER, MANFRED. QUALIFIKATION UND BETRIEBLICHE ORGANISATION: ZUM PROBLEM DER ANALYSE VON QUALIFIKATIONEN IM ARBEITSPROZESS. SOZ WELT 24,219-241 1973.

FRICKE, WERNER AND SCHOENWAEELDER, MANFRED AND FRICKE, ELSE. QUALIFIKATION UND BETRIEBLICHE ORGANISATION: ZUM PROBLEM DER ANALYSE VON QUALIFIKATIONEN IM ARBEITSPROZESS. SOZ WELT 24,219-241 1973.

FRID, MARLENE GERGER. MARXISM AND JUSTICE. J PHIL 71,612-613 10 D 74.

FRIEDLAND, EDWARD I AND CIMBALA, STEPHEN J. PROCESS AND PARADOX: THE SIGNIFICANCE OF ARROW'S THEOREM. THEOR DECIS 4,51-62 S 73.

LOGICAL PARADOXES AND IMPOSSIBILITY THEOREMS CHALLENGE ESTABLISHED MODES OF THINKING BY REVEALING THE APPARENT LIMITS OF INQUIRY AND INVESTIGATION. THE SIGNIFICANCE OF ONE SUCH PARADOX, ARROW'S THEOREM, IS APPRAISED IN TERMS OF THE DEVELOPMENT OF SOCIAL THEORY. ARROW'S THEOREM IS ACTUALLY A DEMONSTRATION OF THE LOGICAL INCONSISTENCY AMONG A SET OF VALUE POSTULATES, AND NOT A DEMONSTRATION OF SOME INCONSISTENCY BETWEEN THE RULES OF LOGIC AND NON-DICTATORIAL METHODS OF REACHING SOCIAL DECISIONS. HIS PROOF



DEPENDS UPON HIS LOGICALLY INCONSISTENT TREATMENT OF THE PROCESS OF SOCIAL CHOICE, AND THE CAUSE OF THIS DIFFICULTY LIES NOT WITH ARROW BUT WITH THE CONCEPTUAL STRUCTURE OF UTILITARIANISM. THE CONCEPTUAL STRUCTURE OF UTILITARIANISM PRECLUDES THE DIRECT EVALUATION OF PROCESS. THEREFORE, CONCEPTUAL FRAMEWORKS ARE NEEDED, WITHIN WHICH WE CAN EVALUATE BOTH THE CONSEQUENCES PRODUCED BY SOCIAL DECISIONS AND THE PROCESSES BY WHICH SOCIAL DECISIONS ARE MADE. THIS IMPLIES A NEED TO DEVELOP METATHEORIES OF RATIONAL CHOICE WITH WHICH TO DISCRIMINATE AMONG PROSPECTIVE NOTIONS OF RATIONALITY.

EDMAN, HARVEY. ON EXISTENCE PROOFS OF HANF NUMBERS. J SYM LOG 39,318-324 JE 74.

EDMAN, HARVEY. PCA WELL-ORDERINGS OF THE LINE. J SYM LOG 39,79-80 MR 74.

EDMAN, JOEL. SOME SET-THEORETICAL PARTITION THEOREMS SUGGESTED BY THE STRUCTURE OF SPINOZA'S GOD. SYNTHESI 27,199-209 MY-JE 74.

THE PURPOSE IS TO SHOW THAT CERTAIN SET-THEORETICAL PARTITION THEOREMS ARE DIRECTLY SUGGESTED BY SPINOZA'S METAPHYSICAL SYSTEM. IT IS PROVED THAT THE SET OF ALL FINITELY RANKED SETS HAS A SPINOZISTIC PARTITIONING (IN A TECHNICAL SENSE). (RECENTLY IT HAS BEEN PROVEN THAT THIS HOLDS ALSO FOR THE UNIVERSE OF SETS--UNPUBLISHED). THE GENERAL THESIS: METAPHYSICAL SYSTEMS CONTAIN SUFFICIENTLY GENERAL, PRIMITIVE, AND INTUITIVE CONCEPTS AND PRINCIPLES SO AS TO SUGGEST, AND EVEN GENERATE, LOGICAL, MATHEMATICAL, AND SCIENTIFIC CONCEPTS AND PRINCIPLES; AND CONVERSELY. THIS PAPER PAIRS WITH MY FORTHCOMING PAPER, "ON SOME RELATIONS BETWEEN LEIBNIZ'S MONADOLGY AND TRANSFINITE SET THEORY" (1972), TO APPEAR IN THE BERTRAND RUSSELL MEMORIAL, VOLUME I.

EDMAN, KENNETH. SON OF GRUE: SIMPLICITY VS ENTRENCHMENT. NOUS 7,366-376 N 73.

THE VIEW THAT ENTRENCHMENT CAN EXPLAIN PROJECTIBILITY IS CRITICIZED. EXAMPLES ARE GIVEN THAT SHOW THAT PROJECTIBILITY AND ENTRENCHMENT DO NOT NECESSARILY VARY TOGETHER. AN ATTEMPT IS MADE TO EXPLAIN PROJECTIBILITY IN TERMS OF A PARTICULAR SET OF STANDARDS FOR EMPIRICAL SIMPLICITY. IT IS ARGUED THAT THIS NOTION OF EMPIRICAL SIMPLICITY PROVIDES A SATISFACTORY STANDARD FOR PROJECTIBILITY, ACCOUNTING FOR THE UNPROJECTIBILITY OF NOT ONLY SUCH CLASSICAL EXAMPLES AS 'IS GRUE', BUT ALSO MORE COMPLEX PREDICATES SUCH AS 'IS A DIAMOND OR IS GRUE'. ALSO, GIVEN THE WEAK ASSUMPTION THAT PEOPLE DO NOT SELECT UNNECESSARILY COMPLEX CLASSES BY FAMILIAR PREDICATES, THIS NOTION OF SIMPLICITY ACCOUNTS FOR THE SIGNIFICANCE OF ENTRENCHMENT.

EDMAN, M AND EARMAN, J. THE MEANING AND STATUS OF NEWTON'S LAW OF INERTIA AND THE NATURE OF GRAVITATIONAL FORCES. PHIL SCI 0,329-359 S 73.

FOUR DIMENSIONAL APPROACH TO NEWTONIAN PHYSICS IS USED TO DISTINGUISH BETWEEN A NUMBER OF DIFFERENT STRUCTURES FOR NEWTONIAN SPACE-TIME AND A NUMBER OF DIFFERENT FORMULATIONS OF NEWTONIAN GRAVITATIONAL THEORY. THIS IN TURN MAKES POSSIBLE AN IN-DEPTH STUDY OF THE MEANING AND STATUS OF NEWTON'S "LAW OF INERTIA" AND A DETAILED COMPARISON OF THE NEWTONIAN AND EINSTEINIAN VERSIONS OF THE LAW OF INERTIA" AND THE NEWTONIAN AND EINSTEINIAN TREATMENTS OF GRAVITATIONAL FORCES. VARIOUS CLAIMS ABOUT THE STATUS OF NEWTON'S LAW OF INERTIA" ARE CRITICALLY EXAMINED INCLUDING THESE: THE "LAW OF INERTIA" IS NOT AN EMPIRICAL LAW BUT A DEFINITION; IT IS NOT A LAW 'SIMPLICITER' BUT A FAMILY OF SCHEMATA; IT IS A CONVENTION AND GRAVITATIONAL FORCES EXIST ONLY BY CONVENTION; IT IS (OR IS NOT) REDUNDANT; THE CONCEPTS IT EMBODIES CAN BE DISPENSED WITH IN FAVOR OF OPERATIONALLY DEFINED ENTITIES; IT IS UNIQUE FOR A GIVEN THEORY.



MORE GENERALLY, THE PAPER DEMONSTRATES THE IMPORTANCE OF SPACE-TIME STRUCTURE FOR THE PHILOSOPHY OF SPACE AND TIME AND PROVIDES SUPPORT FOR A REALIST INTERPRETATION OF SPACE-TIME THEORIES.

FRIEDMAN, MICHAEL. EXPLANATION AND SCIENTIFIC UNDERSTANDING. J PHIL 71,5-19 17 JA 74.

THIS PAPER DISCUSSES THEORETICAL EXPLANATION IN SCIENCE--THE EXPLANATION OF LAWS--WITH THE INTENTION OF SEEING WHAT IT IS ABOUT SUCH EXPLANATIONS THAT INCREASES OUR UNDERSTANDING OF THE WORLD. THREE PHILOSOPHICAL VIEWS OF EXPLANATION ARE CRITICIZED: (1) THE D=N MODEL, (2) THE VIEW THAT EXPLANATION CONSISTS IN REDUCING THE UNFAMILIAR TO THE FAMILIAR, (3) THE VIEW THAT EXPLANATION CONSISTS IN REDUCTION TO PHENOMENA THAT THE SCIENTIST FINDS SOMEHOW NATURAL OR 'SELF-EXPLANATORY'. A 'GLOBAL' VIEW OF EXPLANATION IS PROPOSED: THAT EXPLANATION INCREASES OUR UNDERSTANDING, NOT BY RELATING THE PHENOMENON BEING EXPLAINED TO SOME EPISTEMICALLY PRIVILEGED PHENOMENON--AS IN VIEWS (2) AND (3)--BUT BY REDUCING THE TOTAL NUMBER OF INDEPENDENT ACCEPTED PHENOMENA. AN ATTEMPT IS MADE TO MAKE THIS IDEA OF 'REDUCING THE TOTAL NUMBER OF INDEPENDENT ACCEPTED PHENOMENA' MORE PRECISE.

FRIEDMAN, ROBERT M. THE FORMATION OF MERLEAU-PONTY'S PHILOSOPHY. PHIL TODAY 17,272-278 WINT 73.

THIS ESSAY IS A BIOGRAPHICAL AND INTELLECTUAL SKETCH OF MAURICE MERLEAU-PONTY IN THE YEARS BEFORE 1938. IN THIS FORMATIVE PERIOD, WHICH IS RARELY MENTIONED IN THE CRITICAL LITERATURE, MERLEAU-PONTY ASSIMILATED THE INFLUENCES OF CATHOLICISM, CLASSICAL FRENCH PHILOSOPHY, NEO-KANTIANISM, BERGSON, THE GESTALT PSYCHOLOGY, HUSSERLIAN PHENOMENOLOGY, AND EXISTENTIALISM. TO SHOW HOW MERLEAU-PONTY ASSEMBLED THE CENTRAL THEMES OF HIS SUBSEQUENT PHILOSOPHY, THE PRESENT ESSAY STUDIES MERLEAU-PONTY'S LITTLE-KNOWN EARLY WRITINGS AND OTHER SOURCES NEVER UTILIZED BEFORE BY ENGLISH CRITICS.

FRINGS, MANFRED S. PROTAGORAS RE-DISCOVERED: HEIDEGGER'S EXPLICATION OF PROTAGORAS' FRAGMENT. J VALUE INQ 8,112-123 SUM 74.

THIS PAPER IS WRITTEN AGAINST THE BACKGROUND OF HEIDEGGER'S GRASP OF THE DESTRUCTION OF METAPHYSICS AND ITS END IN NIETZSCHE'S CONCEPT OF WORLD, HISTORY AND VALUES THROUGH ABSOLUTE SUBJECTIVITY (OVER-MAN). IT TRACES PRE-SOCRATIC THOUGHT IN LIGHT OF THE ABSENCE OF SUBJECTIVISM IN PROTAGORAS BY SHOWING HOW HIS FRAGMENT DEALS WITH BEING AND NOTHINGNESS, NOT WITH SUBJECTIVE RELATIVISM (SOPHISM). HEIDEGGER'S IDENTIFICATION OF 'ALETHEIA' AND 'CHAOS' (HESIOD) IS COMPLEMENTED BY A NOVEL LOOK AT THE ORIGIN OF LANGUAGE AND MYTH. REFERENCES TO DESCARTES AND MAX SCHELER.

FRITZ, KURT. DER VERMEINTLICHE AUGENARZT LYNKEUS IN PLATONS SIEBTEM BRIEF. ARCH GESCH PHIL 53,231-237 1971.

FRTZHAND, MAREK. HISTORICISM AND MARXIST HUMANISM. DIALEC HUM 97-102 AUTUMN 73.

FROLOV, I T. THE NATURE OF CONTEMPORARY BIOLOGICAL KNOWLEDGE: METHODOLOGICAL ANALYSIS. SOVIET STUD PHIL 12,27-48 WINT 73-74.

THE ARTICLE DEALS WITH THE ESSENCE AND CRITERIA OF MODERN 'BIOLOGICAL THINKING', SHOWING THAT CHANGES ARE TAKING PLACE NOT ONLY IN BIOLOGICAL KNOWLEDGE ITSELF BUT ALSO IN THE CHARACTER OF THINKING OF A PRESENT-DAY BIOLOGIST. TODAY, 'BIOLOGICAL THINKING' MEANS THE ABILITY TO COMBINE IN KNOWLEDGE SUCH SEEMINGLY DIFFERENT PROCESSES AS THE MOVEMENT TOWARDS REDUCTION AND ANALYSIS, WHICH BRINGS THE COMPLEX PHENOMENA OF LIFE TO THEIR ELEMENTARY COMPONENTS, AND REPRODUCTION OF THE REGULARITIES THAT GOVERN INTEGRAL

STRUCTURES, THE APPLICATION OF A SYNTHESIS, INCLUDES SYSTEM-BASED AND STRUCTURAL APPROACHES AT MANY LEVELS. SYSTEM-BASED THINKING, ORIENTED MAINLY ON INVARIANT AND STABLE STRUCTURES, IS ORGANICALLY COMBINED WITH HISTORISM AS A PRINCIPAL FEATURE OF BIOLOGICAL KNOWLEDGE. (EDITED).\*

SINI, VITTORIO. I CALCOLATORI ELETTRONICI E IL NUOVO MONDO CIVILE. RIV INT FILOSOF DIRITTO 50,704-711 O-D 73.

THE COMPUTER IS A NEW SOCIAL PERSONAGE ON THE WORLD'S STAGE. IT IS ENDOWED WITH AN "ARTIFICIAL REASON", WHICH IS DIFFERENT FROM THE "NATURAL REASON" OF HUMAN BEINGS. WE MUST RESORT TO A SOCIOLOGY OF CYBERNATION IN ORDER TO UNDERSTAND THE PRESENT TECHNOLOGICAL REVOLUTION.

ST, WILLIAM P. FREEDOM IN MAN AND HIS SPIRIT. PROC CATH PHIL ASS 7,69-75 1973.

THAT EVOLUTIONARY PROCESSES HAVE A CERTAIN TENDENCY INDICATES THAT THEY HAVE A MEANING. THIS SPIRITUAL QUALITY OF MATTER FINDS ITS SUBSTANTIATION IN MAN'S SPIRIT AS THE CONSCIOUS AWARENESS OF THE PROCESSES THEMSELVES. THE ACCEPTANCE OF MAN'S SPIRIT IS FEASIBLE BY THE PROCESS OF EXTRAPOLATION--MAN'S SPIRIT EXISTS NOT ON ITS OWN BUT IN GOD'S INVITING SPIRITUALITY WHICH URGES EVOLUTION TOWARD TOTAL SPIRITUALIZATION. DOUBT AS OPENNESS TO TRANSCENDENTAL POSSIBILITIES IS AN ESSENTIAL ASPECT OF MAN'S FREEDOM, WHICH RESPONDS TO AND TRANSCENDS THE CRITERIA OF THE ACTUAL SITUATION. MAN'S OPENNESS TOWARD THIS SPIRITUALITY OF FREEDOM WILL DETERMINE WHAT IT MEANS TO HAVE A SPIRIT.

THON, PIERRE. HERMENEUTIQUE, LANGAGE ET ONTOLOGIE: UN DISCERNEMENT DU PLATONISME CHEZ H G GADAMER. ARCH PHIL 37,223-242 AP-JE 74.

DU LANGAGE, EXPERIENCE DU MONDE, A L'HERMENEUTIQUE COMME ONTOLOGIE UNIVERSELLE SELON H G GADAMER.

THON, PIERRE. HERMENEUTIQUE, LANGAGE ET ONTOLOGIE: UN DISCERNEMENT DU PLATONISME CHEZ H G GADAMER (SUITE). ARCH PHIL 37,353-375 JL-S 74.

CHARLES WEI-HSUN. LAO TZU'S CONCEPTION OF TAO. INQUIRY 16,367-391 INT 73.

HIS ARTICLE ATTEMPTS A NEW INTERPRETATION OF LAO TZU'S METAPHYSICS OF TAO BY EMPLOYING A COMBINED METHOD OF LINGUISTIC AND PHILOSOPHICAL ANALYSES. IN THE LIGHT OF FIVE BASIC ASSUMPTIONS, A PHILOSOPHICAL EXPLICATION OF LAO TZU'S CONCEPTION OF TAO IS UNDERTAKEN BY EXPLORING ITS SIX DIMENSIONS. THEY ARE: (1) TAO AS REALITY, (2) TAO AS ORIGIN, (3) TAO AS PRINCIPLE, (4) TAO AS FUNCTION, (5) TAO AS VIRTUE, AND (6) TAO AS TECHNIQUE; AND (2-5) CAN BE SUBSUMED UNDER TAO AS MANIFESTATION (TO US). THESE SIX DIMENSIONS ARE NOT 'CATEGORIES' OR 'ATTRIBUTES' IN THE WESTERN (CONCEPTUAL) SENSE, BUT ARE THE INSEPARABLE ASPECTS OR PERSPECTIVES OF TAO. IN THE EPILOGUE, A BRIEF COMPARISON OF LAO TZU AND SPINOZA IS MADE IN ORDER TO EMPHASIZE THE NON-CONCEPTUAL AND NON-PROPOSITIONAL NATURE OF LAO TZU'S METAPHYSICAL LANGUAGE. (EDITED).

SAWA, NORIO. ECHEIN, METECHEIN, AND, IDIOMS OF 'PARADEIGMATISM' IN PLATO'S THEORY OF FORMS. PHRONESIS 19,30-58 1974.

THE ARTICLE TRACES A DEVELOPMENT OF PLATO'S CONCEPTION OF THE RELATION BETWEEN FORMS AND PARTICULARS BY RE-EXAMINING TERMINOLOGY USED OF THAT RELATION IN HIS DIALOGUES AND BY NOTING ESPECIALLY APPEARANCE AND DISAPPEARANCE OF THE 'PARTICIPATION' IDIOMS. IT WAS SHOWN THAT THE PLATONIC THEORY IS IMMUNE TO THE THIRD-MAN ARGUMENT AND HIS FINAL POSITION, THE FORM-IMAGE-SPACE VIEWPOINT, IS SUCH THAT

IT ENABLED HIM TO HAVE A WAY OF DESCRIBING PHENOMENA WITHOUT 'THIS SOME-THING' (X) AS THE SUBJECT, AS WELL AS A PHYSICAL THEORY WITHOUT THE NOTION OF 'THINGS' AS SUBSISTING ENTITIES OF ULTIMATE STATUS; BUT THE FACT HAS BEEN COVERED UP, IN THE TRADITION AFTER HIM, UNDER THE STRONG INFLUENCE OF THE QUITE DIFFERENT ARISTOTELIAN LOGICO-ONTOLOGICAL CONCEPTIONS. THE POINT AT ISSUE MUST, THE AUTHOR HOLDS, RAISE SERIOUS CONCERNS AS TO THE PROBLEM OF VALUE AND ITS RELATION TO BEING.

FULTON, JAMES ANDREW. UNARY PREDICATES. NOTRE DAME J FORM LOG 15,635-638 O 74.

IT IS COMMONPLACE IN THE FORMAL DEVELOPMENT OF THE PREDICATE CALCULUS TO TREAT UNARY PREDICATES AND THE ATOMIC SENTENCES THEY FORM AS MERELY SPECIAL CASES OF PREDICATES OF ARBITRARY DEGREE. IT IS ALSO COMMONPLACE TO THINK OF THE EXTENSIONS OF UNARY PREDICATES AS SUBSETS OF THE DOMAIN OF DISCOURSE. CERTAIN AUTHORS OF TEXTBOOKS IN LOGIC, BY TRYING TO FOLLOW BOTH OF THESE TENDENCIES, HAVE RENDERED THEIR FORMAL SEMANTICS INADEQUATE TO THE TASK OF THE PREDICATE CALCULUS. THE APPLICATION OF THE GENERAL DEFINITION OF SATISFACTION TO ATOMIC SENTENCES INVOLVING UNARY PREDICATES YIELDS FORMAL REQUIREMENTS WHICH DO NOT IN GENERAL OBTAIN EVEN THOUGH THE MATERIAL REQUIREMENTS FOR THE TRUTH OF THE ORDINARY LANGUAGE COUNTERPART DO OBTAIN.

FUNKE, GERHARD. A CRUCIAL QUESTION IN TRANSCENDENTAL PHENOMENOLOGY: WHAT IS APPEARANCE IN ITS APPEARING? J BRIT SOC PHEN 4,47-60 JA 73.

MODERN PHENOMENOLOGY, STRESSING THE DOUBLE SENSE OF 'APPEARANCE' AS 'PHAINOMENON' AND 'PHANISIS' HAS TO ADVANCE FROM HUSSERL AS A CRITICAL REFLEXIVE SCIENCE. IT IS ARGUED THAT IN A SCIENTIFIC FRAMEWORK APPEARANCE AS A PROCESS CAN GENERALLY BE DISTINGUISHED FROM ITS 'INTENDED' OBJECT; AND THAT PHENOMENA OF CONSCIOUSNESS ARE ALWAYS BOUND UP WITH CERTAIN FUNCTIONING ACTS. ONLY BY MAKING 'INTENTIONALITY' THE BASIC CONCEPT OF PHENOMENOLOGY CAN THE PROBLEM OF CONSTITUTION BE FULLY EXHIBITED, AND WAYS OF EXPLANATION BE CLEARLY CORRELATED WITH CERTAIN FORMS OF MEANING. A METHOD, AFFORDING AN EXPLANATION OF OBJECTIVITY THAT PSYCHOLOGY (DEALING WITH OBJECTIVATED SUBJECTS) DOES NOT REACH IS ELABORATED. ITS STARTING POINT IS ACTS, NOT ENTITIES; IT PROCEEDS BY 'ITERATIVE REGRESSION'; AND REVEALS WHAT MAN CAN BE WITHOUT ASKING FOR THE 'ESSENCE OF MAN'.

FUNKE, GERHARD. GUTES GEWISSEN, FALSCHES BEWUSSTSEIN, RICHTENDE VERNUNFT. Z PHIL FORSCH 25,226-251 1971.

FURAKAWA, TESSHI. A PHILOSOPHICAL HERITAGE OF JAPAN. REV INT PHIL 28,151-164 1974.

FURLOW JR, THOMAS W. TYRANNY OF TECHNOLOGY. HUMANIST 34,6-9 JL-AG 74.

ADVANCING MEDICAL TECHNOLOGY HAS PROTRACTED THE AGONAL PHASE OF LIFE AND NECESSITATED REDEFINITION OF DEATH AS A COMPLEX PROCESS RATHER THAN A DISCRETE EVENT. THE PHYSICIAN BLINDLY DEDICATED TO SUCH TECHNOLOGY PERFORMANCE LEAVES THE SICK AND DYING UNPREPARED TO ACCEPT IRREVERSIBLE DISEASE AND THE NATURAL CONCLUSION TO LIFE. ADEQUATE PREPARATION WOULD BE TANTAMOUNT TO EMBODYING BENEFICENT EUTHANASIA INTO MEDICAL PRACTICE WHERE IT NOW PLAYS A LIMITED ROLE. YET FURTHER EXPANSION OF THE ROLE OF EUTHANASIA WILL REQUIRE MAJOR CHANGES IN TRADITIONAL ATTITUDES OF SOCIETY, CHANGES THAT WILL ULTIMATELY ENHANCE THE DOCTOR-PATIENT RELATIONSHIP.

RAY, DOV M AND DE JONGH, D H J. A SEQUENCE OF DECIDABLE FINITELY AXIOMATIZABLE INTERMEDIATE LOGICS WITH THE DISJUNCTION PROPERTY. J SYM LOG 39,67-78 MR 74.

PAMER, HANS GEORG. DIE HEUTIGE UNFAEHIGKEIT ZUM GESPRACH ALS PHILOSOPHISCHES PROBLEM. UNIVERSITAS 26,1295-1304 1971.

PAMER, HANS GEORG. LA MORTE COME PROBLEMA. G CRIT FILOSOF ITAL 52,221-232 AP-JE 73.

PAMER, HANS-GEORG. TEMOIGNAGE ET AFFIRMATION. ARCH FILOSOF 161-165 1972.

POUL, EUGENE. THE IDEALISTIC FOUNDATIONS OF CULTURAL ANTHROPOLOGY: VICO, KANT AND CASSIRER. J HIST PHIL 12,207-225 AP 74.

RANDFORS, PETERS. POSITIONALIST VOTING FUNCTIONS. THEOR DECIS 4,1-23 S 73.

POSITIONALIST VOTING FUNCTIONS ARE THOSE SOCIAL CHOICE FUNCTIONS WHERE THE POSITIONS OF THE ALTERNATIVES IN THE VOTER'S PREFERENCE ORDERS CRUCIALLY INFLUENCE THE SOCIAL ORDERING OF THE ALTERNATIVES. AN IMPORTANT SUBCLASS CONSISTS OF THOSE VOTING FUNCTIONS WHERE NUMBERS ARE ASSIGNED TO THE ALTERNATIVES IN THE PREFERENCE ORDERS AND THE SOCIAL ORDERING IS COMPUTED FROM THESE NUMBERS. SUCH VOTING FUNCTIONS ARE CALLED REPRESENTABLE. VARIOUS WELL-KNOWN CONDITIONS FOR VOTING FUNCTIONS ARE INTRODUCED AND IT IS INVESTIGATED WHICH REPRESENTABLE VOTING FUNCTIONS SATISFY THESE CONDITIONS. IT IS SHOWN THAT NO REPRESENTABLE VOTING FUNCTION SATISFIES THE CONDORCET CRITERION. THIS CONDITION AND ARROW'S INDEPENDENCE CONDITION, WHICH ARE TYPICAL NON-POSITIONALIST CONDITIONS, ARE SHOWN TO BE INCOMPATIBLE. THE BORDA FUNCTION, WHICH IS A WELL-KNOWN POSITIONALIST VOTING FUNCTION, IS STUDIED EXTENSIVELY, CONDITIONS UNIQUELY CHARACTERIZING IT ARE GIVEN AND SOME MODIFICATIONS OF THE FUNCTION ARE INVESTIGATED.

RAVOTTI, MARIA CARLA. SULL'INTUIZIONE INDUTTIVA NELL'ULTIMO CARNAP. RIV FILOSOF 64,338-355 O-D 73.

L'ARTICOLO SI PROPONE DI DISCUTERE LA SOLUZIONE CARNAPIANA, BASATA SUL CONCETTO DI INTUIZIONE INDUTTIVA, AL PROBLEMA DELLA GIUSTIFICAZIONE DELL'INDUZIONE. DOPO AVER DELINEATO IL PROBLEMA CLASSICO DELL'INDUZIONE, VIENE PRESENTATA LA POSIZIONE ASSUNTA RISPETTO AD ESSO DA CARNAP NELL'ULTIMO PERIODO DELLA SUA PRODUZIONE, E SI FA NOTARE COME IL CONCETTO DI INTUIZIONE INDUTTIVA DA LUI INVOCATO, IN REALTA' NON RAPPRESENTI UNA SOLUZIONE ADEGUATA DEL PROBLEMA DI HUME. L'ARTICOLO SI CONCLUDE INDIVIDUANDO NELL'APPROCCIO 'PRAGMATICO' AL PROBLEMA DELLA GIUSTIFICAZIONE DELL'INDUZIONE L'UNICO TIPO DI SOLUZIONE ACCETTABILE.\*

REATH, ROBERT. HERMANN HESSE AND THE POLITICS OF DETACHMENT. POLIT THEOR 2,62-76 F 74.

HESSE'S UNPOLITICAL IMAGE, WHICH HE HELD HIMSELF, HAS LED TO THE NEGLECT AND MISUNDERSTANDING OF HIS ACTUAL POLITICAL PHILOSOPHY BY CRITICS, HISTORIANS, AND POLITICAL THEORISTS. HIS STANCE IN POLITICS WAS ONE OF DETACHMENT BUT NOT INDIFFERENCE, A REFUSAL TO BECOME ENTANGLED IN CHIMERICAL EXTERNAL SOLUTIONS COUPLED WITH AN EMPHASIS UPON INNER LIVING EXPERIENCE WHICH COULD LEAD TO THE REALIZATION OF PEACE AND BROTHERHOOD. AN EXAMINATION OF HIS PUBLISHED POLITICAL ESSAYS, OR 'REFLECTIONS', IN RELATION TO HIS BIOGRAPHY AND HIS PHILOSOPHICAL SOURCES REVEALS THAT, DESPITE SOME SIMILARITIES, HESSE'S POSITION IS NOT THAT OF THE 'UNPOLITICAL GERMAN'.



GALE JR, GEORGE. LEIBNIZ' DYNAMICAL METAPHYSICS AND THE ORIGINS OF THE VIS VIVA CONTROVERSY. SYSTEMATICS 11,184-207 D 73.

LEIBNIZ'S NOTION OF THE VIS VIVA, OR 'LIVING FORCE', CAME TO BE PHYSICALLY INTERPRETED AS KINETIC ENERGY. BUT IT TOOK A CENTURY OF CONTROVERSY BEFORE HIS NOTION WAS ACCEPTED; MOREOVER, THE ORIGINS OF THIS CONTROVERSY ARE STILL UNCLEAR. THE MAIN ARGUMENT OF THE PAPER MAKES THE CLAIM THAT LEIBNIZ'S METAPHYSICS PLAYED A SIGNIFICANT ROLE IN THE ORIGINATION AND DEVELOPMENT OF HIS PHYSICAL THOUGHT ABOUT VIS VIVA. HOWEVER, THE CONVERSE IS ALSO TRUE: LEIBNIZ'S PHYSICAL THOUGHT DURING THIS PERIOD MAY BE SEEN TO HAVE SIGNIFICANT INFLUENCE UPON HIS METAPHYSICAL THEORIZING.

GALE, GEORGE. CHEW'S MONADOLGY. J HIST IDEAS 35,339-348 AP-JE 74.

PHYSICIST GEOFFREY CHEW HAS RECENTLY PROPOSED THAT THE CORPUSCULARIAN HYPOTHESIS, I.E., THE FUNDAMENTAL PARTICLE METAPHYSIC, SHOULD BE SCRAPPED, TO BE REPLACED BY THE APPARENTLY REVOLUTIONARY 'NUCLEAR DEMOCRACY', OR 'HADRON BOOTSTRAP', HYPOTHESIS. IT IS POINTED OUT THAT CHEW'S HYPOTHESIS, RATHER THAN BEING COMPLETELY REVOLUTIONARY, CAN BE INTERPRETED TO BE A PHYSICAL MODEL OF LEIBNIZ'S METAPHYSIC OF MONADS SINCE: 1) THE ENTITIES OF CHEW'S HYPOTHESIS CORRESPOND TO LEIBNIZIAN VIRES; 2) HADRON DYNAMIC STRUCTURE CORRESPONDS TO MONADIC DYNAMIC STRUCTURE; AND 3) THE CRITERION OF LOGICAL SELF-CONSISTENCY IS THE EXISTENTIAL GROUNDING OF BOTH SYSTEMS.

GALE, GEORGE. JOHN LOCKE ON TERRITORIALITY: AN UNNOTICED ASPECT OF THE "SECOND TREATISE". POLIT THEOR 1,472-485 N 73.

GALE, GEORGE. KORDIG AND THE THEORY-LADENNESS OF OBSERVATION. PHIL SCI 40,415-432 S 73.

CARL KORDIG HAS CLAIMED THAT THEORIES ABOUT SCIENCE PROVIDED BY HANSON, KUHN, AND FEYERABEND EMBED OBSERVATIONAL 'FACTS' SO DEEPLY IN THEORIES THAT INDEPENDENT OBSERVATIONAL TESTS BETWEEN THEORIES BECOME IMPOSSIBLE TO CONCEIVE. THUS, FOR THESE PHILOSOPHERS, NO SCIENTIFIC THEORIES CAN TRULY COMPETE. WE CLAIM THAT HANSON, AT LEAST, ESCAPES KORDIG'S CRITICISM. CENTRAL TO OUR ARGUMENT IS THE IDEA OF A 'THEORY-NEUTRAL', RATHER THAN 'THEORY-INDEPENDENT', OBSERVATIONAL FACT. WE EXAMINE THEORY/FACT RELATIONS IN EXAMPLES TAKEN FROM SCIENTIFIC, PSYCHOLOGICAL, AND ORDINARY CONTEXTS, AND CONCLUDE THAT HANSON, LIKE PEIRCE BEFORE HIM, DOES MEANINGFULLY TALK ABOUT OBSERVATIONAL TESTS BETWEEN TRULY COMPETING THEORIES.

GALE, RICHARD M. BERGSON'S ANALYSIS OF THE CONCEPT OF NOTHING. MOD SCH 51,269-300 MY 74.

GALFAZZI, UMBERTO. KANT, LA METAFISICA E LO SCIENTISMO. RIV FILOSOF NEO-SCOLAS 65,119-150 JA-MR 73.

DAL PRESUPPOSTO ARBITRARIO DELLA VALIDITA DI UN CERTO TIPO DI SAPERE (QUELLO FISICO=MATEMATICO), KANT CONCEPISCE LA CONOSCENZA, ACCETTANDO LA CONCEZIONE RECETTIVISTICA E FENOMENISTICA, IN FUNZIONE DELLA GIUSTIFICAZIONE DI QUEL TIPO DI SAPERE. L'ESCLUSIONE DELLA VALIDITA DELLA METAFISICA RISULTA UNA PETITIO PRINCIPII, CHE CONDUCE ALL'AFFERMAZIONE DELLA RAGIONE STRUMENTALE. CIO SPECIE A CAUSA DEL PRESUPPOSTO DELLA COSA IN SE, DI CUI VENGONO DISCUSSE LE INTERPRETAZIONI DI HEIDEGGER E CASSIRER.\*

GALICKI, JEPZY. DER ATHEISMUS NICOLAI HARTMANNS. Z PHIL FORSCH 25,548-575 1971.

EFFI, ROMANO. A PROPOS DE L'ACTUALITE DE LEIBNIZ EN ESTHETIQUE. REV ESTH 27,161-170 AP-JE 74.

LEIBNIZ AFFIRMS: "WE NEVER LACK PERCEPTIONS; YET, IT IS NECESSARY THAT WE REMAIN WITHOUT APPERCEPTIONS." MEDITATING ABOUT THIS AND MANY OTHER STATEMENTS FOUND IN THE ORIGINAL WORKS OF LEIBNIZ, THE AUTHOR PROVES THAT THE FORMER SUCCEEDED IN SOLVING THE APPARENT ANTI-NOMY BETWEEN THE UNSUPPRESSIBLE DEMAND OF THE AUTONOMY OF THE BEAUTIFUL AND THE APPARENT ABSOLUTISM OF THE DEMAND OF DISCURSIVE LOGIC. THE AUTHOR ALSO DISCLOSES THE LEIBNIZIAN PREOCCUPATION FOR ATTRIBUTING AN ONTOLOGICAL FOUNDATION TO THE AESTHETIC TASTE. CONSEQUENTLY, ABSTRACTING THE FACT THAT LEIBNIZ HAS NOT GIVEN US A TREATISE OF AESTHETICS ACTUALLY DESERVING THIS NAME, HE DID NOT FAIL TO POINT OUT TO US THE UNIVERSAL AND NECESSARY PRINCIPLES CAPABLE OF RATIONALLY EXPLICATING ALL AESTHETIC EXPERIENCE. THOUGH HE DID NOT GIVE IT A NAME, AS BAUMGARTEN HAD DONE, LEIBNIZ WAS CONSCIOUSLY AND SUBSTANTIALLY THE INSTAURATOR OF PHILOSOPHICAL AESTHETICS.

EFFI, ROMANO. LA TEORIA ARCHITETTURALE DI PANAYOTIS A MICHELIS (ARTICLE IN GREEK). ANN ESTH 9-10,1-21 1970-71.

THE STUDY OF THE PRINCIPAL WRITINGS OF P A MICHELIS CONDUCTED THE AUTHOR OF THIS ESSAY TO EVIDENCE THAT THE FAMOUS ATHENIAN AESTHETICIAN CANNOT CONCEIVE ARCHITECTURE SAVE AS ART, BECAUSE ALL TECHNOLOGICAL AND CULTURAL ELEMENTS WHICH THE ARCHITECT USES IN HIS PROJECTS SUBMIT TO HIS CREATIVE FANTASY. HOWEVER, THIS ARCHITECTURAL CONCEPTION DISCLOSES A COMPLETE 'GENERAL ART THEORY', FROM WHICH EMERGES THE FOLLOWING THESIS A SUBSTANTIAL REAFFIRMATION OF THE 'AUTONOMY OF ART' CONDITIONED BY AN INDISPENSABLE 'AESTHETIC DISTANCE'; THE SUBSTANTIAL RECOGNITION OF THE FAMOUS VITRUVIAN TRIAD (FIRMITAS, UTILITAS, VENUSTAS, WHOSE EMPHATIC ACCENT FALLS UPON THE LAST QUALITY) A CLEAR RESTATEMENT OF THE CROCEAN IDENTIFICATION OF ARTISTIC 'FORM' AND 'CONTENT', BESIDES TO INTRODUCE A LUCID AND CLARIFYING CONCEPTION OF THE PHENOMENIC ARTISTIC AND CONCEPTUAL SPACE AND TIME RELATION WHICH IS SURPRISINGLY CONGENIAL TO THAT OF THE AUTHOR OF THIS ESSAY.

IS, LEON. THE STATE-SOUL ANALOGY IN PLATO'S ARGUMENT THAT JUSTICE PAYS. J HIST PHIL 12,285-293 AG 74.

IN "A FALLACY IN PLATO'S REPUBLIC," DAVID SACHS ARGUED THAT THE MAIN ARGUMENT OF THE REPUBLIC WAS VITIATED BY PLATO'S FAILURE TO DISTINGUISH AND CONNECT TWO SENSES OF 'JUSTICE' REQUIRED BY HIS ARGUMENT. NOT UNTIL A PAIR OF RECENT PAPERS BY GREGORY VLASTOS HAS ANYONE SUCCEEDED IN ACTUALLY LOCATING IN THE REPUBLIC A PASSAGE IN WHICH PLATO DISTINGUISHES AND CONNECTS THESE TWO SENSES OF 'JUSTICE'. HOWEVER, VLASTOS CHARGES THAT THE ARGUMENT IN WHICH PLATO ATTEMPTS TO CONNECT THE TWO SENSES OF 'JUSTICE' IS INVALID. I ATTEMPT TO SHOW THAT PLATO'S ARGUMENT CONNECTING THE TWO SENSES OF 'JUSTICE', IF UNDERSTOOD PROPERLY, CAN BE SHOWN TO BE VALID.

LAGHER, KENNETH T. GABRIEL MARCEL: DEATH AS MYSTERY. HUMANITAS 10,75-86 F 74.

I, DARIO. L'EQUAZIONE DI SCHROEDINGER E I RAPPORTI FRA LA SCIENZA NUCLEARE E LA CHIMICA. SOPHIA (ITALY) 41,43-53 JA-D 73.

I, G. CONCETTO DI MORALITA E DI IMMORTALITA. G METAF 28,317-335 JL-AG 73.

I, G. LINEE FONDAMENTALI DEL CONOSCERE SCIENTIFICO. G METAF 28,433-463 S-D 73.

GALLIE, R D. A N PRIOR AND SUBSTITUTIONAL QUANTIFICATION. ANALYSIS 34,65-68 JA 74.

IN A REVIEW IN "MIND," 1973, L J COHEN ACCUSES PRIOR OF HOLDING A SUBSTITUTIONAL VIEW OF THE QUANTIFIERS AND IN QUINE'S SENSE OF THAT TERM THIS IS EASILY SHOWN UNTRUE. THE LOEWENHEIM-SKOLEM THEOREM IS INVOKED TO SHOW THAT QUINE'S REASONS FOR HOLDING THAT QUANTIFIERS BINDING INDIVIDUAL VARIABLES ARE ESSENTIALLY NOT SUBSTITUTIONAL ARE WEAK, COHEN HAVING COMPLAINED THAT PRIOR TOOK NO ACCOUNT OF THEM. FINALLY COHEN'S ARGUMENTS THAT PRIOR HAS NO BUSINESS TO ASSIMILATE SENTENCES TO ZERO-PLACE PREDICATES ARE CRITICALLY EXAMINED.

GALLIZIA, A AND MARETTI, E. PROPOSTE METODOLOGICHE PER L'USO DEL CALCOLATORE ELETTRONICO COME 'STRUMENTO DI PROCESSO' NELL'OPERARE GIURIDICO. RIV INT FILOSOF DIRITTO 51,46-71 JA-MR 74.

GALLOIS, ANDRE. BERKELEY'S MASTER ARGUMENT. PHIL REV 83,55-69 JA 74.

IN MY ARTICLE "BERKELEY'S MASTER ARGUMENT" I ATTEMPT TO SHOW THAT AN ARGUMENT BERKELEY USES IN THE 'DIALOGUES' AND 'PRINCIPLES' TO SUPPORT HIS CONTENTION THAT WHATEVER IS PERCEIVABLE IS PERCEIVED CAN BE SEEN AS AN ILLUMINATING ATTEMPT TO RELATE CONCEPTUALIZING, IMAGING AND PERCEIVING. IN CONSEQUENCE IT CANNOT BE DISMISSED AS RESTING ON AN ELEMENTARY FALLACY, BUT REFLECTS ON THE CONDITIONS FOR THE SELF ASCRIPTION OF EXPERIENCE.

GALVAN, SERGIO. CONSIDERAZIONI SULLA DISTINZIONE TRA PROPOSIZIONI ANALITICHE E PROPOSIZIONI SINTETICHE. RIV FILOSOF NEO-SCOLAS 65,726-745 C=D 73.

GANDHI, RAMCHANDRA. INJURY, HARM, DAMAGE, PAIN, ETC. PHIL PHENOMENOL RES 34,266-269 D 73.

THE MAIN ARGUMENT OF THIS PAPER IS THAT IN SO FAR AS HUMAN BEINGS ARE SELFCONSCIOUS CREATURES, THEY MUST LOGICALLY NECESSARILY REGARD THEMSELVES AS BEING MINIMALLY VALUABLE, AS UNCONDITIONALLY DESERVING TO BE SET IN A MINIMALLY HOSPITABLE HUMAN AND NATURAL ENVIRONMENT. BUT THEY ARE NOT, AS A MATTER OF FACT, SET IN AN UNFAILINGLY MINIMALLY HOSPITABLE ENVIRONMENT. IT IS THIS FACT WHICH RESULTS IN THE FORMATION OF THE CATEGORY OF THE 'UNACCEPTABLE'. THE CONCEPTS OF INJURY, HARM, DAMAGE, PAIN, ETC., ARE EXPLICATIONS OF THIS CATEGORY.

GANDHI, RAMCHANDRA. SELFCONSCIOUS. INDIAN PHIL QUART 1,167-181 AP 74.

IN THIS PAPER I HAVE SOUGHT TO GIVE AN ACCOUNT OF THE NOTION OF SELF-CONSCIOUSNESS WITH THE AID OF THE NOTION OF NON-REFERENTIAL IDENTIFICATION OF A HEARER BY A SPEAKER, I.E., IN AN ACT OF ADDRESSING. I HAVE ARGUED THAT TO BE SELF-CONSCIOUS IS TO BE ACTUALLY OR IMAGINATIVELY IN AN AUDIENCE-STANCE VIS-A-VIS AN ACTUAL OR IMAGINED SPEAKER. SUCH AN ACCOUNT OF THE NOTION OF SELF-CONSCIOUSNESS THROWS LIGHT ON A VARIETY OF PROBLEMS IN MORAL AND POLITICAL PHILOSOPHY AND THE PHILOSOPHY OF RELIGION.

GANOVSKI, SAVA. INTERRELATIONS OF SCIENCE, TECHNOLOGY, AND MAN IN SOCIAL PHILOSOPHICAL PERSPECTIVE. SOVIET STUD PHIL 13,24-36 SUM 74.

GANS, ERIC. LA CONSTITUTION DU DISCOURS LITTERAIRE. REV ESTH 27,17-24 JA-MR 74.

THIS ARTICLE PURPORTS TO DESCRIBE THE 'CONSTITUTION' OF LITERARY (OR FICTIONAL) DISCOURSE CONSIDERED AS THE FUNDAMENTAL FORM OF DISCOURSE, WHICH IS DEFINED AS A SERIES OF STATEMENTS THAT IS PERCEIVED AS NOT REFERRING TO REAL TIME AND ITS EXISTENTIAL PRESENT. THE UNITY OF SUCH DISCOURSE CAN ONLY BE UNDERSTOOD AS DEPENDENT ON THE PRESENCE OF A TRANS-TEMPORAL SUBJECT TO WHOM THE HEARER ENTRUSTS

HIMSELF THROUGH AN ACT OF FAITH TRANSCENDING HIS 'NATURAL' SUSPICION OF THE OTHER-AS SUBJECT. THIS FAITH IS GUARANTEED BY THE PRESENCE IN THE DISCOURSE OF AN OTHER-SUBJECT WHOSE 'STORY' IT IS; THE HEARER'S IDENTIFICATION WITH THIS STORY FORCES HIM TO ACCEPT THE TRANSCENDANTALITY OF THE SUBJECT OF THE DISCOURSE.

RCIA ALVAREZ, JESUS. INTEGRACION SOCIAL Y MARGINACION. LOGOS 1,157-174 MY-AG 73.

RCIA ALVAREZ, JESUS. LA LIBERTAD Y LAS LIBERTADES. LOGOS 1,27-45 JA-AP 73.

RCIA ALVAREZ, JESUS. SEXUALIDAD Y LIBERTAD EN LA DOCTRINA TOMISTA. LOGOS (MEXICO) 2,67-85 JA-AP 74.

FRENTE A LAS CARACTERISTICAS ACTUALES DE LA SEXUALIDAD, SENALADAS POR P RICOEUR (INSIGNIFICANCIA, EXACERBACION, ABSURDO), SANTO TOMAS DE AQUINO TRATABA DEL MISTERIO DE LA SEXUALIDAD EN LA PERSPECTIVA DE LA PERSONA Y DE SU PERFECCION INTEGRAL. LA SEXUALIDAD ES UNA FUERZA MAS, TODO LO IMPORTANTE QUE SE QUIERA, PERO NO LA UNICA NI LA MAS CARACTERISTICA. POR OTRA PARTE, PARA SANTO TOMAS LA SEXUALIDAD ESTA AL SERVICIO DE LA VIDA EN TODA SU PLENITUD. DESBORDA LOS ESTRECHOS LIMITES DEL YO Y PONE AL HOMBRE EN CONTACTO CON LOS DEMAS, A TRAVES DEL AMOR.

RCIA, MARIO. CONHECIMENTO E EXPERIENCIA NA ESTETICA DE MARITAIN. REV PORT FILOSOF 29,341-390 O-D 73.

SÃO TRATADOS, NESTE ARTIGO, DOIS PROBLEMAS DA ESTETICA DE J MARITAIN: O CONHECIMENTO E A EXPERIENCIA POETICOS. NUMA PRIMEIRA PARTE, REFERE-SE A EVOLUCAO DO PENSAMENTO ESTETICO DE MARITAIN, PASSANDO EM REVISTA AS SUAS OBRAS SOBRE ESTA MATERIA. O CONHECIMENTO POETICO E TRATADO SEGUNDO TRES ETAPAS: O CONHECIMENTO POR CONATURALIDADE; O PRE-CONSCIENTE ESPIRITUAL E A INTUICAO CRIADORA. A EXPERIENCIA ESTUDA-SE, DISTINGUINDO, EM PRIMEIRO LUGAR, ENTRE MAGIA, MISTICA, METAFISICA E POESIA; NUM SEGUNDO PASSO, TRATA-SE DA INSPIRACAO E, FINALMENTE, DO SENTIDO POETICO. O AUTOR CONCLUI DIZENDO QUE CONSIDERA "CREATIVE INTUITION IN ART AND POETRY", O ESFORCO MAIS COMPLETO E SISTEMATICO DE UM FILOSOFO CONTEMPORANEO, DE REFLEXAO METAFISICA SOBRE O CONNECIMENTO E A CRIATIVIDADE POETICA.

ODIES, JEAN-LOUIS. LOGIQUE DEONTIQUE ET THEORIE GENERALE DES FONCTIONS COMPLETIVES. LOG ANAL 16,143-220 MR-JE 73.

COMPARANT LES DIVERSES MANIERES DONT ON A JUSQU'ICI PROPOSE D'ANALYSER LA NORME, L'ARTICLE CHERCHE A DEGAGER LA STRUCTURE LA PLUS GENERALE. IL JETTE SUCCESSIVEMENT LES BASES DE DEUX TYPES DE CALCUL DEONTIQUE DESTINES A EVITER LES PARADOXES, LIES A L'AMBIGUITE DES CONCEPTS NORMATIFS DES LANGUES INDO-EUPEENNES, AUXQUELS S'EST HEURTEE LA LOGIQUE DEONTIQUE. IL PROPOSE FINALEMENT D'EDIFIER UNE THEORIE GENERALE DES PROPRIETES DES FONCTIONS COMPLETIVES, C'EST-A-DIRE DES PREDICATS ADMETTANT, OUTRE DES ARGUMENTS NOMINAUX, CERTAINS ARGUMENTS DE NATURE PROPOSITIONNELLE, DONT LA NORME NE REPRESENTERAIT QU'UN CAS PARTICULIER.

DNER, HOWARD. A PSYCHOLOGICAL INVESTIGATION OF NELSON GOODMAN'S THEORY OF SYMBOLS. MONIST 48,319-326 AP 74.

GOODMAN'S DISTINCTION BETWEEN NOTATIONAL AND NON-NOTATIONAL SYSTEMS IS REVIEWED IN THE LIGHT OF EVIDENCE ABOUT THE DIVISION OF LABOR BETWEEN THE TWO CEREBRAL HEMISPHERES. SOME EVIDENCE SUGGESTS THAT THE LEFT HEMISPHERE FIGURES MORE PROMINENTLY IN DEALING WITH NOTATIONAL SYSTEMS, THE RIGHT HEMISPHERE IN DEALING WITH NON-NOTATIONAL SYSTEMS. HOWEVER, AN ALTERNATIVE HYPOTHESIS, BASED UPON THE DEGREE OF FAMILIARITY OF THE MATERIAL, ALSO ACCOUNTS FOR



THE DATA ON CEREBRAL LATERALIZATION. THE RELEVANCE OF NEUROPSYCHOLOGY FOR RESOLVING PHILOSOPHICAL ISSUES IS DISCUSSED.

GARDNER, M R. APPARENT CONFLICTS BETWEEN QUINE'S INDETERMINACY THESIS AND HIS PHILOSOPHY OF SCIENCE. BRIT J PHIL SCI 24,381-393 D 73.

QUINE HAS ARGUED THAT TRANSLATIONS ARE UNDER-DETERMINED BY VERBAL BEHAVIOR, AND THAT THE NOTION OF A CORRECT TRANSLATION THEREFORE LACKS SENSE. CHOMSKY HAS OBJECTED THAT QUINE, INCONSISTENTLY, REFUSES TO DRAW THE CORRESPONDING CONCLUSION THAT A PHYSICAL THEORY, WHICH IS USUALLY UNDER-DETERMINED BY THE ACTUAL AND POSSIBLE DATA SUPPORTING IT, CANNOT BE TRUE OR FALSE. QUINE'S REPLY TO THIS OBJECTION RESTS UPON AN IMPLAUSIBLE DOCTRINE KNOWN AS PHYSICALISM. I ATTACK HIS REPLY AND THEN ARGUE THAT AT LEAST PART OF HIS POSITION CAN BE DEFENDED IN A WAY WHICH DOES NOT PRESUPPOSE PHYSICALISM.

GARELICK, HERBERT M. BLANSHARD AND THE LAW OF CONTRADICTION. IDEAL STUD 4,50-63 JA 74.

GARIN, EUGENIO. LEON BATTISTA ALBERTI E IL MONDO DEI MORTI. G CRIT FILOSOF ITAL 52,178-189 AP-JE 73.

GARNER, R T. GRICE AND MACKAY ON MEANING. MIND 83,417-421 JL 74.

GARRETT, ROLAND. THE STRUCTURE OF PLATO'S "EUTHYPHRO". S J PHIL 12,165-183 SUM 74.

GARSON, JAMES W. THE SUBSTITUTION INTERPRETATION IN TOPOLOGICAL LOGIC. J PHIL LOG 3,109-132 AP 74.

THE PAPER PRESENTS COMPLETENESS RESULTS FOR A NUMBER OF SEMANTICS FOR TOPOLOGICAL LOGIC WHICH EMPLOY THE SUBSTITUTION INTERPRETATION FOR THE QUANTIFIERS. IT IS NOTED THAT WHILE THE AXIOMATIZATION OF V-SEMANTICS IS AN UNSOLVED PROBLEM, REPLACEMENT OF THE STANDARD TRUTH CLAUSES FOR THE QUANTIFIERS WITH THE SUBSTITUTION CLAUSES RESULTS IN A SEMANTICS WHICH IS AXIOMATIZED BY THE SIMPLE TOPOLOGICAL LOGIC TQ. A STRONGER SEMANTICS IS THEN GENERATED BY ADDING A CONDITION (PV) WHICH IS THE ANALOGUE OF THE CONDITION THAT EVERY MEMBER OF THE DOMAIN OF QUANTIFICATION IS NAMED. A RATHER COMPLICATED AXIOM (A1) IS INTRODUCED, AND THE SYSTEM TIQ=TQ+(A1) IS SHOWN SOUND AND COMPLETE. THE METHODS OF THIS PROOF ARE EXPLOITED TO PROVE GENERAL THEOREMS ABOUT HOW AXIOMS CORRESPOND TO SEMANTICAL CONDITIONS.

GASIOROWSKI, JCFN. EXISTENTIAL PSYCHOLOGY AND SOCIAL THEORY. J W VIR PHIL SOC 21-23 SPR 74.

GASKIN, GEOFFREY. THE WORK OF ART IN SPORT. J PHIL SPORT 1,36-66 S 74.

GASKIN, J C. GOD, HUME AND NATURAL BELIEF. PHILOSOPHY 49,281-294 JL 74.

HUME'S DOCTRINE OF NATURAL BELIEF ALLOWS THAT CERTAIN BELIEFS ARE JUSTIFIABLY HELD BY ALL MEN WITHOUT REGARD TO THE QUALITY OF THE EVIDENCE WHICH MAY BE PRODUCED IN THEIR FAVOR. EXAMPLES ARE BELIEFS IN AN EXTERNAL WORLD AND IN THE VERACITY OF OUR SENSES. THESE ARE BELIEFS OF NATIVE COMMON SENSE. THEY ARE NON-RATIONAL BUT NECESSARY AS A PRECONDITION OF ACTION AND THEY ARE UNIVERSALLY HELD. SOME WRITERS ARGUE THAT HUME TAKES BELIEF IN GOD TO BE A NATURAL BELIEF. I DISAGREE. HUME TAKES BELIEF IN GOD TO BE A RATIONAL BELIEF WITH VERY RESTRICTED CONTENT. OTHER WRITERS ARGUE THAT BELIEF IN GOD COULD BE A NATURAL BELIEF FOR SOME PEOPLE DESPITE WHAT HUME THINKS. AGAIN I DISAGREE. BELIEF IN GOD COULD NOT BE A NATURAL BELIEF IN HUME'S SENSE AND CANNOT BE INSULATED FROM EVIDENTIAL REQUIREMENTS BY APPEAL TO HUME'S DOCTRINE OR ANY APPROXIMATION TO IT.

ASPARSKI, W. DESIGN ACTIVITY AS A SUBJECT OF STUDIES: DESIGN METHODOLOGY. TEOR METOD 5,115-122 1973.

THE DESIGN IS UNDERSTOOD AS A PROCESSING OF INFORMATION LEADING TO THE CHANGE OF REALITY AND THE DESIGN METHODOLOGY CHARACTERISTICS IS PROPOSED ON THE BASIS OF THE METHODOLOGY (OR GENERAL PHILOSOPHY) OF SCIENCE AS DESCRIBED BY AJDUKIEWICZ. IN THE FIELD OF DESIGN METHODOLOGY ARE DISTINGUISHED: THE APRAGMATIC METHODOLOGY CONCERNED WITH DESIGNS IN 'STATU NASCENDI' AND RESULTS OF DESIGNING; THE PRAGMATIC METHODOLOGY CONCERNED WITH TYPES OF DESIGN ACTIVITIES, THEIR ANALYSIS, DESCRIPTION OF OBJECTIVES WHICH DESIGNERS ARE TRYING TO ACHIEVE, AND DESCRIPTION OF DIFFERENT DESIGN PROCEDURES; THE DESIGN METHODICS DEALING WITH DESCRIPTION OF DESIGN METHODS AND ALGORITHMIZATION OF DESIGN PROCEDURES. PROBLEMS OF THE COMPLEX STUDIES ON THE DESIGN ACTIVITY IS ENUMERATED AND THE DESIGN METHODOLOGY POSITION IN THE STRUCTURE OF METHODOLOGICAL KNOWLEDGE IS INDICATED.

ASTWIRTH, PAUL. REPLY TO PETER SLATER. RELIG STUD 10,85-88 MR 74.

PROFESSOR SLATER APPARENTLY MISTAKES A LEXICAL DEFINITION FOR AN ONTOLOGICAL ANALYSIS WHEN HE ASSUMES THAT ALL GAMES BECAUSE THEY ARE REFERRED TO BY THE GENERAL TERM 'GAME', MUST HAVE SOME DETERMINATE CHARACTERISTIC IN COMMON. THE 'ESSENCE' OF GAMEHOOD IS NOT SOME PRESUMED ONTOLOGICAL MATRIX BUT MERELY THE HUMAN HABIT OF USING THE WORD 'GAME' TO REFER TO CERTAIN ACTIVITIES. A WORD USAGE IS NOT AN ONTOLOGICAL CHARACTERISTIC. SIMILARLY, IT IS AN ERROR TO ASSUME THAT ALL CONCEPTS OF GOD HAVE A COMMON CORE OF ONTOLOGICAL ATTRIBUTES JUST BECAUSE PEOPLE USE THE WORD 'GOD' TO REFER TO AN OBJECT OF WORSHIP.

ATTA, BRUNO. LA POLEMICA SUL MEDIOEVO. RIV STUD CROC 11,55-58 JA-MR 74.

ATTA, ERNESTO. MONTAIGNE TRA POLITICA E CIRITTO. ANN FAC LETT FILOSOF 16,327-370 1973.

AUTHIER, DAVID. RATIONAL COOPERATION. NOUS 8,53-65 MR 74.

COOPERATIVE ACTION IS ACTION BASED ON MUTUAL AGREEMENT. PERSONS COOPERATE TO ACHIEVE MUTUALLY ADVANTAGEOUS STATES OF AFFAIRS NOT ATTAINABLE BY INDEPENDENT ACTION. USING THE TECHNIQUES OF GAME THEORY, A PROCEDURE FOR RATIONAL COOPERATION IS DEVELOPED, BASED ON THE CONDITION THAT COOPERATIVE ACTION MUST AFFORD MAXIMUM EQUAL RELATIVE ADVANTAGE TO THE COOPERATORS. IT IS THEN ARGUED THAT RATIONAL COOPERATION CONSTITUTES THE MORALITY OF ECONOMIC MEN, A MORALITY WHICH IS CONCERNED NEITHER WITH THE NATURAL INEQUALITIES NOR THE FIXED SOCIAL INEQUALITIES AMONG MEN. THE CONCERN OF THE PAPER IS TO EXPLICATE, NEITHER TO ATTACK NOR DEFEND, THIS MORALITY.\*

AUTHIER, DAVID. THE IMPOSSIBILITY OF RATIONAL EGOISM. J PHIL 71,439-456 15 AG 74.

MOST DISCUSSIONS OF EGOISM CONCERN ITS EXTERNAL RATIONALITY--WHETHER IT SATISFIES SOME INDEPENDENT RATIONAL STANDARD. MY CONCERN IS WITH THE INTERNAL RATIONALITY OF EGOISM--WHETHER A PRINCIPLE OF ACTION CAN BE FORMULATED WHICH MEETS OUR INTUITIVE CONCEPTION OF EGOISTIC ACTIVITY, AND WHICH DETERMINES ONE AND ONLY ONE ACTION FOR EACH SITUATION IN WHICH A PERSON MIGHT FIND HIMSELF. I ARGUE THAT, WHATEVER ELSE EGOISM MAY INVOLVE, IT INVOLVES THE UNRESTRICTED MAXIMIZATION OF SUBJECTIVE VALUE. I THEN INTRODUCE FOUR CONDITIONS WHICH AN UNRESTRICTEDLY MAXIMIZING PRINCIPLE MUST SATISFY, AND CONSTRUCT A SITUATION IN WHICH EVERY COURSE OF ACTION IS RULED OUT BY THIS SET OF CONDITIONS. I THEN GENERALIZE THIS TO AN IMPOSSIBILITY THEOREM FOR EGOISTIC PRINCIPLES OF ACTION, THUS PROVING THE IMPOSSIBILITY OF RATIONAL EGOISM.

GAVIN, WILLIAM J. CRISIS, CONTEXT, AND COMMUNITY. J THOUGHT 9,7-16 JA 74.

AN ANALYSIS OF VARIOUS METHODS USED BY CULTURES TO DEAL WITH MOMENTS OF CRISIS. DIALOGUE, INDUCTION, INTUITION, INTROSPECTION AND ELECTRONIC MEDIA ARE STUDIED. THE PURPOSE IN EACH CASE IS TO SHOW THAT NO METHOD CAN ARRIVE AT OBJECTIVITY, AND THAT IT IS IN FACT A MISTAKE TO SEEK OBJECTIVITY OR CERTAINTY. ALL METHODS ARE CONTEXTUAL; THEIR PRIMARY VALUE CONSISTS IN THEIR ABILITY TO 'UNFREEZE' MATTERS BY MAKING US AWARE THAT A CRISIS EXISTS, AND THEN OFFERING A SHARED OR COMMUNAL, BUT NOT OBJECTIVE, INTERPRETATION OF THAT CRISIS.

GAVIN, WILLIAM J. HERZEN AND JAMES: FREEDOM AS RADICAL. STUD SOVIET THO 14,213-229 S-D 74.

THE SIMILARITIES AND DIFFERENCES BETWEEN HERZEN AND JAMES AS HUMANIST THEORETICIANS ARE VERY INTERESTING IN VIEW OF THE ROLES WHICH THEY PLAYED IN THEIR RESPECTIVE COUNTRIES. RADICAL FREEDOM WAS IMPORTANT TO THE THEORIES OF EACH. BOTH DEVELOP AN ACTIVE ROLE FOR THE HUMAN PERSON WITHIN THE CONTEXT OF AN UNFINISHED AND AMBIGUOUS UNIVERSE.

GAY, FEDERICO FERRO. CULTURAL COLONIALISM. SW J PHIL 5,153-159 SPR 74.

CULTURAL COLONIALISM IS COMPARED TO THE POLITICAL BONDAGE OF A NATION AND CONSIDERED MORE DANGEROUS. MEANS USED BY LEADING CIVILIZATIONS IN ORDER TO EXPORT THEIR CULTURAL MISSIONARIES IN COMPANY WITH THEIR SOLDIERS AND BUSINESS AGENTS ARE ANALYZED. BOTH ATTITUDES OF CONQUERORS AND SUBJECTS ARE EXAMINED AND FINALLY SOME SUGGESTIONS ARE GIVEN IN ORDER TO REACH A REAL CONTRIBUTION OF ALL NATIONS TO HUMAN PROGRESS IN A FREE, LOGICAL, CONSCIOUS EXCHANGE OF FACTS AND IDEAS.

GEACH, P T. AN IRRELEVANCE OF OMNIPOTENCE. PHILOSOPHY 48,327-333 O 73.

THE PROBLEM OF EVIL IS OFTEN STATED IN RELATION TO THE DOCTRINE THAT GOD IS OMNIPOTENT, I.E., ABLE TO DO EVERYTHING. OPPONENTS OF CHRISTIANITY OFTEN ARGUE THAT OMNIPOTENCE IS AN INCOHERENT CONCEPT: BUT IF SO, THERE JUST IS NO PROBLEM HOW A WORLD CONTAINING SUCH EVILS AS THERE ARE COULD HAVE BEEN CREATED BY AN 'OMNIPOTENT' GOD. THE QUESTION OF GIVING AN ACCEPTABLE SENSE TO 'ABLE TO DO EVERYTHING' IS IN ANY CASE A DISTRACTION. FOR CHRISTIANS ARE CERTAINLY COMMITTED TO THE VIEW THAT GOD IS 'ALMIGHTY', I.E., THAT HIS WILL CANNOT BE FRUSTRATED AND NO OUTSIDE THING CAN RESTRICT HIS ACTION; AND THIS MEANS, AS McTAGGART POINTED OUT, THAT GOD'S ANTECEDENT AND CONSEQUENT WILL CANNOT BE DISTINGUISHED AS IS TRADITIONALLY DONE IN THEODICIES; MOREOVER, AS AQUINAS ALREADY SAID, AN ALMIGHTY GOD CANNOT BE CAUSED TO WILL MEANS BY THE PROSPECT OF AN END. CONTROVERSIALISTS ON BOTH SIDES WOULD BE WELL ADVISED TO CONCENTRATE ON THE DIFFICULTIES OF ALMIGHTINESS.\*

GEACH, P T. ENTAILMENT ONCE AGAIN. PHIL REV 83,238-239 AP 74.

GEACH, PETER T. FALLACY AND PROOF AND THE RATIONALITY OF RELIGION. SOPHIA 13,1-4 JL 74.

GEBSER, JEAN. THE INTEGRAL CONSCIOUSNESS. MAIN CURRENTS 30,107-109 JA-F 74.

GEFFRE, CLAUDE. LE TEMOIGNAGE COMME EXPERIENCE ET COMME LANGAGE: A PROPOS DE LA RESURRECTION DU CHRIST. ARCH FILSOF 291-307 1972.

ISER, JAMES R. FORMALIZATION OF ESSENIN-VOLPIN'S PROOF THEORETICAL STUDIES BY MEANS OF NONSTANDARD ANALYSIS. J SYM LOG 39,81-87 MR 74.

OBSERVING THAT THE HEREDITARILY FINITE SETS FORM A MODEL FOR ZF (ZERMELO-FRAENKEL SET THEORY) WITHOUT THE AXIOM OF INFINITY, ESSENIN-VOLPIN HAS DEVELOPED THE IDEA THAT IF WE LET A CERTAIN TERM  $I(N)$ , DENOTING AN INCREASINGLY LARGE FINITE SET, PLAY THE ROLE OF THE SET OF NATURAL NUMBERS WE MAY OBTAIN A CONSISTENT DEDUCTIVE SYSTEM INCORPORATING AN INCREASINGLY LARGE PORTION OF THE THEORY OF ZF PROVIDED WE ONLY USE PROOFS THAT CAN BE JUSTIFIED BY SEMANTICAL ARGUMENTS WHICH THEMSELVES DON'T REQUIRE THE CONSTRUCTION OF PROCESSES WHICH ARE 'TOO LONG'. ESSENIN-VOLPIN DEVELOPS VERY DEEP MACHINERY (INVOLVING MODALITY, TENSE AND VOICES AMONG OTHER THINGS) TO HANDLE THIS IDEA. THE PRESENT PAPER, AFTER A BRIEF PHILOSOPHICAL PERSPECTIVE, EMPLOYS AN INFINITE BUT PSEUDO-FINITE SET (IN THE SENSE OF A ROBINSON'S "NONSTANDARD ANALYSIS") TO CAPTURE THE NOTION OF 'LARGE FINITE' AND THEREBY OBTAINS A PARTIAL REPRESENTATION OF ESSENIN-VOLPIN'S SEMANTICAL AND PROOF THEORETIC STUDY OF ZF.

LFN, MARTIN. DER DEKO-INDUSTRIELLE KOMPLEX IN DEN USA. KURSBUCH 33,125-133 1973.

LLMAN, JEROME I. INDUCTIVE EVIDENCE FOR OTHER MINDS. PHIL STUD 53,323-336 JL 74.

THE PURPOSE IS TO DEVELOP AN ARGUMENT FOR OTHER MINDS THAT IS INDUCTIVELY SOUND. PRINCIPLES ARE STATED GOVERNING INDUCTIVE ARGUMENTS WHICH ARE SUCH THAT NO COUNTER-EVIDENCE CAN BE PRODUCED TO THEIR CONCLUSIONS. A NEW ANALOGICAL ARGUMENT IS STATED AND IT IS SHOWN HOW IT SATISFIES THE PRINCIPLES STATED AS WELL AS INDUCTION IN GENERAL. IT IS CONCLUDED THAT I CAN JUSTIFY MY BELIEF IN OTHER MINDS INDUCTIVELY.\*

VEN, MICHAEL. EROS AND PROJECTION: PLATO AND HEIDEGGER. SW J PHIL 4,125-135 FALL 73.

PLATO'S THEORY OF EROTIC IDEALITY AS FOUND IN THE "SYMPOSIUM" AND "PHAEDRUS" IS CONTRASTED AND COMPARED WITH HEIDEGGER'S ANALYSIS OF EXISTENTIAL UNDERSTANDING AS PROJECTION. I POINT OUT THAT BOTH THINKERS 1) CONCERN THEMSELVES WITH HOW ONE UNDERSTANDS MEANING, NOT KNOWLEDGE OF FACTS, 2) SUCH UNDERSTANDING IS ACCOMPLISHED BY GOING BEYOND THE ACTUAL, 3) SUCH GOING BEYOND THE ACTUAL BECOMES BOTH MINE AND NOT MINE; AND 4) FOR BOTH THINKERS THE PRINCIPLE BY WHICH SUCH UNDERSTANDING OCCURS REQUIRES A DISTINCTION BETWEEN SUCCESS AND FAILURE.

NDLIN, EUGENE T. WHAT ARE THE GROUNDS OF EXPLICATION: A BASIC PROBLEM IN LINGUISTIC ANALYSIS AND IN PHENOMENOLOGY. HUMAN CONTEXT 5,490-510 AUTUMN 73.

NOVA, A C. DEATH AS A TERMINUS AD QUEM. PHIL PHENOMENOL RES 34,270-277 D 73.

I CRITICIZE A NEO-EPICUREAN VIEW OF DEATH DERIVED FROM WITTGENSTEIN'S CRYPTIC REMARK "OUR LIFE HAS NO END IN JUST THE WAY IN WHICH OUR VISUAL FIELD HAS NO LIMIT" (6.4331). THIS VIEW CONSTRUES DEATH AS ANALOGOUS TO A LIMITING CONSTRUCT AS IT FUNCTIONS IN SCIENTIFIC INQUIRY, AND CONCLUDES THAT SINCE DEATH IS A NONEXPERIENCEABLE STATE WHICH CHARACTERIZES NOTHING, ALL ANXIETY ABOUT DEATH IS IRRATIONAL. I ARGUE THAT THE SUPPOSED ANALOGY IGNORES A MAJOR ALTERNATIVE, MISINTERPRETS WITTGENSTEIN, AND OVERLOOKS THE DISTINCTION BETWEEN THE EXTENSIONAL CONTEXT OF SCIENCE AND THE INTENTIONAL CONTEXT OF CONSCIOUSNESS. DEATH IS A 'LIMIT' IN THE SENSE OF A TEMPORAL END (AN EVENT, NOT A STATE) TO THE INTENTIONAL ACTIVITY OF LIFE; AND OUR ANXIETY ABOUT DEATH IS NOT



GROUNDING ON ANY ANTICIPATED EXPERIENCE OF DEATH, BUT ON THE FACT THAT ONE DAY WE SHALL CEASE TO EXIST.

GENOVA, J. A. WITTGENSTEIN AND CALIGARI. PHIL FORUM (BOSTON) 4,186-198 WINT 72-73.

THE PAPER, UNDERTAKEN IN THE SPIRIT OF FURTHERING THE BELIEF THAT THE ORIGINS OF WITTGENSTEIN'S THINKING OWES MUCH TO THE LITERARY AND ARTISTIC CONCERNS OF EARLY TWENTIETH CENTURY VIENNA, ATTEMPTS TO DEVELOP AN AESTHETIC PURPOSE FOR THE "TRACTATUS." I ARGUE THAT WITTGENSTEIN'S DISCOVERY OF A LOGICAL LIMIT TO SYMBOLIC EXPRESSION AND HIS SUBSEQUENT DISTINCTION BETWEEN SHOWING AND SAYING PROVIDE A PHILOSOPHICAL CRITIQUE OF EXPRESSIONIST ART.\*

GENTILE, GIULIO. LUKACS: LAVORO E TELEOLOGIA. LOGOS (ITALY) 78-87 1972.

L'INTERVENTO CERCA DI CHIARIRE IN QUALE MISURA IL LUKACS SOSTITUISCA ALLA VISIONE DEL MARXISMO INTESO COME ANALISI CRITICA DI UNA FORMAZIONE ECONOMICO-SOCIALE LA CONCEZIONE DEL LAVORO COME CATEGORIA ONTOLOGICA, CIOE COME REALIZZAZIONE DI UNO SCOPO POSTO PRECEDENTEMENTE ALLA SUA ATTUAZIONE. IL LAVORO NON PUO ESSERE INTESO COME CATEGORIA ONTOLOGICA-OVVERO CONCILIAZIONE DI CAUSALITA E FINALISMO-GIACCHE MARX NON ATTRIBUISCE AD ESSO UNA CONNOTAZIONE ONTOLOGICA MA UNA FUNZIONE ALIENANTE. L'EMANCIPAZIONE UMANA NON PUO AVVENIRE ATTRAVERSO IL LAVORO INTESO COME CATEGORIA TELEOLOGICA DELL'AGIRE UMANO. LUKACS RIDUCE LA STORIA REALE A STORIA DELLA TEORIA, L'ALIENAZIONE AD OGGETTIVAZIONE (HEGEL), IL MARXISMO AD ONTOLOGIA.

GENTILE, GIULIO. RILEGGENDO 'STORIA E COSCIENZA DI CLASSE'. LOGOS (ITALY) 147-161 1973.

NEL LAVORO SI CERCA DI DIMOSTRARE COME LA CONCEZIONE DIALETTICA HEGELIANA SIA A FONDAMENTO DELLA NOZIONE LUKACSIANA DI TOTALITA. L'ISTANZA DELLA TOTALITA INTESA DAL LUKACS ALLA MANIERA HEGELIANA COME SAPERE ASSOLUTO OFFRE UNA VISIONE SPECULATIVA DELLA SOCIETA COME SOGGETTO-OGGETTO IDENTICO: LA COSCIENZA FILOSOFICA E DILATATA FINO AD INCARNARE LA TOTALITA STORICA. IN MARX, AL CONTRARIO, L'ESAME SCIENTIFICO DEGLI ELEMENTI COSTITUTIVI DEL REALE (CLASSI, LAVORO, CAPITALE) GARANTISCE UNA VISIONE DEL CONCRETO COME TOTALITA ORGANICA DEFETTIZZATA. LUKACS CONCEPISCE IL PROLETARIATO COME TOTALITA RIDUCENDO IL MARXISMO AD AUTOCOSCENZA DA PARTE DEL PROLETARIATO DI SE STESSO COME MERCE: TEORIA E PRASSI SI FONDONO ORGANICAMENTE.

GEORGE, FRANCIS. FORGETTING LENIN. TELOS 53-88 WINT 73-74.

LE LENINISME, AU LIEU DE LES TRANSFORMER, A UTILISE LES PRINCIPES D'ORGANISATION COLLECTIVE DE L'OCCIDENT ET DU CAPITALISME A: DE L'USINE QUANT A L'EFFICACITE, DE L'EGLISE QUANT A L'ECONOMIE DU DESIR, ET ENFIN DE L'ETAT QUANT A LA MISE EN FORME DE LA SOCIETE. SON IDEE ESSENTIELLE EST EN FAIT CELLE DE DIRECTION UNIFIER. AUSSI Y A-T-IL QUELQUE CHOSE DE PROBLEMATIQUE A ENGAGER LE DESIR DE 'CHANGER LA VIE' DANS LE MODELE LENINISTE, QUI SE JUSTIFIE EN DERNIERE ANALYSE DE L'IMPUISSANCE FONCIERE DES DOMINES. A LA LIMITE, LE LENINISME POURRAIT SE DEFINIR COMME UNE TECHNIQUE DE LA PRISE DU POUVOIR DANS UN PAYS OBJECTIVEMENT PRET A UN CHANGEMENT DES STRUCTURES ECONOMICO-POLITIQUES.\*

GEORGE, FRANCIS E. DEWEY AND DIALECTIC. TULANE STUD PHIL 22,22-37 1973.

ORGIEV, DIMITR AND ANGELOV, STEFAN. THE PROBLEM OF THE HUMAN BEING IN CONTEMPORARY SCIENTIFIC KNOWLEDGE. SOVIET STUD PHIL 13,49-66 SUM 74.

THE MOULDING OF A NEW MAN IN A DEVELOPED SOCIETY RAISES AS IMPERATIVE THE NEED OF A THOROUGH STUDY OF THE PROBLEM OF MAN. THE SOCIAL NEED COINCIDES IN THIS CASE WITH THE POSSIBILITIES OF SOLVING THE PROBLEM BY MEANS OF DIFFERENT SCIENCES WHICH HAVE COME CLOSE TO THE STUDY OF MAN FROM DIFFERENT ANGLES. THIS TASK IS POSED FROM DIFFERENT WORLD OUTLOOK POSITIONS AND BY SCHOLARS IN DIFFERENT FIELDS. THE PROBLEM OF A COMPREHENSIVE STUDY OF MAN AT THE PRESENT STAGE HAS BEEN DEALT WITH AT LENGTH IN THE WORKS OF SOVIET SCHOLAR B G ANANYEV. THE AUTHORS SET FORTH THEIR OPINIONS ON THE ROLE OF PHILOSOPHY IN THE STUDY OF THESE PROBLEMS, ON THE METHODOLOGICAL PREREQUISITES FOR ESTABLISHING CENTERS OF THIS STUDY, ON THE INTERACTION OF DIFFERENT BRANCHES OF A NATION IN THE SOLUTION OF THE PROBLEM OF MAN ON THE GENERAL METHODOLOGICAL BASIS OF MATERIALIST DIALECTICS AND HISTORICAL MATERIALISM, AND ON THE INTERACTION AND MUTUAL PENETRATION OF SCIENTIFIC METHODS, INCLUDING UNIVERSAL ONES, IN THE SCIENCES WHICH DEAL WITH THE PROBLEM.

RA, L. CULTURA Y DEPENDENCIA, A LA LUZ DE LA REFLEXION TEOLOGICA. STROMATA 30,169-193 JA-JE 74.

RBER, D. ON 'ARGUMENTUM AD HOMINEM'. PERSONALIST 55,23-28 WINT 74.

'ARGUMENTUM AD HOMINEM' IS WIDELY BELIEVED TO CONSTITUTE A FALLACY. THE STANDARD CHARACTERIZATION OF THIS TYPE OF ARGUMENT IS DEFICIENT IN THREE RESPECTS, FOR IT EXCLUDES (1) NON-ABUSIVE ARGUMENTS AND (2) ARGUMENTS CONCLUDING THAT WHAT A PERSON SAYS OR BELIEVES IS TRUE, AND (3) IT INCLUDES 'TU QUOQUE' ARGUMENTS. FOR EACH VARIETY OF 'ARGUMENTUM AD HOMINEM' PROPERLY UNDERSTOOD, THERE ARE VALID AND NON-FALLACIOUS INSTANCES. HENCE THE TYPE OF ARGUMENT IS NOT FALLACIOUS. AN EXAMPLE OF A NON-FALLACIOUS 'AD HOMINEM' ARGUMENT IS THIS: SMITH IS AN INFALLIBLE MATHEMATICIAN; SMITH BELIEVES THAT  $E$  TO THE POWER  $PI$  TIMES  $I$  EQUALS MINUS 1; THEREFORE  $E$  TO THE POWER  $PI$  TIMES  $I$  EQUALS MINUS 1.

RHARDT, JTA. IMMANENZ UND WIDERSPRUCH: DIE PHILOSOPHISCHEN GRUNDLAGEN DER SOZIOLOGIE GEORG SIMMELS UND IHR VERHAELTNIS ZUR LEBENSPHILOSOPHIE WILHELM DILTHEYS. Z PHIL FORSCH 25,276-292 1971.

RMAN, PAUL. LE MAITRE DE LA LAMPE. DIALOGUE (CANADA) 13,299-325 JE 74.

UN JUGEMENT DOMINE TOUTE CETTE PERIODE RECENTE DE DEVELOPPEMENT EXPONENTIEL QUE NOUS APPORTENT LES NOUVELLES TECHNOLOGIES: CELUI DU FUTURE SHOCK. POURTANT, C'EST BEAUCOUP PLUS SELON NOTRE CAPACITE A DISCERNER L'INTENTION CONSTANTE DE L'HOMME DE SORTIR DE SON IMPUISSANCE, D'ECHAPPER A LA MORT, DE FAIRE UNE TROUVEE A TRAVERS LES PLAFONDS DU MONDE D'ARISTOTE (COMME L'ENTEND BRUNO) QUE L'ON DOIT DE PRENDRE MESURE DE L'EVOLUTION DE LA TECHNOLOGIE.

STEIN, ROBERT S. CAPITAL PUNISHMENT--"CRUEL AND UNUSUAL:" A RETRIBUTIVIST RESPONSE. ETHICS 85,75-79 O 74.

IT IS THE PURPOSE OF THE ARTICLE TO SUGGEST THAT RETRIBUTIVISM OFFERS A COHERENT AND INTUITIVELY SOUND APPROACH FOR DEALING WITH THE QUESTION OF WHETHER CAPITAL PUNISHMENT IS CRUEL AND UNUSUAL. IT IS SUGGESTED THAT RETRIBUTIVISM IS A SOURCE FOR GOOD ARGUMENTS AGAINST CAPITAL PUNISHMENT AS WELL AS GOOD ARGUMENTS IN FAVOR OF IT. GENERALLY, IT IS SUGGESTED THAT RETRIBUTIVISM OFFERS THE BEST PERSPECTIVE FOR DECIDING WHETHER A CRIMINAL CAN EVER JUSTLY BE THOUGHT TO DESERVE DEATH AT THE HANDS OF THE COMMUNITY.

GEWIRTH, ALAN. THE 'IS-DOUGHT' PROBLEM RESOLVED. PROC AMER PHIL ASS 47,34-61 1973-74.

GHOSE, AMITABHA. LOGIC, MATHEMATICS, COMPUTER SCIENCE. INT LOG REV 4,48-55 JE 73.

THE OBJECTIVE OF THIS PAPER IS TO BRING OUT THE DIFFERENCE IN ONTOLOGICAL ASSUMPTIONS OF LANGUAGE AND METALANGUAGE IN LOGIC, MATHEMATICS, COMPUTER SCIENCE. WHEREAS SOMETIMES THE MEANING OF SYMBOLS PLAY AN IMPORTANT PART IN MATHEMATICAL INFERENCE, AN ALGORITHM CAN BE CONSIDERED PURELY AS SYMBOLIC MANIPULATION. WHILE BOOLE SHOWED THAT TRADITIONAL LOGIC CAN BE EXPRESSED IN A SYMBOLIC FORM, FREGE AND PEANO DEVELOPED FULLY SYMBOLIC LANGUAGES FOR MATHEMATICAL REASONING. THE ONTOLOGICAL ASSUMPTIONS OF A METALANGUAGE FOR THE INTERPRETATION OF SUCH SYMBOLIC LANGUAGES OF MATHEMATICAL LOGIC ARE MUCH STRONGER THAN WHAT IS REQUIRED FOR THE SEMANTICS OF PROGRAMMING LANGUAGES.

GIACON, C. ESSENZA ED ESISTENZA DELL'UOMO. G METAF 29,145-150 MR-JE 74.

ON A LA CONCEPTION D'ESSENCE DES CHOSSES COMME D'UN ASPECT COMMUN ET PERMANENT, ET D'EXISTENCE DES CHOSSES COMME D'UN ASPECT INDIVIDUEL ET DEVENANT. D'OU L'AFFIRMATION QUE LES ESSENCES NE CHANGENT PAS, QUE CHAQUE CHOSE A SON DEVOIR-ETRE ET SON DEVOIR-AGIR. IL PEUT Y AVOIR DES MUTATIONS ENTRE LES CHOSSES ET UNE SUCCESSION D'ESSENCES; TANDIS QUE LA GENERATION EST LA TRANSMISSION DE LA MEME ESSENCE A PLUSIEURS INDIVIDUS. C'EST LA QUE LE PROBLEME DE L'EVOLUTION DES ESPECES ET DE L'EVOLUTIONNISME INTEGRAL SURGIT. LA CONCEPTION LE L'ESSENCE DES CHOSSES DEMEURE QUAND MEME ET EN PARTICULIER DEMEURE L'HOMME, AU MOINS DEPUIS QU'IL A ETE ET JUSQU'ALORS QU'IL SERA UN HOMME, UN ETRE VIVANT ET UN ETRE SENSIBLE, INTELLIGENT ET VOLONTAIRE. IL SERA PLUS OU MOINS CIVILISE, PLUS OU MOINS SAUVAGE; IL SERA TOUJOURS UN HOMME ET NON PAS UN CHIEN OU UN DIEU. IL EST FAUX D'AILLEURS QUE L'ON NE PUISSE SAVOIR DE L'HOMME QUE CE QUE L'ON CON STATE ET QUE L'ON CLASSIFIE AVEC NOTRE EXPERIENCE PRESENTE: AU DELA DES SCIENCES HUMAINES QUI ONT LEURS METHODES ET LEURS BUTS, AU DELA DES JUGEMENTS DE FAIT, ON A FATALEMENT LES JUGEMENTS DE VALEUR: L'HOMME A UNE ESSENCE, UN DEVOIR-ETRE ET UN DEVOIR-AGIR A LUI.... (EDITED).

GIANNARAS, A. PLATON UND K R POPPER: ZUR KRITIK DER POLITISCHEN PHILOSOPHIE PLATONS. PHILOSOPHIA (ATHENS) 3,208-225 1973.

DER AUFSATZ SETZT SICH DAS ZIEL, DIE METHODOLOGISCHEN VORAUSSETZUNGEN VON POPPERS KRITIK AN DER POLITISCHEN PHILOSOPHIE PLATONS ZU KLAEREN UND ANALOGIEN ZU HEGELS SOKRATESBILD AUFZUWEISEN. POPPER KRITISIERT PLATONS BINDUNG AN DIE TOTALITAERE IDEE DER 'GESCHLOSSENEN GESELLSCHAFT'--GERECHTIGKEIT ALS GEOMETRISCHE GLEICHHEIT--UND SEINE UNTREUE GEGENUEBER SOKRATES, DER DIE DEMOKRATISCHEN IDEEN DER 'OFFENEN GESELLSCHAFT'--GERECHTIGKEIT ALS ARITHMETISCHE GLEICHHEIT--REPRESENTIERT. HEGELS SOKRATES VERTRITT DIE KRITISCHE EINSTELLUNG DER MORALITAETSSTUFE, DIE DER OFFENEN GESELLSCHAFT ENTSPRICHT. LEVINSON'S, GUTHRIE'S UND ROBINSON'S STELLUNG ZU POPPERS KRITIK.

GIANNINI, G. LA METAFISICA CRISTIANA DE "I PROMESSI SPOSI". AQUINAS 16,369-387 1973.

ATTRAVERSO UN'AMPIA E ATTENTA ANALISI DEL MONDO PSICOLOGICO DE "I PROMESSI SPOSI," L'AUTORE RICHIAMA L'ATTENZIONE SULLA DIMENSIONE METAFISICA CHE PERVADE IL ROMANZO. QUESTO PUO ESSERE CONCLUSIVAMENTE TRATTEGGIATO COME AFFERMAZIONE COERENTE DELLA TRASCENDENZA TEISTICA, LA QUALE, MENTRE DA UN LATO FA SENTIRE LA PROFONDA INCONSISTENZA DI UNA VISIONE ESCLUSIVAMENTE IMMANENTISTICA DEL MONDO E DELL'UOMO, DIMOSTRA, DALL'ALTRO, CHE UNA VISIONE TRASCENDENTISTICA RAPPRESENTA L'UNICA SOLUZIONE CHE IL PROBLEMA DELL'IMMANENZA FA SORGERE.

ANNINI, G. LUTERO E CALVINO IN DUE RECENTI OPERE DI P. BOYER. G. METAF 29,175-179 MR-JF 74.

L'ARTICOLO PRESENTA DUE OPERE DI C. BOYER S. J.: "LUTHER, SA DOCTRINE," ROMA 1970, PP. 239, E "CALVIN ET LUTHER, ACCORDS ET DIFFERENCES," IVI 1973, PP. 242. IN ESSE IL BOYER PERSEGUE UNO SCOPO EMINENTEMENTE ECUMENICO, RIVOLTO CIOE A METTERE BENE IN EVIDENZA CIO CHE UNISCE E CIO CHE DIVIDE NELLE DOTTRINE STUDIATE, GIOVANDOSI DI UNA CONOSCENZA DI PRIMA MANO DEI DUE RIFORMATORI E SOTTOPONENDONE AD UNA CRITICA COSTRUTTIVA LE RELATIVE TESI.

ANNONI, CARLO B. SPECIAL RELATIVITY IN ACCELERATED SYSTEMS. PHIL SCI 40,382-392 S 73.

WITHIN SPECIAL RELATIVITY ACCELERATED SYSTEMS CAN BE DESCRIBED AS THOSE SYSTEMS IN WHICH STANDARD CLOCK SYNCHRONISM DOES NOT HOLD. THEREFORE, THE EPSILON-GENERALIZED LORENTZ EQUATIONS DERIVED BY WINNIE ARE THE EQUATIONS GOVERNING ACCELERATED SYSTEMS. THE EPSILON-GENERALIZED EQUATION FOR TIME IS USED IN ANALYZING TWO CASES OF THE CLOCK PARADOX: (1) THE CASE IN WHICH A CLOCK TRAVELS IN A STRAIGHT LINE, STOPS, AND RETURNS, AND (2) THE CASE IN WHICH A CLOCK TRAVELS WITH UNIFORM VELOCITY IN A CIRCULAR PATH. THE TREATMENT OF CASE (1) OF THE PARADOX WITHIN THIS GENERALIZATION OF THE SPECIAL THEORY IS COMPARED WITH MOLLER'S TREATMENT OF IT WITHIN THE GENERAL THEORY.

OBBS, BENJAMIN. VIRTUE AND REASON. ARIS SOC 48,23-41 1974.

BSON, ARTHUR. AN EXHIBITION OF THEOLOGICAL FALLACIES: A CRITIQUE OF GERHARD EBELING'S ANALYSIS OF LANGUAGE. HEYTHROP J 15,423-440 O 74.

PURPOSE: FIRST, TO DESCRIBE EBELING'S THEOLOGICAL THEORY OF LANGUAGE. SECOND, TO PROVE THAT THIS THEORY IS LOGICALLY INCOHERENT WITHIN ITS 'OWN' TERMS AND EXPOSITION. THESE TWO POINTS ARE REALIZED BY EMPLOYING PHILOSOPHICAL LOGIC TO DETECT EIGHTEEN RECURRENT FALLACIES IN EBELING'S "INTRODUCTION TO A THEOLOGICAL THEORY OF LANGUAGE," AND THREE OF HIS EARLIER WORKS, WHILE AVOIDING IMPOSING ANY, EXCEPT HIS OWN, PHILOSOPHICAL POSITION ON EBELING. CONCLUSION: FIRST, EBELING'S THEORY IS INCURABLY INCONSISTENT. SECOND, SINCE GIBSON HAS ARTICULATED LOGIC IN THEOLOGY AND PRODUCED CONSISTENT DISTINCTIONS, THOUGH EBELING'S OWN THEORY IS DESTROYED, THIS INDICATES THAT LOGIC CAN BE SENSIBLY APPLIED TO THEOLOGICAL LANGUAGE. (NOTE: MISPRINT OF 'CAN X' FOR 'X CAN' IN (I) ON PAGE 435.)

EDYMIN, JERZY. LOGICAL COMPARABILITY AND CONCEPTUAL DISPARITY BETWEEN NEWTONIAN AND RELATIVISTIC MECHANICS. BRIT J PHIL SCI 24,270-276 S 73.

P. FRANK'S "FOUNDATIONS OF PHYSICS" (1938) COMBINED THE VIEW OF THEORIES AS INTERPRETED CALCULI WITH ANALYSIS OF THEORY CHANGE. NEWTONIAN MECHANICS (NM) AND SPECIAL RELATIVITY (SR) WERE DESCRIBED AS INCOMPATIBLE ON ONE LEVEL AND CONCEPTUALLY DISPARATE ON ANOTHER. FOR SR CONTRADICTS EMPIRICAL LAWS ASSUMED IN NM TO ENSURE UNIQUENESS OF OPERATIONAL DEFINITIONS OF 'MASS', 'DISTANCE', 'TIME INTERVAL'. IF, THEREFORE, SR IS TRUE (OR IS ACCEPTED), THEN THOSE CONCEPTS OF NM LACK UNIQUE INTERPRETATIONS, I.E., ARE 'OPERATIONALLY MEANINGLESS'. NOW, CONSIDER THIS AS A SPECIAL CASE OF CARNAP'S THESIS: "IF THEORY T-SUB-1 CONTRADICTS THE RAMSEY SENTENCE OF THEORY T-SUB-2, THEN THEORETICAL TERMS OF T-SUB-2 REMAIN UNINTERPRETED GIVEN T-SUB-1." THEORETICAL SUBLANGUAGES OF SUCH THEORIES ARE THEN NOT MUTUALLY TRANSLATABLE.



GILL, JERRY H. LINGUISTIC PHENOMENOLOGY. INT PHIL QUART 13,535-550 D 73.

THE AIM IS TO FOLLOW UP ON J L AUSTIN'S SUGGESTION THAT WE EXAMINE THE STRUCTURE OF LINGUISTIC USAGE AS THE MEDIATOR OF THE PHENOMENA OF REALITY. THIS TAKES US BEYOND LINGUISTIC ANALYSIS AS AN END-IN-ITSELF WHILE PROVIDING A MEDIUM WITHIN WHICH TO GROUND PHENOMENOLOGICAL DISCUSSION. THE THESIS IS THAT TRUTHS ABOUT THE STRUCTURE OF REALITY, IN THE WORDS OF WITTGENSTEIN, "CANNOT BE SAID; THEY 'SHOW' THEMSELVES." THUS ATTENTION MUST BE PAID TO USAGE AND INDIRECT SPEECH IN CONTEXTS WHICH ALLOW THESE 'BEDROCK' TRUTHS TO BE REVEALED. SUCH CONCEPTS AS 'MEANING', 'PERSONS', AND 'INDUCTION' ARE EXPLORED AS EXAMPLES.

GILL, JERRY H. SAYING AND SHOWING: RADICAL THEMES IN WITTGENSTEIN'S 'ON CERTAINTY'. RELIG STUD 10,279-290 S 74.

THE AIM IS TO TRACE THE MAIN THEMES OF "ON CERTAINTY" TO THEIR COMMON BASIS, NAMELY THAT THERE ARE CERTAIN BELIEFS WHICH FORM THE BEDROCK OF THE HUMAN FORM OF LIFE AND WHICH IT IS EQUALLY UNFRUITFUL TO DOUBT OR DEFEND. THEY SHOW THEMSELVES PARALLELS ARE DRAWN BETWEEN THIS CONCLUSION AND MICHAEL POLANYI'S NOTION OF TACIT KNOWING, ACCORDING TO WHICH WE KNOW MORE THAN WE CAN SAY. APPLICATION IS ALSO MADE TO THE DEBATE OVER "WITTGENSTEINIAN FIDEISM."

GILL, JERRY H. TEACHING LARGE CLASSES: SOME SUGGESTIONS. METAPHILOSOPHY 5,158-162 AP 74.

SUGGESTIONS ARE GIVEN FOR DEALING WITH CLASSES OF BETWEEN 50 AND 100 STUDENTS. THE FOCUS IS ON ORGANIZATION OF ROTATING SMALL DISCUSSION GROUPS, THE WRITING OF ONE PAGE 'THESIS PAPERS', AND SMALL GROUP ORAL EXAMINATIONS.

GILLON, L B. LE 'DIEU DE L'ESPERANCE'. LAVAL THEOL PHIL 30,55-61 F 74.

POUR LES "THEOLOGIENS DE L'ESPERANCE" (PANNENBERG, MOLTSMANN), ON NE PEUT DIRE: DIEU EST (PRESENT ETERNEL, THEISME); NI DIEU N'EST PAS, N'A JAMAIS ETE, JAMAIS NE SERA (ATHEISME); IL FAUT DIRE: DIEU SERA, IL 'VIENT', EN TANT QU'AGISSANT 'ALS MACHT DER ZUKUNFT'. DIEU "ETRE EN PUISSANCE" (DANS LE SENS ARISTOTELICIEN), OU DIEU AUTODETERMINATION? (HEGEL). EN REALITE LA Pensee DE HEGEL EST TOUT AUTRE.

GINET, CARL. AN INCOHERENCE IN THE TRACTATUS. CAN J PHIL 3,143-151 D 73.

IN REJECTING, IN 1929-30, THE COMPLETE INDEPENDENCE OF THE ELEMENTARY PROPOSITIONS--ACCORDING TO WHICH ANY COMBINATION OF TRUTH-VALUES FOR ANY SET OF ELEMENTARY PROPOSITIONS IS LOGICALLY POSSIBLE--WITTGENSTEIN DID NOT REJECT AN ESSENTIAL ELEMENT OF THE "TRACTATUS" SYSTEM BUT RATHER ONE THAT (1) FAILS TO COHERE WITH THE CENTRAL PICTURE-THEORY OF PROPOSITIONS, ACCORDING TO WHICH A METHOD OF TRUTH-VALUED REPRESENTATION MUST BE CAPABLE OF PRESENTING 'COMPETING ALTERNATIVE' REPRESENTATIONS, THE FALSE ONE(S) OF THESE ALTERNATIVES BEING FALSE BECAUSE THEY FAIL TO 'AGREE' OR 'COINCIDE' WITH REALITY, (2) INVOLVES AN UNMOTIVATED REJECTION OF THE IDEA THAT LOGICAL FORM SHOULD EXHIBIT INCOMPATIBILITIES AT THE ATOMIC LEVEL AS WELL AS THE MOLECULAR LEVEL, AND (3) CAN BE ELIMINATED FROM THE "TRACTATUS" SYSTEM WITHOUT ELIMINATING THE ATOMICITY OF ITS METAPHYSICS.

INGELL, JOHN. FORGIVENESS AND POWER. ANALYSIS 34,180-183 JE 74.

INSBERG, MITCHELL. ACTION AND COMMUNICATION. HUMAN CONTEXT 6,81-102 SPR 74.

TAKING OFF FROM THE DOUBLE-BIND THEORY OF 'SCHIZOPHRENIA', THIS PAPER FIRST PRESENTS A CATEGORIZATION OF INFORMATION AND OF MESSAGES. USING EXAMPLES INSPIRED BY STAFF-PATIENT HOSTILITY ON A 'PROGRESSIVE' IN-PATIENT PSYCHIATRIC WARD, VARIOUS TYPES OF COMMUNICATION DIFFICULTIES ARE DIFFERENTIATED AND DISCUSSED. A CRITICAL REVIEW OF THE RELATION OF THE DOUBLE-BIND THEORY TO THE THEORY OF TYPES OF WHITEHEAD AND RUSSELL PRECEDES AN EXAMINATION OF THE FORMER THEORY'S PLACE WITHIN THE ARTICLE'S VIEWPOINT. THE CONCLUSION DISCUSSES THIS NEWLY ARTICULATED, BROADER PERSPECTIVE AND ITS APPLICABILITY IN CONSIDERING ALL 'COMMUNES' (SYSTEMS OF 'COMMUNING', OF CONVERSING BOTH VERBALLY AND NONVERBALLY).

INSBERG, ROBERT. KANT AND HOBBS ON THE SOCIAL CONTRACT. SW J PHIL 5,115-119 SPR 74.

KANT DEALS WITH THE SOCIAL CONTRACT THEORY IN AN ESSAY DIRECTED AGAINST HOBBS INCLUDED IN KANT'S CRITICISM OF THE COMMONPLACE, 'WHAT WORKS IN THEORY MAY BE NO GOOD IN PRACTICE'. THE THEORETICAL PRINCIPLES OF EQUALITY, FREEDOM, AND INDEPENDENCE GIVE GUIDELINES TO PRACTICE WITHIN THE STATE, KANT ARGUES, WHILE FOR HOBBS THESE CONDITIONS OF THE STATE OF NATURE ARE TRANSLATED INTO THE ABSOLUTE POWER OF THE SOVEREIGN. YET KANT BECOMES HOBBSIAN WHEN HE CONCEDES THE RULER MUST BE OBEYED.

INSBERG, ROBERT. SELF AND OTHERS: A REPLY TO RAMON LEMOS, "EGOISM AND NON-EGOISM IN ETHICS". S J PHIL 11,254-259 FALL 73.

RAMON LEMOS HAS DIFFICULTIES IN THE LOGICAL ASSESSMENT OF UNCONDITIONAL EGOISM IN ETHICS VERSUS THE POSITION THAT CLAIMS THE GOOD OF OTHERS SHOULD COME FIRST AT LEAST SOMETIMES. THIS REPLY ARGUES THAT THESE DIFFICULTIES ARE INESCAPABLY PART OF THE LOGICAL APPROACH TO ETHICS, WHEREAS IF WE TURN TO THE SUBSTANCE OF ETHICS AS ACTION AND SUFFERING THERE IS A REPERTORY OF WAYS TO LINK THE GOOD OF ONESELF AND OTHERS. OTHERS MAKE UP PART OF ONESELF. IT IS A FULLY HUMAN SELF WE VALUE, WHICH MEANS A SELF WITH OTHERS. ROUSSEAU, FREUD, SARTRE, CAMUS, KANT, AND BUDDHA OFFER THEORETICAL POSSIBILITIES.

IORGI, RUBINA. IL TRAUMA DELLA TESTIMONIANZA. ARCH FILOSOF 263-277 1972.

IORGIANTONIO, MICHELE. DOVE SI ANNIDA SECONDO POATONE IL PROBLEMA FILOSOFICO. SOPHIA (ITALY) 41,54-59 JA=O 73.

IL PROBLEMA FILOSOFICO IN PLATONE CI VIENE SEGNALATO DAL TAYLOR CON LA SUA MONOGRAFIA NELLA LETTERA VII. MA DI QUESTA HA TRASCURATO QUEL PASSO IN CUI PLATONE SCRIVE CHE FIN DALLA SUA GIOVINEZZA EGLI AVEVA IL PROGETTO, DAL GIORNO IN CUI POTTEVA DISPORRE DI SE STESSO, DI TRATTARE LA POLITICA. ORA DISPORSI AD ESSERE PADRONI DI SE STESSI E LA STRADA PER PERVENIRE A PORRE IL PROBLEMA FILOSOFICO IL QUALE CONSISTE IN UNO SPIRITO SOBRIO, UN'INTELLIGENZA PRONTA E UNA MEMORIA TENACE, NELL'ABILITA NEL RAGIONAMENTO CHE CONVERTE L'ANIMA VERSO REGIONI DI LUCE. DAI DIALOGHI E INVECE DIFFICILE TRARRE IL SENSO DELLA FEDE VERSO LA FILOSOFIA CHE LA SOLA LETTERA VII RIVELA. FSSI RISPONDCNO AI PROBLEMI POSTI DAI SUOI PREDECESSORI, I QUALI PER AVERE UN SIGNIFICATO DEVONO COMPENDIARSI NELLO STUDIO DELL'UOMO PER ASCENDERE ALLA MANIFESTAZIONE DELL'IDEALE, ALLA INFINITA VERITA, POTCHE I COSTITUENTI DELLE IDEE SONO I COSTITUENTI DI TUTTE LE COSE.... (EDITED).

GIOVANNI, AMERSETTI. NUOVI FRAMMENTI DI UNA FILOSOFIA DEL COSTUME. FILOSOFIA 24,401-424 D 73.

I. 1) INGRESSO AL TEMA E SUA RICONVERSIONE DAL SIGNIFICATO POLEMICO. 2) L'ELEMENTO TEORETICO: L'ABITUDINE NEL PENSIERO. II. 3) L'ASPETTO NORMATIVO SOCIALE: DEFINIZIONI. 4) CENNI SUL PRESUPPOSTO SPECULATIVO. 5) IL COSTUME COME ELEMENTO PERSONALE NELLA STORICITA. 6) IL METODO DI RICERCA. III. 7) GLI 'ISTITUTI' DEL COSTUME IN GENERALE. 8) GLI 'ISTITUTI' DEL COSTUME IN PARTICOLARE. IV. 9) CONCLUSIONI: LA SINTESI FRA TRADIZIONE ED ELEMENTO CONSAPEVOLE PERSONALE.

GIRADIN, JEAN-CLAUDE. TOWARDS A POLITICS OF SIGNS: READING BRADRILLARD. TFLS 20,127-137 SUM 74.

GIRILL, T R. THE LOGIC OF SCIENTIFIC PUZZLES. Z ALLG WISS 4,25-40 1973.

GIRLE, RODERIC A. EPISTEMIC LOGIC, LANGUAGE AND CONCEPTS. LOG ANAL 16,359-373 S-D 73.

THE MAIN ARGUMENT IS THAT THE PROPOSITIONAL EPISTEMIC LOGIC SET OUT BY HINTIKKA IN "KNOWLEDGE AND BELIEF" IS NOT THE BEST EXPLANATORY MODEL FOR THE CONCEPT OF KNOWLEDGE EITHER FROM A LINGUISTIC OR A CONCEPTUAL POINT OF VIEW. BOTH THE KK THESIS AND THE THESIS OF DEDUCTIVE OMNISCIENCE CAN BE AVOIDED BY ADOPTING A MULTIPLE MODAL SYSTEM, HK, WHICH IS SET OUT. THIS EPISTEMIC LOGIC IS A BETTER EXPLANATORY MODEL FOR THE CONCEPT OF KNOWLEDGE. IT ALSO LEADS TO THE CONCLUSION THAT THERE ARE NO NON-CONTRADICTIONARY SUFFICIENT CONDITIONS FOR THE TRUTH OF KAP.

GIRLE, RODERIC A. POSSIBILITY PRE-SUPPOSITION FREE LOGICS. NOTRE DAME J FORM LOG 15,45-62 JA 74.

COMPLETENESS PROOFS ARE SET OUT FOR SIXTEEN FREE LOGICS. THE METHOD OF PROOF IS BY MEANS OF MAXIMAL CONSISTENT SETS TOGETHER WITH MODEL SET SEMANTICS AS IN J HINTIKKA: 'MODALITY AND QUANTIFICATION' "THEORIA" VOLUME 27, 1961. THE QUANTIFIERS ARE TAKEN TO RANGE OVER POSSIBLE INDIVIDUALS, BOTH IMAGINARY AND EXISTENT. BUT THE CONSTANTS CAN DESIGNATE BOTH POSSIBLE AND IMPOSSIBLE INDIVIDUALS. A PREDICATE CONSTANT, E, READ AS 'EXISTS', IS ONE OF THE PRIMITIVE SYMBOLS. THE SYSTEMS ARE SIMILAR TO THOSE SET OUT BY H LEBLANC AND R H THOMSON IN 'COMPLETENESS THEOREMS FOR SOME PRESUPPOSITION FREE LOGICS' "FUNDAMENTA MATHEMATICAE" VOLUME 62, 1968. THE SIXTEEN SYSTEMS FALL INTO THREE GROUPS SEMANTICALLY. IN THE FIRST, STATEMENTS ABOUT IMPOSSIBLE INDIVIDUALS ARE TAKEN TO BE EITHER CONSISTENT OR NOT IN THE STANDARD WAY; IN THE SECOND, ANY STATEMENT ABOUT AN IMPOSSIBLE INDIVIDUAL IS CONSISTENT; IN THE THIRD, ANY SUCH STATEMENT IS INCONSISTENT.

GIROUX, LAURENT. "MATIERE ET MEMOIRE" DE HENRI BERGSON. DIALOGUE (CANADA) 12,670-675 D 73.

DANS "MATIERE ET MEMOIRE," BERGSON SE PLACE D'EMBLEE A L'INTERIEUR DU DUALISME MATIERE-ESPRIT, DONT IL TENTE ENSUITE DE RAPPROCHER LES TERMES. CEPENDANT, LES RAISONS INVOQUEES EN FAVEUR DE CE RAPPROCHEMENT AURAIENT DU, SEMBLE-T-IL, REMETTRE EN QUESTION SON POSTULAT DUALISTE. APRES AVOIR RESUME LA THEORIE DE BERGSON SUR LA PERCEPTION ET LA MEMOIRE, L'ARTICLE INDIQUE LES IMPASSES QUI RESULTENT DE SA POSITION DE DEPART. POSANT AU PRINCIPE LA DUALITE DE LA MATIERE ET DE L'ESPRIT, BERGSON CHERCHE A UNIR LES DEUX POLES DE CETTE DUALITE EN EVITANT DE LES IDENTIFIER TOUT SIMPLEMENT EN FAVEUR DE LA MATIERE, COMME TENDENT A LE FAIRE LES PSYCHO-PHYSICIENS; CE QUI, D'UNE PART, L'AMENE A AFFIRMER L'INDEPENDANCE ABSOLUE DE LA MEMOIRE PURE ET L'AUTONOMIE D'UN ESPRIT DONT LA REALITE N'EST PLUS QUE VIRTUELLE ET, D'AUTRE PART, LE FORCE A ETALER CETTE DIMENSION SPIRITUELLE DANS UNE MATIERE CONTRACTEE

POUR LUI ASSURER UN ROLE DANS L'ACTUALITE VECUE. UN POINT DE DEPART QUI S'INSPIRERAIT DE LA PHILOSOPHIE EXISTENTIELLE PERMETTRAIT PEUT-ETRE DE SORTIR DE CETTE IMPASSE.

VNER, DAVID A. TO BE IS TO BE DISTINGUISHED. IDEAL STUD 4,131-144 MY 74.

A SENSIBLE OBJECT, IT IS ARGUED, CANNOT EXIST APART FROM ITS BEING PERCEIVED IF THE PERCEPTUAL DIFFERENTIATION OF OBJECT FROM SUBJECT IS ESSENTIAL TO PERCEPTION. TWO MAIN PREMISSES ARE OFFERED IN SUPPORT OF THIS THESIS: (A) IF THE OBJECT PERCEIVED MUST ALWAYS BE DISTINGUISHED FROM THE SUBJECT THAT PERCEIVES IT, THEN THE CONSTITUENTS OF THIS DISTINCTION ARE AN OBJECT PERCEIVED AND A PERCEIVING SUBJECT. (B) GIVEN OUR PERCEPTUAL HYPOTHESIS, THEN THE SUBJECT AND OBJECT OF THIS DISTINCTION ARE CORRELATIVE, I.E., THE IDENTITY OF EACH IS DEPENDENT ON THE DIFFERENCE BETWEEN THEM. THE DISCUSSION IS, IN THE MAIN, AN ELUCIDATION AND DEFENSE OF THESE TWO PREMISSES. PREMISS (B) IS BASED ON THE CLAIM THAT IF A PERCEIVED OBJECT MUST ALWAYS BE DISTINGUISHED FROM THE SUBJECT, THEN A NECESSARY SENSIBLE FEATURE OF THE OBJECT IS ITS DIFFERENCE FROM THE SUBJECT. IF INDIVISIBILITY, IT IS ARGUED, IS USED AS A CRITERION OF INDIVIDUALITY, THEN THE KIND OF OBJECT THAT IS DISTINGUISHED FROM A SUBJECT WILL BE SENSIBLY DIFFERENT FROM AN OBJECT THAT IS DISTINGUISHED ONLY FROM OTHER OBJECTS. OTHER TOPICS DISCUSSED ARE THE SUBSTANCE-ATTRIBUTE DISTINCTION AND SOME OF THE APPARENTLY PARADOXICAL CONSEQUENCES OF THIS THESIS.

SS, JAMES M. THE PHILOSOPHER AND THE SHAMAN: THE POLITICAL VISION AS INCANTATION. POLIT THEOR 2,181-196 MY 74.

THE ANALOGY BETWEEN THE SHAMAN AND PHILOSOPHER BECOMES MOST COMPELLING IN THE CONTEXT OF THREE EXAMPLES IN WESTERN PHILOSOPHY: PLATO'S "REPUBLIC," ROUSSEAU'S "SOCIAL CONTRACT," AND MARX'S "FUTURE SOCIETY." EACH OF THESE FORMULATIONS EMPLOYS CONCEPTS THAT WORK ON PERCEPTION, THAT ACT AS A PSYCHOLOGY, TRANSFORMING THE FEELING OF PAIN INTO THE PSYCHO-THERAPEUTIC VISION OF NONALIENATED BEING. IT IS THE SIMILARITY BETWEEN THE SHAMAN'S CAPACITY TO USE IMAGES TO EFFECT A PSYCHOLOGICAL CURE AND THE PHILOSOPHER'S ABILITY TO USE CONCEPTS THAT MAKES THE COMPARISON INSTRUCTIVE. THE ARGUMENT DRAWS FROM ANTHROPOLOGICAL DATA ON SHAMANISM, FROM A JUNGIAN ANALYSIS OF ARCHETYPES, AND FROM CONCEPTUAL ORIENTATIONS PRESENT IN THE WORK OF FLIADE AND LEVI-STRAUSS.

SS, MARVIN. WHY SHOULD I BE MORAL? CAN J PHIL 3,191-195 D 73.

ASON, GARY GILFORD. NORMAL AND SKEW SYSTEMS. NOTRE DAME J FORM LOG 15,379-401 JL 74.

WE SHOW THAT ONE OF THE MOST COMMON AXIOM SYSTEMS FOR PROPOSITIONAL CALCULUS IS SKEW. THAT IS, THAT EACH TAUTOLOGY HAS A REPETITIONLESS PROOF S WITH THE PROPERTY THAT, WHENEVER A AND CAB BOTH APPEAR IN S, CAB PRECEDES A. ALSO, AS A COROLLARY, WE SHOW THAT NO FORMULA (EXCEPT B) IS NECESSARY TO A PROOF OF B.

PHILL, PETER. IS IT LOGICALLY POSSIBLE TO HOLD THE DOCTRINE OF JUSTIFICATION BY FAITH? ANALYSIS 34,184-185 JE 74.

THE ARTICLE CONSIDERS HOW WE VERIFY THE ASSERTION "X BELIEVES IN JESUS;" IT ARGUES THAT WE DO THIS PARTLY BY OBSERVING BEHAVIOR, PARTLY BY OBSERVING IF AND HOW JESUS AFFECTS X; AND CONCLUDES THAT IT MAY BE ILLEGITIMATE TO SAY "CHRISTIANS ARE JUSTIFIED BY FAITH AND NOT BY WORKS" WHEN BY FAITH IS MEANT AN INTROSPECTABLE MENTAL EVENT.



GLENN JR, JOHN C. KIERKEGAARD'S ETHICAL PHILOSOPHY. SW J PHIL 5,121-127 SPR 74.

A PROFOUND ETHICAL PHILOSOPHY IS IMPLICIT IN THE REFLECTIONS OF THE 'ETHICIST' WHO IS THE PSEUDONYMOUS AUTHOR OF KIERKEGAARD'S "EITHER/OR," VOLUME II. I SHOW THAT THIS IS A KANTIAN ETHICS MADE CONCRETE AND SOMEWHAT MODIFIED. THE ETHICIST PRESENTS AN IMPLICIT PARALLEL TO KANT'S DEDUCTION OF THE CATEGORICAL IMPERATIVE. BOTH KANT AND THE ETHICIST OFFER AN ETHICS OF FREEDOM AND UNIVERSALITY. THEY GIVE SIMILAR ACCOUNTS OF THE RELATION BETWEEN ETHICS AND RELIGION, OF IMMORTALITY, AND OF FORGIVENESS.

GLOSSOP, R J. ON UNDERSTANDING THE ETHICS OF DAVID HUME. RIV FILOSOF 64,257-265 JL-S 73.

A RESPONSE TO S CASTIGNONE'S 1971 ARTICLE IN THIS JOURNAL WHICH CONSIDERED WHETHER HUME SHOULD BE CLASSIFIED AS A SUBJECTIVIST OR AN EMOTIVIST. I ARGUE FOR A THIRD VIEW, A QUALIFIED-SPECTATOR/UTILITARIAN INTERPRETATION, WHICH IMPLIES THAT FOR HUME: (1) ETHICAL JUDGMENTS DEPEND IN PART BUT NOT COMPLETELY ON SENTIMENTS, (2) ONE CAN DERIVE 'OUGHT' FROM 'IS' AS LONG AS HE GOES BY WAY OF HUMAN NATURE, AND (3) ETHICAL JUDGMENTS, BEING JUDGMENTS ABOUT HOW A QUALIFIED SPECTATOR WOULD FEEL, ARE TRUE OR FALSE.

GLOSSOP, RONALD J. 'GOOD,' 'DOOG,' AND NATURALISM IN ETHICS. PHIL PHENOMENOL RES 34,437-439 MR 74.

R M HARE HAS CLAIMED THAT ALL NATURALISTIC ETHICAL THEORIES ARE INCORRECT BECAUSE THEY FAIL TO TAKE ACCOUNT OF THE COMMENDING FUNCTION OF ETHICAL TERMS. BUT HARE ASSUMES THE POINT AT ISSUE BY SUPPOSING THAT NO DEFINING CHARACTERISTICS COULD THEMSELVES BE TAKEN AS COMMENDATORY. IF 'X IS GOOD' IS TAKEN TO MEAN 'AN INFORMED, DISINTERESTED, RATIONAL, NORMAL HUMAN SPECTATOR WOULD APPROVE OF X', THEN THE DEFINIENS WOULD BE JUST AS COMMENDATORY AS THE DEFINIENDUM.

GNEO, P CORRADO. L'EDUCAZIONE MORALE DI PIETRO ABELARDO "ORTODOSSO RIBELLE". AQUINAS 15,562-575 1972.

L'AUTORE, LEGGENDO I TESTI DI ABELARDO TROVA CHE 1) ABELARDO E PIENAMENTE 'ORTODOSSO'; LE ACCUSE DI S BERNARDO NON LO INTACCANO, NON ESSENDO NELLA SITUAZIONE PSICOLOGICA DI COMPRENDERLO, NE DEL RESTO AVEVA SINCERA VOLONTA' DI DIALOGARE; 2) ABELARDO E UN VERO 'RIBELLE' CONTESTATORE DELLA MORALE CONVENZIONALE E QUASI MAGICA, PROPOSTA DALLE SCUOLE; 3) EGLI SI RIVELA VERO GENIO DELLA EDUCAZIONE MORALE, PERCHE' HA TENTATO DI DERIVARLA DA UN NUOVO 'INTELLECTUS FIDEI', E LA PROPONE COME CONSEGUENZA DELL'AUTOCOSCIENZA CRISTIANA DELL'UOMO ESISTENZIALE CHE, PEDAGOGICAMENTE, VA EDUCATO AD ESSERE PRIMA 'HOMO' (INDIVIDUO VIVO E RESPONSABILE) E POI 'INTERIOR' (PERSONA CHE CERCA LE MOTIVAZIONI IN SE STESSA, NEL SUO FINE E NELLE SUE INTENZIONI).\*

GOBLE, LOU. A NEW MODAL MODEL. LOG ANAL 16,301-309 S-D 73.

GOBLE, LOU. OPACITY AND THE OUGHT-TO-BE. NOUS 7,407-411 N 73.

GOBLE, LOUIS F. GENTZEN SYSTEMS FOR MODAL LOGIC. NOTRE DAME J FORM LOG 15,455-461 JL 74.

GENTZEN SYSTEMS FOR BOTH NON-NORMAL AND NORMAL MODAL LOGICS ARE DEFINED. INCLUDED ARE RULES FOR THE SYSTEMS E2, E3, ET, E4, S2, S3, E2N, T, S4, S4N AND LUKASIEWICZ' SYSTEM L. ALSO INCLUDED ARE RULES FOR DEONTIC VARIANTS ON THE ABOVE AND FOR INTUITIONISTIC MODAL SYSTEMS.

CHET, PAUL. LE PROBLEME DU COMMENCEMENT ET LA PHILOSOPHIE ANALYTIQUE. DIALECTICA 28,69-86 1974.

THE PAPER AIMS AT EVALUATING THE RESPECTIVE MERITS OF FOUNDATIONALISM AND COHERENCE THEORY IN EPISTEMOLOGY. THE FORMER IS DEFENDED AGAINST CRITICISMS DUE TO A CONFUSION WITH EVIDENTIALISM. IT IS SHOWN TO REQUIRE ALTERATIONS, HOWEVER, IN SO FAR AS IT EQUATES FOUNDING WITH INFERRING. THE QUALIFICATIONS REQUIRED ARE BROUGHT OUT BY CONSIDERING THE EPISTEMOLOGICAL TEACHINGS OF CONCEPTUAL ANALYSIS APPLIED TO THE WORD KNOWLEDGE. RESCHER'S COHERENCE THEORY IS SHOWN TO OFFER AN ALTERNATIVE BOTH TO FOUNDATIONALISM AND TO CLASSICAL COHERENTISM AND TO ACCOUNT FOR THE PARADOXICAL FACT THAT THEORIZING CAN GENERATE TRUTHS OUT OF A BASIS CONTAINING NO TRUTHS.

CHNAUER, MYRON. KANT'S REFUTATION OF IDEALISM. J HIST PHIL 12,195-206 AP 74.

THREE MAJOR POSITIONS ARE ARGUED FOR IN THE PAPER. FIRST, IT IS SHOWN THAT KANT'S REFUTATION OF DOGMATIC IDEALISM IN THE SECOND EDITION OF THE "CRITIQUE OF PURE REASON" TOTALLY FAILS TO TOUCH THE BERKELEAN IDEALIST. SECOND, IT IS ARGUED THAT THE TRADITIONAL 'PSYCHOLOGICAL' OR 'PHENOMENOLOGICAL' INTERPRETATION OF KANT REDUCES THE REFUTATION OF PROBLEMATIC IDEALISM TO PATENT ABSURDITY. THE RECENT INTERPRETATION BY PROFESSOR E SKORPEN ("JOURNAL OF THE HISTORY OF PHILOSOPHY," VOLUME VI, NUMBER 1) IS ALSO SHOWN TO BE INADEQUATE. FINALLY, IT IS ARGUED THAT A COMPELLING VERSION OF THE ARGUMENT CAN BE RECONSTRUCTED IN SUCH A WAY THAT THE BERKELEAN IDEALIST AS WELL AS THE PROBLEMATIC IDEALIST WOULD FALL PREY TO IT, ALTHOUGH A HUMEAN SKEPTIC MIGHT MANAGE TO ESCAPE. THE ARGUMENT IS RECONSTRUCTED ALONG LINES PARALLELING WITTGENSTEIN'S ARGUMENT AGAINST PRIVATE LANGUAGE.

CKOWSKI, J. NORMY I OCENY MORALNE A DYRETYWY I METODY SOCJOTECHNIKI. ETYKA 12,79-92 1973.

AS A SPECIFIC TYPE OF OPERATIONAL BEHAVIOR INTENDED TO FURNISH SOLUTIONS OF SOCIAL PROBLEMS SOCIAL ENGINEERING FUNCTIONS IN VIRTUE OF CERTAIN MORAL NORMS AND EVALUATIONS. THE DIRECTIVES AND METHODS OF SOCIAL ENGINEERING ARE CONCEIVED AND APPLIED IN ACCORDANCE WITH A MORAL POINT OF VIEW HELD BY THE SOCIAL ENGINEER. THIS MORAL POINT OF VIEW, WITH ITS CHARACTERISTIC VALUES, GOALS, NORMS AND EVALUATIONS, INFLUENCES THE SELECTION OF THE WAYS AND MEANS THAT HE MAKES TO REALIZE HIS PROJECT. THE SOCIAL ENGINEER IS BOTH A SPECIALIST WHO DESIGNS AND APPLIES CERTAIN NORMS, AND A MORALIST WHO IDENTIFIES, EXPLAINS AND JUSTIFIES THE MOTIVES AND OBJECTIVES UNDERLYING THEM. THE DIRECTIVES OF THE ADHERENT TO A MORAL SYSTEM AND THOSE OF THE ENGINEER WITH A CERTAIN PROFESSIONAL SPECIALIZATION CONSTITUTE INDEPENDENT VARIABLES IN HIS MIND. (EDITED).

DBEY JR, JOHN W. ON THE INCOMPATIBILITY OF OMNIPOTENCE AND OMNISCIENCE. ANALYSIS 34,62 D 73.

DDARD, L AND ROUTLEY, R AND MEYER, R K. CHOICE AND DESCRIPTIONS IN ENRICHED INTENSIONAL LANGUAGES-1. J PHIL LOG 3,292-316 JL 74.

IT IS SUGGESTED THAT CHURCH'S FORMULATION OF TYPE THEORY, SUPPLEMENTED BY HENKIN'S SEMANTICS, CAN BE REINTERPRETED AS A CATEGORIAL GRAMMAR AND AS SUCH PROVIDES A MORE SATISFACTORY BASIS FOR A LOGIC OF NATURAL LANGUAGE THAN STANDARD QUANTIFICATION THEORY. HOWEVER, IT STILL REQUIRES EXTENSION IN A NUMBER OF DIRECTIONS TO PROVIDE FOR NONSIGNIFICANCE, CONTEXT-DEPENDENCE AND INTENSIONALITY. THE PROBLEM OF INTENSIONALITY IS EXAMINED IN MORE DETAIL WITH PARTICULAR REFERENCE TO THE ROLE OF DESCRIPTORS. VARIOUS FORMAL PRINCIPLES ARE PROPOSED AND AN INDICATION IS GIVEN OF THE SEMANTICS.\*

GOERDT, WILHELM. RUSSISCHE PHILOSOPHEN UND ROUSSEAU IN DER "FILOSOFSKAJA ENCIKLOPEDIJA". STUD SOVIET THO 14,275-296 O-D 74.

DER ARTIKEL RESPRICHT BEITRAGE VON SCHWJETPHILOSOPHEN ZUR FILOSOFSKAJA ENCIKLOPEDIJA UEBER: P JA CAADAEV, I V KIREVSKIJ, J F SAMARIN, SLAVJAMOFILY, ZAPADNICESTVO UND J J ROUSSEAU. ER MACHT AUF UNTERSCHIEDE IN DEN AUFFASSUNGEN DER SOWJETPHILOSOPHEN ZU DENBETR. STROEMUNGEN UND PHILOSOPHEN AUFMERKSAM UND KRITISIERT ZUGLEICH BESTIMMTE DURCH DAS ORIGINARE MATERIAL NICHT GEDECKTE AUFFASSUNGEN DER SOWJETISCHEN INTERPRETEN.

GOETZ, IGNACIO L. ON MAN AND HIS SCHOOLING. EDUC THEORY 24,85-98 WINT 74.

THE ESSAY SEEKS TO CLARIFY, DEFEND AND INTERPRET ILLICH'S ARGUMENTS FOR DESCHOOLING SOCIETY. THE FIRST PART PRESENTS THE GENERAL CASE FOR DESCHOOLING, ESPECIALLY THE EMPIRICAL DATA, BUT SUGGESTS THAT THE CASE AGAINST SCHOOLS REALLY RESTS ON A PHILOSOPHICAL VIEW OF MAN. THE SECOND PART DISCUSSES AND REBUTS OBJECTIONS, CHIEFLY THOSE FROM NEO-MARXIST CRITICS. THE THIRD PART INTERPRETS ILLICH'S ARGUMENTS AS BASED ON A VIEW OF MAN AS PERFECTIBLE. ONE OF MY MAIN CONTENTIONS IS THAT DESCHOOLING, INSTEAD OF BEING NIHILISTIC, REPRESENTS A STRONG AND POSITIVE COMMITMENT TO MAN AND HIS HUMAN BECOMING.

GOHWERT, HERBERT G. THE LOGICO-LINGUISTIC MIND-BRAIN PROBLEM AND A PROPOSED STEP TOWARDS ITS SOLUTION. PHIL SCI 41,1-14 MR 74.

GOJKOVIC, JASMINKA. THE CROSSROADS OF AMERICAN SDS. PRAXIS 315-325 1971.

GOLD, MARK S AND OLLENDORFF, ROBERT H V. THE UNENCOUNTER WITH DEATH. HUMANITAS 10,43-59 F 74.

OUR UNENCOUNTER WITH THE UNKNOWN HAS SENT US CASCADING INTO A VACUOUS LIFE STRUCTURED TO DENY DEATH; A LIFE OF INCESSANT ACTIVITY WHICH PERPETUATES AND COMPOUNDS THE ACCUMULATED DELUSIONS OF THE PAST. ADDICTED TO CERTAINTY AND WITHOUT EXPERIENCE IN TRUE ENCOUNTER WE ARE DOOMED TO FEAR DEATH. AMONG THE MANIFESTATIONS OF OUR "UNENCOUNTER WITH DEATH" ARE A SEVERELY IMPAIRED ABILITY TO RELATE TO, OR EVEN TOLERATE, ELDERLY PEOPLE AND THE ERECTION OF A HEALTH BUREAUCRACY DESIGNED TO KEEP DEATH OUT OF SIGHT, AT ANY PRICE. WE MUST ENCOUNTER THE UNKNOWN IF WE EVER EXPECT TO LIVE WITHOUT FEAR OF DEATH.

GOLDBERG, H AND LEBLANC, H AND WEAVER, G. A STRONG COMPLETENESS THEOREM FOR 3-VALUED LOGIC. NOTRE DAME J FORM LOG 15,325-330 AP 74.

PROOF IS GIVEN THAT WAJSBERG'S AXIOMATIZATION OF THE 3-VALUED SENTENTIAL CALCULUS IS STRONGLY COMPLETE, AND BY REBOUND WEAKLY COMPLETE. THE LATTER RESULT WAS KNOWN, BUT THE FORMER WOULD SEEM TO BE NEW. THE PROOF USED IS OF THE HENKIN STYLE. (EDITED).

GOLDBERG, STEVEN. ON CAPITAL PUNISHMENT. ETHICS 85,67-74 O 74.

IT IS SUGGESTED THAT THE ARGUMENT AGAINST CAPITAL PUNISHMENT THAT POSITS THE INABILITY OF CAPITAL PUNISHMENT TO DETER RESTS ON WEAK LOGICAL-EMPIRICAL, MORAL, AND PSYCHOLOGICAL ASSUMPTIONS. THE AUTHOR SUGGESTS THAT THE LOGICAL-EMPIRICAL EVIDENCE CAN AS WELL BE INVOKED TO DEMONSTRATE DETERRENCE AND THAT THOSE WHO CLAIM NON-DETERRENCE INVARIABLY PROVE ONLY THAT THE MURDERER HAS NOT BEEN DETERRED (THEREBY IGNORING THE CENTRAL QUESTION OF WHAT DETERS THOSE WHO DO NOT MURDER). THE AUTHOR OFFERS A THEORETICAL EXPLANATION OF THE MECHANISMS THAT DETERMINE THE STRENGTH OF THE INTERNALIZED RESISTENCE TO THE EMOTIONAL AND ENVIRONMENTAL FACTORS ENCOURAGING MURDER. THIS EXPLANATION SEES THE STRENGTH OF INDIVIDUAL'S

INTERNALIZATION OF A SOCIAL VALUE AS BEING A FUNCTION OF THE IMPORTANCE THAT THE INDIVIDUAL PERCEIVES THE SOCIETY AS GIVING TO THE VALUE.

DBLATT, R I. A STUDY OF Z MODAL SYSTEMS. NOTRE DAME J FORM LOG 15,289-294 AP 74.

THE Z MODAL SYSTEMS ARE OBTAINED BY ADDING ZEMAN'S FORMULA Z1: CKLMLPMQCKMPQLMKPQ TO VARIOUS EXTENSIONS OF S4. IN THIS PAPER THE SYSTEM S4 + Z1 IS SHOWN TO BE CHARACTERIZED BY THE CLASS OF FINITE S4-FRAMES IN WHICH EVERY NON-INITIAL FINAL CLUSTER IS SIMPLE. DECIDABILITY FOLLOWS. EACH Z MODAL SYSTEM IS THEN PROVEN TO BE THE INTERSECTION OF S5 WITH SOME SYSTEM FROM SOBOCINSKI'S FAMILY K. THE FORMULA ACLMPMLPCMLMQ IS DISCUSSED, AND SHOWN TO YIELD THREE NEW SYSTEMS IN THE FIELD OF S4. A CONJECTURE IS MADE OF A CHARACTERISTIC MODEL CONDITION FOR THIS FORMULA.

DBLATT, R I. SEMANTIC ANALYSIS OF ORTHOLOGIC. J PHIL LOG 3,19-35 AP 74.

A SET-THEORETIC SEMANTICS, ANALOGOUS TO THAT GIVEN BY KRIPKE FOR MODAL SYSTEMS, IS DEVELOPED FOR A GROUP OF PROPOSITIONAL LOGICS RELATED TO EMPIRICAL SCIENCE. THE MINIMAL CALCULUS O (CHARACTERISED BY ORTHOLATTICES) IS SHOWN TO BE DETERMINED BY A CLASS OF MODELS COMPRISING A SET BEARING AN IRREFLEXIVE SYMMETRIC BINARY RELATION. O IS SHOWN TO POSSESS THE FINITE MODEL PROPERTY, DECIDABILITY, AND A SYNTACTIC DEDUCIBILITY PRESERVING TRANSLATION INTO THE BROUWERIAN MODAL LOGIC. FINALLY THE SYSTEM Q, CHARACTERISED BY ORTHOMODULAR LATTICES AND OF PARTICULAR RELEVANCE TO QUANTUM THEORY, IS DETERMINED SET-THEORETICALLY BY A RESTRICTION ON ADMISSIBLE INTERPRETATIONS OF FORMULAE.

DIAMOND, ISRAEL. TOWARD A CONSTRUCTIONAL APPROACH TO SOCIAL PROBLEMS. BEHAVIORISM 2,1-84 SPR 74.

ETHICAL ISSUES RAISED BY BEHAVIOR MODIFICATION AND OTHER PSYCHIATRIC APPROACHES ARE RELATED TO AN UNDERLYING PHILOSOPHICAL ORIENTATION TO PERSONAL AND SOCIAL PROBLEMS, WHICH VIEWS THESE PROBLEMS IN TERMS OF DISTRESS AS A SYMPTOM OF A PERSONAL OR SOCIAL PATHOLOGY. AN ALTERNATIVE ORIENTATION IS PROPOSED, NAMELY, THE DISTRESS CAN BETTER BE ALLEVIATED THROUGH ATTENTION TO THE CONSTRUCTION OF REPERTOIRES WHICH PROVIDE FULFILLMENT, RATHER THAN THE ELIMINATION OF REPERTOIRES WHICH PRODUCE DISTRESS. COERCION AND VOLUNTARY CHANGE ARE DEFINED IN TERMS OF ALTERNATIVE AND ENVIRONMENTAL CONTINGENCIES ATTACHED TO THE DIFFERENT BEHAVIORS, RATHER THAN IN TERMS OF ABSENCE OR PRESENCE OF VOLUNTARY CHOICE BETWEEN THEM.

DINGER, MILTON. IS POPULATION CONTROL A DIFFICULTY FOR THE UTILITARIAN? PERSONALIST 54,355-360 AUTUMN 73.

UTILITARIANISM HAS BEEN CRITICIZED BECAUSE IT COULD JUSTIFY AN INCREASE IN POPULATION WHICH, EVEN THOUGH IT RAISED THE TOTAL HAPPINESS, WOULD LOWER THE AVERAGE HAPPINESS. I EXAMINE PROFESSOR JAN NARVESON'S RECENT ANSWER TO THIS CRITICISM AND FIND IT UNSATISFACTORY. NEXT I ARGUE THAT THE CLASSICAL UTILITARIAN THEORY IS DEFENSIBLE AGAINST THIS CRITICISM. UTILITARIANISM IS NOT UNSATISFACTORY BECAUSE OF THE MERE POSSIBILITY THAT IT COULD LEAD TO A RESULT COMMONLY DEEMED WRONG. SUCH A RESULT MUST BE SHOWN LIKELY TO BE JUSTIFIED IN ORDINARY CIRCUMSTANCES. IN SUCH CIRCUMSTANCES, AN UNACCEPTABLE POPULATION INCREASE IS UNLIKELY TO BE JUSTIFIED BECAUSE OF THE UNCERTAINTY OF THE FUTURE AND THE DEFINITE HARM CAUSED THE EXISTING POPULATION.



GOLDMAN, ALAN H. CAN A PRIORI ARGUMENTS REFUTE THE SCEPTIC? DIALOGUE (CANADA) 13,105-109 MR 74.

A PRIORI ARGUMENTS (INCLUDING TRANSCENDENTAL AND PARADIGM CASE) HOLD THAT THE ABILITY TO CONCEPTUALIZE EXPERIENCE OR USE LANGUAGE PRESUPPOSE THE EXISTENCE OF MATERIAL OBJECTS WITH CERTAIN QUALITIES, OR OTHER MINDS, ETC. I ARGUE FOLLOWING BARRY STROUD THAT EVEN IF THE PRIORITIES TO WHICH SUCH ARGUMENTS APPEAL ARE CORRECT, WHAT IS PRESUPPOSED IS CONCEPTUALIZATION OF MATERIAL OBJECTS OR OTHER MINDS AND NOT KNOWLEDGE OF THEM. I THEN REFUTE REPLIES OF PETER HACKER AND KAI NIELSEN TO THIS COUNTERARGUMENT. NIELSEN HOLDS THAT THE SCEPTIC CANNOT DRAW A 'NON-VACUOUS CONTRAST' BETWEEN 'REAL' AND 'APPARENT' IN DENYING CERTAIN PARADIGM CASES AS REAL. I ARGUE THAT HE CAN, BUT DOES NOT HAVE TO IN TERMS OF POSSIBLE EXPERIENCES.

GOLDMAN, ALAN H. TAYLOR ON WOLFF, POLITICAL OBLIGATION AND THE JUSTIFICATION OF THE STATE. PERSONALIST 55,192-199 SPR 74.

TAYLOR ARGUES AGAINST WOLFF'S CLAIM THAT THE STATE IS UNJUSTIFIED (IN THAT ITS AUTHORITY IS INCOMPATIBLE WITH THE DUTY TO MORAL AUTONOMY) (1) THAT MEN'S ACTIONS ARE CAUSED AND HENCE NOT AUTONOMOUS IN ANY CASE; (2) THAT MORAL OBLIGATIONS DO NOT NECESSARILY OVERRIDE POLITICAL OBLIGATIONS; AND (3) THAT INDIVIDUALS ARE MORE FREE UNDER A STATE'S AUTHORITY. I ARGUE THAT (1) IS IRRELEVANT, (2) INCONSISTENT GIVEN TAYLOR'S CRITERION FOR DECIDING WHEN TO HONOR MORAL CONVICTIONS, AND THAT (3) RESTS UPON AN ILLEGITIMATE CONCEPT OF 'FREEDOM OF ENABLEMENT'. FINALLY, I HOLD THAT THE ABSOLUTE PRIORITY OF MORAL OVER POLITICAL OBLIGATION RENDERS THE LEGITIMATE STATE POSSIBLE.

GOLDMAN, ALVIN I. ON THE MEASUREMENT OF POWER. J PHIL 71,231-252 2 MY 74.

I PRESENT A SCHEME FOR MEASURING THE POWER OF PERSONS OVER OUTCOMES OF ANY ISSUE, WHETHER VOTING IS INVOLVED OR NOT. THE SCHEME PRESUPPOSES DESIRE=OUTCOME COUNTERFACTUALS, I.E., A FUNCTION WHICH MAPS COMBINATIONS OF PREFERENCES FOR OUTCOMES INTO (THE OCCURRENCE OF) THESE OUTCOMES. IF YOU BELONG TO A MINIMAL DECISIVE SET FOR THE OCCURRENCE OF AN OUTCOME, YOU HAVE POWER OVER THAT OUTCOME. THE MORE MINIMAL DECISIVE SETS TO WHICH YOU BELONG, AND THE SMALLER THEIR SIZE, THE MORE YOUR POWER. MORE ACCURATELY, YOUR POWER IS MEASURED BY THE PERMUTATIONS IN WHICH YOU WOULD BE 'PIVOTAL' IN DETERMINING A PREFERRED OUTCOME.

GOLDMAN, HOLLY S. DAVID LYONS ON UTILITARIAN GENERALIZATION. PHIL STUD 26,77-95 D 74.

GOLDSMITH, DAVID S. ON THE PRIORITY OF THE MUSICAL IMPULSE AND THE ACOUSTICAL LIMITS TO SONIC GESTURE. J AES ART CRIT 32,409-413 SPR 74.

SPEECH AND MUSIC ARE BASICALLY DISSIMILAR IN COMMUNICATIVE MECHANISM AND PURPOSE. TO INSIST THAT MUSIC BE LIMITED IN ITS SONIC VALUES TO THOSE DERIVED FROM SPEECH IN THE BELIEF THAT SPEECH EXEMPLIFIES IN REALIZABLE DEGREE THE LIMITS TO SONIC COMPREHENSION INHERENT IN THE NERVOUS SYSTEM, IS ATTRIBUTABLE TO MISAPPREHENSION AS TO WHAT IS PERCEIVABLE. CERTAIN SENSIBLE ASPECTS OF MUSIC NOT PRESENT IN SPEECH ARE NOTED TO INDICATE THAT NO VALID SPEECH-DERIVED LIMITS TO MUSIC MAY BE IMPOSED.

GOLDSTEIN, IRWIN. HAPPINESS: THE ROLE OF NON-HEDONISTIC CRITERIA IN ITS EVALUATION. INT PHIL QUART 13,523-534 D 73.

WE SHOULD AVOID THE ERROR OF THINKING OF HAPPINESS AS A 'NON-NORMATIVE', PURELY 'DESCRIPTIVE' CONCEPT ON A PAR WITH A PSYCHOLOGIST'S CONCEPT OF PLEASURE. NON-HEDONIC EVALUATIVE CRITERIA

RE ALSO REGULARLY EMPLOYED IN JUDGING THE HAPPINESS OF PEOPLE. OFTEN, IN JUDGING WHETHER OR NOT SOMEONE IS HAPPY, WE NOT ONLY CONSIDER HOW HE FEELS, BUT WE ALSO EVALUATE THE CONDITIONS UNDER WHICH HE CAME TO FEEL THE WAY HE DOES. IN THE ESSAY, I DISCUSS WHAT IT MEANS TO BE 'REALLY HAPPY' OR TO FIND 'TRUE HAPPINESS'. THE VARIOUS 'GROUNDS' ONE MIGHT HAVE FOR AFFIRMING OR DENYING THAT ONE IS 'REALLY' OR 'TRULY' HAPPY ARE CANVASSED. HIGHLY EVALUATIVE NOTIONS SUCH AS 'DEEP HAPPINESS' OR 'A HIGHER HAPPINESS' ARE ALSO DISCUSSED. IN AN IMPORTANT SENSE OF THE WORD, 'HAPPINESS' SUGGESTS AN IDEAL OR CONSUMMATE MENTAL STATE LESS OFTEN REALIZED THAN SOUGHT. HIS THEME IS DEVELOPED IN THE ARTICLE BY MEANS OF A CLOSELY ARGUED LINGUISTIC ANALYSES.

STICK, D. MONOTHEISM'S 'EUTHYPHRO' PROBLEM. CAN J PHIL 3,585-589 E 74.

IF AN OMNIPOTENT EVIL BEING WERE POSSIBLE, THEN CREATION, REVELATION, RELIGIOUS EXPERIENCE AND ECCLESIASTICAL AUTHORITY COULD ALL ALIKE BE OF 'BONA FIDE' SUPERNATURAL ORIGIN, AND INVINCIBLE PERSUASIVENESS, AND NONETHELESS BE NO FIT GUIDE AT ALL TO MORAL RIGHT AND WRONG. ANYHOW, IT IS ALIEN TO THE SPIRIT OF THEISTIC WORSHIP' TO DOUBT THE NECESSARY RIGHTEOUSNESS OF OMNIPOTENCE. THIS COMMITMENT TO A MIGHT-IS-RIGHT ETHIC AFFORDS A GOOD MORAL REASON FOR THE REJECTION OF THEISM.

STICK, D. REFUTATION OF 'ETHICAL EGOISM'. ANALYSIS 34,38-39 D 73.

ETHICAL EGOISM--IN CONTRADISTINCTION TO EGOISM (A MAXIM OF WILL AND ACTION NOT NECESSARILY ENGAGING THE CONSCIENCE)--TELLS US, INCONSISTENTLY, BOTH TO BE COMPLETE EGOISTS AND ALSO TO WILL EGOISM AS A LAW OF NATURE; WHICH IS A NON-EGOISTIC THING TO WILL, REALLY, SINCE OTHERS' INTERESTS MIGHT NOT COINCIDE WITH OURS.

THORPE, RHIANNON. SARTRE'S THEORY OF IMAGINATION AND 'LES SEQUESTRES D'ALTONA'. J BRIT SOC PHEN 4,113-122 MY 73.

OCZ, WOLFGANG L F. ST ANSELM'S DISPROOF OF THE DEVIL'S EXISTENCE IN THE "PROSLOGION": A COUNTER ARGUMENT AGAINST HAIGHT AND RICHMAN. ANALYTIC 15,334-337 D 73.

THE SMALL CONTRIBUTION SHOULD BE A COUNTERARGUMENT AGAINST TWO ARTICLES BY ROBERT J RICHMAN (PHILOSOPHICAL STUDIES, 1958) AND BY MARJORIE AND DAVID HAIGHT (THE MONIST, 1970). IT ARGUES THAT FROM ANSELM'S PREMISES (PROSLOGION, CHAPTERS 2 AND 3) THE NONEXISTENCE OF A BEING, 'QUO NIHIL MINUS COGITARI POTEST', COULD BE PROVED, BUT NOT THE EXISTENCE OF SUCH A BEING, AS RICHMAN AND THE HAIGHTS TRIED TO SHOW. FOR THIS PURPOSE THE COMMENTARY TO ANSELM'S "PROSLOGION" BY MAXWELL JOHN CHARLESWORTH IS USED BY THE AUTHOR.

RICH, RICHARD. ELIADE ON BUDDHISM. RELIG STUD 10,225-231 JE 74.

HIS ARTICLE SAYS THAT WHAT ELIADE WRITES ABOUT BUDDHISM IN HIS BOOK "YOGA: IMMORTALITY AND FREEDOM" IS RIDDLED WITH MISTAKES. THE DATA IN CHAPTER VIII WHICH ALLEGEDLY ASSOCIATE EARLY BUDDHISM WITH SHAMANISTIC PRACTICES ARE WRONG. CHAPTER V HAS MISTAKES IN SPELLING AND IN THE USE OF TRANSLATIONS WHICH CAST DOUBT ON THE AUTHOR'S LINGUISTIC COMPETENCE. THE INITIATION SYMBOLISM WHICH HE SEES IN EARLY BUDDHIST MEDITATION IS DUE TO A MUDDLE, AND SO IS HIS VIEW THAT BUDDHISTS ESCAPE FROM TIME BY REACHING ITS BEGINNING. HIS CASE FOR AN INDIAN ABORIGINAL ORIGIN OF TANTRISM IS WEAK; FOREIGN INFLUENCE FROM THE NORTH-EAST IS MORE LIKELY.

GOMEZ NOGALES, SALVADOR. AUDACIA DE STO TOMAS EN LA ASIMILACION DEL PENSAMIENTO HETERODOXO DE SU EPOCA. REV PORT FILOSOF 30,185-204 JA-S 74.

PARA EVITAR EL CISMA DEL PENSAMIENTO CRISTIANO, A PUNTO DE SER PROVOCADO CON LA INTRODUCCION DE LA CIENCIA ARABE, STO. TOMAS, EN LUGAR DE PONER EL ACENTO EN SU REFUTACION, LA INCORPORA EN UNA SINTESIS CONSTRUCTIVA, EN LA QUE RECIBEN SU CONSISTENCIA LOS ELEMENTOS VALIDOS Y CAEN POR SU BASE LOS INSERVIBLES O ERRONEOS. DATOS BIOGRAFICOS QUE LE PREPARAN PARA ESTA LABOR DE ASIMILACION. REALIZACION DE ESTA ASIMILACION: CITAS DE LOS ARABES, PROBLEMATICA ASIMILADA EN GNOSEOLOGIA, COSMOLOGIA, PSICOLOGIA, METAFISICA Y TEOLOGIA NATURAL. ERRORES DE INTERPRETACION: SOBRE TODO EN EL AVERROISMO Y EN EL SUPUESTO PANTEISMO DE LOS MISTICOS ARABES.

GOMEZ, LUIS MARTINEZ. FILOSOFIA ESPANOLA ACTUAL. PENSAMIENTO 29,347-365 AP 73.

EL AUTOR DESCRIBE LA EVOLUCION DE LA FIL. EN ESP. DESDE EL FINAL DE LA GUERRA CIVIL (1936-39); DESPUES DE UNA SITUACION DE FAVOR PARA LAS FIL. TRADICIONALES Y ESCOLASTICAS, SE PRODUCE UN PROGRESIVO ENSANCHAMIENTO CON ENTRADA Y REPRESENTACION DE LAS CORRIENTES EUROPEAS, PARA LAS CUALES HOY NO HAY FRONTERAS, TANTO EN LOS CUADROS OFICIALES ACADemicOS COMO EN LOS PRIVADOS, SALVO EN AQUELLOS ASPECTOS QUE ROZAN CON LA POLITICA Y LA OPINION PUBLICA, DONDE LA MENTALIDAD ESPANOLA ES TRADICIONALMENTE SENSIBLE Y EXCLUSIVISTA. EN EL CUERPO DEL ARTICULO SE RECORREN LAS PRINCIPALES TENDENCIAS EUROPEAS REPRESENTADAS, EN UNA LINEA MATEMATICA ANALITICA LOGICOS MATEMATICOS, ANALITICOS DEL LENGUAJE, LO MAS NUEVO Y VIGOROSO; EN UNA LINEA METAFISICA; SIGUIENDO HUELLAS DE TOMAS DE AQUINO Y HEIDEGGER; Y EN UNA LINEA HISTORICA, PSICOLOGICA Y CRITICA: CON MARX, FREUD, MARCUSE, ETC.

GONCHAROV, S S. CONSTRUCTIVE MODELS OF COMPLETE SOLVABLE THEORIES. ALG LOG 12,67-77 S 74.

GONCHAROV, S S. CONSTRUCTIVIZABILITY OF SUPERATOMIC BOGLEAN ALGEBRAS. ALG LOG 12,17-22 JL 74.

GONSETH, FERDINAND. UEBER DIE SPRACHE SPRECHEN. DIALECTICA 27,179-217 1973.

DIE ABSICHTEN UND DER IDEENGANG DES AUTORS SIND AUS DER REIHENFOLGE DER PARAGRAPHEN HERAUSZULESEN: 1) DIE SITUATION DES SPRECHENDEN. 2) METAMATHEMATIK UND METASPRACHE. 3) METASPRACHE ODER EIGENSPRACHE. 4) DAS EIGENREFERENTIAL. 5) OBJEKT, SPRACHE ODER KOLLEKTIVSPRACHE? 6) EINANDER VERSTEHEN. 7) SCHLUSSKOMMENTAR. ES SOLL GEZEIGT WERDEN DASS SICH FUER DIE LINGUISTIK ANDERE WEGE ERUEFFNEN ALS DIE (UEBRIGENS ANZWEIFELBAREN) DES FORMALISMUS.

GONZALEZ TORRES, JOSE. MARGINACION POLITICA EN MEXICO. LOGOS 1,269-274 MY-AG 73.

GONZALEZ URIBE, HECTOR. ALGUNOS PUNTOS CAPITALES DE LA DOCTRINA SOCIAL Y POLITICA DE SANTO TOMAS DE AQUINO A LA LUZ DE LAS EXIGENCIAS DE LA CONCIENCIA CONTEMPORANEA. REV FILOSOF (MEXICO) 6,17-34 JA-AG 74.

GONZALEZ VEGA, CLAUDIO. ADAM SMITH Y LA ESCUELA DE ECONOMIA CLASICA INGLESA. REV FILOSOF (COSTA RICA) 9,63-67 JA-JE 71.

GONZALEZ VEGA, FERNANDO M. MARGINACION ECONOMICA EN MEXICO. LOGOS 1,275-288 MY-AG 73.

H, PAUL. THE RELATION BETWEEN WISDOM AND VIRTUE IN "PHAEDO" 69A-C3.  
HIST PHIL 12,153-159 AP 74.

LATO HERE USES TWO METAPHORS FOR WISDOM, COIN AND PURGATIVE, APPARENTLY MAKING IT A MEANS TO VIRTUE. BUT IF WISDOM IS A COIN GIVEN AWAY, WHAT PART CAN IT HAVE IN VIRTUE? I ARGUE THAT THE PASSAGE ALLOWS WISDOM BOTH INSTRUMENTAL AND CONTRIBUTORY VALUE: IT LEADS TO VIRTUE AND IS ITSELF ONE OF THE VIRTUES. BUT WISDOM IS NOT IDENTICAL TO VIRTUE, AS THE COMMON SLOGAN 'VIRTUE IS KNOWLEDGE' MIGHT SUGGEST.

FIELD, JUNE. REFLECTIONS ON THE HIPPOCRATIC OATHS. HASTINGS CENTER STUD 1,79-92 1973.

ING, D C. THE BLACK BOX AGAIN. METAPHILOSOPHY 5,69-70 JA 74.

N ANALOGY IS DRAWN BETWEEN R L CAUSEY'S "BLACK BOX" AND MERK-MAXWELL'S DESCRIPTION OF A TYPICAL PROBLEM=SITUATION IN CLASSICAL THEORETICAL PHYSICS. USE OF THE BLACK BOX AS A TEACHING TOOL IS ENDORSED, BUT ATTENTION TO THE WRITINGS OF CERTAIN SCIENTISTS IS ALSO RECOMMENDED.

MAN, LENN EVAN. AL-FARABI'S MODALITIES (ARTICLE IN HEBREW). IYYUN 3,100-112 AP=0 72.

AL-FARABI ARGUES THAT ARISTOTLE ASSUMES THE REALITY OF POSSIBILITY AND INFERS THE NECESSITY FOR SUSPENSION OF TRUTH VALUE DETERMINACY REGARDING FUTURE PARTICULAR PROPOSITIONS. YET SINCE FATALISTS HAVE IDENTIFIED FUTURE CONTINGENCY FARABI UNDERTAKES TO DEFEND IT. GOD'S KNOWLEDGE OF THE FUTURE DOES NOT NECESSITATE THAT 'P' IS TRUE IMPLIES NECESSARILY THE P BUT DOES NOT IMPLY THAT P IS NECESSARY. WE MUST DISTINGUISH NECESSITY OF IMPLICATION FROM INTRINSIC NECESSITY. FARABI ASSUMES THAT THERE MAY BE UNREALIZED POSSIBILITIES, IMPLICITLY CRITICIZING ARISTOTLE FOR NOT BEING MORE CONSISTENT IN HIS REJECTION OF MEGARIANISM ON THIS POINT. THE IMPLICATIONS OF DETERMINISM FOR ETHICS AND THEODICY ARE GRAVE, AND LOGIC MUST PRESERVE NEUTRALITY ON THE ISSUE, WHICH EXPERIENCE, FARABI BELIEVES, CAN RESOLVE. FOR UNIVERSAL PROPOSITIONS, ON THE OTHER HAND, THE COLLAPSING OF POSSIBILITY IS ACCEPTABLE. IN THE IDEAL WORLD OF UNIVERSALS THE MONISTIC IMPLICATIONS OF THE MEGARIAN LOGIC FIND THEIR RIGHTFUL APPLICATION.

MAN, LENN EVAN. RAZI'S PSYCHOLOGY. PHIL FORUM (BOSTON) 4,26-48 FALL 72.

THE FIRST GENERAL PHILOSOPHICAL DISCUSSION OF THE PSYCHOLOGY OF MUHAMMAD IBN ZAKARIYA AL-RAZI (CA. 865-925), PERSIAN PHILOSOPHER AND PHYSICIAN. RECONSTRUCTION BASED UPON THE SURVIVING FRAGMENTS OF RAZI'S WORK TREATS HIS THEORY OF PERCEPTION AND SENSATION, HIS ACCOUNT OF PLEASURE AND DESIRE, HIS MODEL OF FREE WILL AND MOTIVATION, HIS ACCOUNT OF THE BODY=SOUL RELATIONSHIP, AND HIS DOCTRINES OF RATIONALITY, IMMORTALITY, MONOPSYCHISM, AND METEMPSYCHOSIS. BOLDLY ECLECTIC, RAZI'S PSYCHOLOGY FUSES PLATONIC, EPICUREAN, AND GNOSTIC ELEMENTS. RAZI ABANDONS HIS STRICTLY MONISTIC ACCOUNT OF PLEASURE AND SENSATION AS HE APPROACHES THE REALM OF RATIONAL, COGNITIVE CONSCIOUSNESS, WHICH HE CAN ONLY TREAT PLATONICALLY.

MAN, NELSON. ON RECONCEIVING COGNITION. MONIST 58,339-342 AP 74.

MAN, NELSON. ON SOME QUESTIONS CONCERNING QUOTATION. MONIST 58,294-306 AP 74.



GOODSTEIN, R. L. SATISFIABILITY IN A LARGER DOMAIN. NOTRE DAME J FORM LOG 15,598-600 Q 74.

THIS NOTE SEEKS TO CORRECT WHAT APPEARS TO BE A LACUNA IN THE PUBLISHED PROOFS OF THE WELL-KNOWN RESULT THAT SATISFIABILITY IN SOME DOMAIN ENTAILS SATISFIABILITY IN A LARGER DOMAIN, USING AN INDUCTION OVER ALL FINITE SETS OF QUANTIFIERS (BUT NOT THE PRENEX NORMAL FORM) IN PLACE OF AN INDUCTION ON THE NUMBER OF QUANTIFIERS IN THE PREFIX IN THE NORMAL FORM.

GOODSTEIN, P. LOUIS. ON LIMITING THE APPLICATIONS OF THE UNIQUENESS RULES IN THE EQUATION CALCULUS. Z MATH LOG 19,115-116 1973.

GORDON, ROBERT M. JUDGMENTAL EMOTIONS. ANALYSIS 34,40-48 D 73.

JUDGMENTS AS WELL AS ATTITUDES ARE IMPLICATED IN FEARING, WORRYING, BEING HOPEFUL, OR BEING TERRIFIED THAT P; ALSO IN REGRETTING, BEING ANNOYED, BEING DISAPPOINTED (ETC.) THAT P. BUT WHEREAS THERE ARE ACCORDINGLY JUDGMENTAL AND ATTITUDINAL REASONS FOR FEARING (ETC.) THAT P, THERE ARE ONLY ATTITUDINAL REASONS FOR REGRETTING (ETC.) THAT P. I EXPLAIN THIS ON THE GROUNDS THAT REGRETTING THAT P REQUIRES KNOWING THAT P, WHEREAS FEARING THAT P DOES NOT.\*

GORDON, ROBERT M. THE ABOUTNESS OF EMOTIONS. AMER PHIL QUART 11,27-36 JA 74.

I ATTEMPT TO SHOW THAT WHEN SOMEONE IS, E.G., ANGRY ABOUT SOMETHING, THE EVENTS OR STATES THAT CONJOINTLY ARE CAUSING HIM TO BE ANGRY CONFORM TO A CERTAIN STRUCTURE, AND THAT FROM THE CAUSAL STRUCTURE UNDERLYING HIS ANGER IT IS POSSIBLE TO 'READ OUT' WHAT HE IS ANGRY ABOUT. IN THIS RESPECT, AND EVEN IN SOME OF THE DETAILS OF THE STRUCTURE, MY ANALYSIS OF BEING ANGRY ABOUT SOMETHING RESEMBLES THE BELIEF=WANT ANALYSIS OF INTENTIONAL ACTION. THE CHIEF ELEMENTS OF THE CAUSAL STRUCTURE I DESCRIBE ARE A BELIEF AND AN ATTITUDE SO RELATED IN CONTENT AS TO CONSTITUTE EITHER A WISH=FRUSTRATION (IN THE CASE OF NEGATIVE EMOTIONS) OR A WISH=SATISFACTION (IN THE CASE OF POSITIVE EMOTIONS). THE ANALYSIS MAKES OTIOUSE, IN THOSE CASES FOR WHICH IT IS A CORRECT ANALYSIS, THE MYSTERIOUS NON=CAUSAL RELATION BETWEEN AN EMOTION AND ITS 'OBJECT' WHICH IS INVOKED BY THE MAJORITY OF PHILOSOPHERS NOW WRITING ON EMOTIONS.

GORDY, MICHAEL. KANT'S MORAL INCENTIVE. PHIL FORUM (BOSTON) 4,323-339 SPR 74.

THIS ARTICLE IS AN ATTEMPT TO DESCRIBE KANT'S NOTION OF THE INCENTIVE OF MORALITY. ALTHOUGH HE OUTLINED HIS IDEAS ON THIS SUBJECT IN THE "CRITIQUE OF PRACTICAL REASON," KANT'S COMPLETE THEORY ABOUT THE ATTRACTION OF MORALITY CAN ONLY BE HAD BY LOOKING ALSO AT HIS "CRITIQUE OF JUDGEMENT." MY ARGUMENT IS THAT, FOR KANT, WHILE THE BEAUTIFUL MAY NOT ALWAYS BE MORALLY GOOD, MORALITY IS ALWAYS BEAUTIFUL, AND THAT THE SUBJECTIVE ATTRACTION OF THE MORAL LAW IS A COMPOSITE OF THE FEELINGS OF THE BEAUTIFUL AND THE SUBLIME.

GORE, KEITH. SARTRE AND FLAUBERT: FROM ANTIPATHY TO EMPATHY. J BRIT SOC PHEN 4,104-112 MY 73.

GORZ, ANDRE. ÖKOLOGIE UND REVOLUTION: EINE DEBATTE. KURSBUCH 33,137-142 1973.

GOSLING, J. MORE ARISTOTELIAN PLEASURES. PROC ARIS SOC 74,15-34 1973-74.

FIRST A CRITIQUE OF G. E. L. OWEN'S VERSION OF THE CONTRAST BETWEEN BOOKS VII AND X OF THE NICOMACHEAN ETHICS. IT IS ARGUED THAT BOTH BOOKS ARE OFFERING SIMILAR ACCOUNTS OF THE NATURE OF PLEASURE, WHICH OFFER GENERAL CONDITIONS FOR THE OCCURRENCE OF PLEASURE. HOWEVER,

ARISTOTLE IS INTERESTED IN 'REAL' PLEASURE, WHICH IS RELATED TO THE NATURE OF THE RELEVANT BEING. ONLY BY IMPLICATION DOES HE GIVE A GENERAL ACCOUNT OF PLEASURE. THE BOOK X VERSION ENABLES HIM TO HAVE A VIEW OF PLEASURE THAT PRESERVES THE TRUTH IN BOTH HEDONISM AND PLATONIC CRITICISMS OF IT.

S. JAMES. CAMUS, GOD, AND PROCESS THOUGHT. PROCESS STUD 4,114-128 SUM 74.

THE PURPOSE OF THE ARTICLE IS TO DEMONSTRATE THAT CAMUS HELD TWO INCOMPATIBLE PHILOSOPHICAL POSITIONS: A GODLESS CARTESIANISM THAT LEAVES NATURE DEVOID OF QUALITY (THE ABSURD) AND A HELLENIC SENSE OF ORDER WHERE VALUES ARE GROUNDED IN 'PHYSIS'. THE ARTICLE SUGGESTS THAT AN 'ARTIST-REBEL' GOD, WHO CONTINUALLY CREATES VALUE AND BEAUTY, WOULD REMOVE CAMUS' INCONSISTENCIES, AND ALSO WOULD BRING CAMUS' THOUGHT INTO AGREEMENT WITH A WHITEHEADIAN THEISM.

O. KENSHI. DAS NEGATIVE IN DER KUNSTINTERPRETATION (IN JAPANESE). BIGAKU 24,1-10 D 73.

IN DER DYNAMIK DER KUNSTINTERPRETATION SIND DREI MERKWUERDIGEN PHAENOMENEN.: 1. DIE STILLE 2. DIE VERHUELLUNG 3. DIE EXTASE. (1) DIE STILLE IST VOM SCHWEIGEN VERSCHIEDEN. SIE TAUCHT MIT DER WICHTIGKEIT AUF, INDEM SIE DAS KUNSTWERK UND DEN INTERPRETEN IM AUGENBLICK DER BEGEGNUNG UMFASST, SO DASS SIE NICHT DIE SPRACHE DES KUNSTWERKS, SONDERN DIE SPRACHE DER KUNST HERAUSRUFT. (2) DIE VERHUELLUNG BEZIEHT SICH AUFS DOPPELDEUTIG STRUKTURIERTE WESEN DES KUNSTWERKS, DAS HERMENEUTISCH KLAR WIRD, BLOSS INDEM DER INTERPRET DIESE AMBIGUITAET OFFENBAREND UND ZUGLEICH VERHUELLEND ZU ANALYSIEREN WAGT. DIESE OPERATION DEUTET SOGAR AUF DIE DESTRUKTION HIN. (3) DIE EXTASE ERREICHT SICH MIT DER WELTLOSIGKEIT DES KUNSTWERKS UND DEM TRANSCENDIEREN DES INTERPRETEN, WODURCH DIE EXISTENZIELLE KOMMUNIKATION ZWISCHEN DEN EINSAMSTEN UND SELBSTLOSEN MENSCHEN ZUSTANDEKOMMT UND DIE HERMENEUTISCHE INTEGRATION IM VERSTEHEN UND ERKENNTNIS VOLLENDET.

ERBARN, DONALD. A NOTE ON LOCKE'S THEORY OF SELF-KNOWLEDGE. J HIST PHIL 12,239-242 AP 74.

HE CLAIM THAT LOCKE IS INCONSISTENT WHEN HE SAYS WE HAVE INTUITIVE KNOWLEDGE OF THE SELF BECAUSE HE MUST TALK ABOUT THE AGREEMENT OF AN IDEA WITH SOMETHING WHICH IS NOT AN IDEA, IS TOO SIMPLISTIC A CRITICISM. THIS CRITICISM IS INCORRECT SINCE LOCKE'S DISTINCTION BETWEEN ADEQUATE AND INADEQUATE ECTYPAL IDEAS IS NOT TAKEN INTO ACCOUNT BY HIS CRITICS. HIS CLAIM THAT WE HAVE INTUITIVE KNOWLEDGE OF THE REAL EXISTENCE OF THE SELF IS BASED ON THIS DISTINCTION. I SHOW HOW THE CHARGE OF INCONSISTENCY CAN BE MET BY TAKING THIS DISTINCTION INTO ACCOUNT. LOCKE'S CLAIM IS STILL OPEN TO CRITICISM BECAUSE OF SOME DIFFICULTIES WITH HIS DISTINCTIONS BETWEEN ARCHETYPAL AND ECTYPAL IDEAS, AND ADEQUATE AND INADEQUATE ECTYPAL IDEAS.

INGER, HANS WERNER. SUBJECTIVE QUALITATIVE INFORMATION STRUCTURES BASED ON ORDERINGS. THEOR DECIS 5,69-97 JE 74.

THIS PAPER IS MOTIVATED BY THE FOLLOWING QUESTION: CAN ONE AXIOMATIZE INFORMATION FIRST AND THEN PROBABILITY IN TERMS OF INFORMATION RATHER THAN VICE VERSA AS SUGGESTED BY INFORMATION THEORY? THE EMPHASIS HERE IS ON A NEW METHODOLOGICAL APPROACH TOWARD A CONCEPTUALIZATION OF BEHAVIORAL INFORMATION WHICH MIGHT BE BETTER SUITED FOR INFERENCES INVOLVING NONREPEATABLE EVENTS OR AN INSUFFICIENT NUMBER OF REPEATABLE EVENTS, BASED ON THE ASSUMPTION THAT INFORMATION IS PRIOR TO PROBABILITY STATEMENTS. THE MAIN IDEA IS TO GENERATE (VIA A BOOLEAN HOMOMORPHISM) A BOOLEAN ALGEBRA OF EVENTS BY AN APPROPRIATE INFORMATION STRUCTURE AND TO UTILIZE THE NOTION OF A TOPOGENEOUS ORDER SIMILAR TO THAT OF A BOOLEAN ORDER.

GOTTLIEB, DALE V AND DAVIS, LAWRENCE H. EXTENSIONALITY AND SINGULAR CAUSAL SENTENCES. PHIL STUD 25,69-72 JA 74.

FAILURE OF SUBSTITUTIVITY IN SENTENCES OF THE FORM 'A CAUSED X'S BECOMING THE F' IS EXPLAINED BY SHOWING THAT CONTEXTS SUCH AS 'A'S BECOMING \_\_\_\_' ARE OPAQUE. THUS THE EXTENSIONALITY OF THE CONTEXT '... CAUSED \_\_\_\_' IS DEFENDED.

GOTTLIEB, DALE. REFERENCE AND ONTOLOGY. J PHIL 71,587-599 10 0 74.

BECAUSE QUANTIFIERS CAN BE UNDERSTOOD SUBSTITUTIONALLY, TRUTH AND LOGICAL FORM TOGETHER DO NOT DETERMINE ONTOLOGY. THE OBJECTIONS RAISED TO SUBSTITUTIONAL SEMANTICS BY WALLACE (THE TRUTH DEFINITION REQUIRES A REFERENTIAL META-LANGUAGE IN WHICH THE ONTOLOGICAL COMMITMENTS ARE RE-MADE), PARSONS (SUBSTITUTIONAL QUANTIFICATION IS NOT REALLY ONTOLOGY-FREE) AND QUINE (CHAPTER III OF ROOTS OF REFERENCE) ARE CONSIDERED. THE NEED FOR AN IDENTITY CRITERION FOR THE REFERENTIAL INTERPRETATION OF SINGULAR TERMS AND PREDICATES IS DISCUSSED.

GOUHIER, HENRI. TEMOIGNAGE, TRADITION ET EXPERIENCE RELIGIEUSE. ARCH FILOSOF 63-73 1972.

GOULD, JOSIAH B. THE STOIC CONCEPTION OF FATE. J HIST IDEAS 35,17-32 JA-MR 74.

THE STOICS SET FORTH A CONCEPTION OF FATE WHICH FLATLY CONTRADICTS SIGNIFICANT INSIGHTS BY PLATO, ARISTOTLE, AND EPICURUS INTO THE NATURE OF HUMAN ACTION, BUT THEY ADOPTED A POSITION WHICH MUST HAVE MADE THEIR HIGHLY PARA-CONVENTIONAL VIEW SEEM PLAUSIBLE; THIS THEY DID BY ASSUMING THAT RESPONSIBLE DECISION-MAKING IS ITSELF AN ELEMENT IN THE DETERMINISTIC SYSTEM OF FATE. HAVING ADOPTED THE ARISTOTELIAN THEORY OF RESPONSIBLE AGENCY, THE STOICS FOUND THE SAME DIFFICULTY WHICH AFFLICTS THE ARISTOTELIAN DOCTRINE SURFACING IN THEIR OWN SYSTEM. THE STOICS FAILED TO GIVE A COHERENT ACCOUNT OF HUMAN RESPONSIBILITY, BUT IN THIS REGARD THEY HAVE HAD LOTS OF RESPECTABLE COMPANY.

GOULDNER, ALVIN W. ROMANTICISM AND CLASSICISM: DEEP STRUCTURES IN SOCIAL SCIENCE. DIOGENES 82,88-107 SUM 73.

ROMANTICISM, AS A TRANSFORMATION OF SOCIAL CONSCIOUSNESS CHALLENGING CLASSICIST HEGEMONY IN A BOURGEOIS SOCIAL STRUCTURE, IS OUTLINED AND ITS EMANCIPATORY ASPECTS NOTED. ROMANTICISM IS CHARACTERIZED BY PARTICULARISM, SUBJECTIVISM, PARTIALITY, INDIVIDUALISM, ANIMISM--ONE FORM OF THE NEGATION OF CLASSICISM. IT IS SUGGESTED THAT THESE TWO VISIONS ARE DEEP STRUCTURES OF MODERN AND CONTEMPORARY SOCIAL THOUGHT. THIS IS ILLUSTRATED AT THE HAND OF BRIEF DISCUSSIONS OF THE CLASSICISM-ROMANTICISM DIALECTIC IN FRENCH POSITIVISM, GERMAN SOCIAL SCIENCE, THE WORK OF KARL MARX AND THAT OF MAX WEBER. FINALLY THERE IS A MODULATION TO A SOCIOLOGICAL ANALYSIS OF THE ROMANTIC NATURE OF AMERICAN CULTURAL ANTHROPOLOGY AS COMPARED WITH ITS SOCIOLOGY. THIS IS CONCLUDED, HOWEVER, BY REMARKING ON THE PROFOUND ROMANTIC INFLUENCE EVIDENT IN THE TRADITION OF G H MEAD AND THE CHICAGO SCHOOL OF SOCIOLOGY.\*

GOULET, JEAN. MATIERE ET MEMCIRE (1896) AUJOURD'HUI. REV UNIV OTTAWA 44,224-258 AP-JE 74.

GOVIER, TRUDY. WOMAN'S PLACE. PHILOSOPHY 49,303-309 JL 74.

THIS ARTICLE IS A CRITICISM OF J R LUCAS' "BECAUSE YOU ARE A WOMAN." IT IS ARGUED THAT LUCAS' DISTINCTION BETWEEN FEATURES INTEGRALLY RELATED TO A SEX AND THOSE MERELY CONTINGENTLY RELATED TO IT CANNOT BE UPHELD. LUCAS' ARGUMENTS IN FAVOR OF DIFFERENTIAL TREATMENT FOR THE SEXES REDUCE TO FIVE. OF THESE TWO REST ON IMPLAUSIBLE



EMPIRICAL ASSUMPTIONS, TWO RESULT FROM FAULTY METHODOLOGY, AND THE FIFTH CANNOT PROPERLY OPERATE ON ITS OWN. IT IS CONCLUDED THAT LUCAS HAS ADVANCED NO GOOD REASON FOR HAVING LAWS OR SOCIAL INSTITUTIONS WHICH DISCRIMINATE BETWEEN THE SEXES.

INDA, LAMA ANAGARIKA. THE CONCEPTS OF EVOLUTION AND MUTATION IN THE PHILOSOPHY OF JEAN GEBSER. MAIN CURRENTS 30,109-111 JA-F 74.

IF WE SPEAK OF EVOLUTION, IT CAN ONLY MEAN THE GRADUAL UNFOLDMENT IN TIME OF WHAT IS POTENTIALLY PRESENT, BUT HAS NOT YET STEPPED INTO VISIBLE OR TANGIBLE REALITY. EACH PHASE IS AN ASPECT OF THE WHOLE UNDER THE GIVEN CONDITIONS OF TIME AND CIRCUMSTANCE. IF WE CAN SEE THE CAUSAL CONNECTIONS, WE SPEAK OF EVOLUTION; IF THE PROCESS OCCURS SPONTANEOUSLY, WE SPEAK OF MUTATION. THE FORMER IS A PROCESS THAT TAKES PLACE PERIPHERICALLY, I.E., IN THE MEDIUM OF TIME; THE LATTER TAKES PLACE RADIALLY, I.E., DIRECTLY FROM THE TIMELESS CENTER--CUTTING VERTICALLY, SO TO SPEAK, THROUGH THE MOVEMENTS OF TIME AND CAUSALITY.\*

WARD-FABRE, S. DESCARTES ET MACHIAVEL. REV METAPH MORALE 78,312-334 JL-S 73.

DESCARTES S'EST PEU OCCUPE DE POLITIQUE: TOUTEFOIS, UNE LETTRE ECRITE A LA PRINCESSE ELIZABETH EN SEPTEMBRE 1643 EXPRIME A LA DEMANDE DE SA CORRESPONDANTE LE JUGEMENT DU PHILOSOPHE SUR LA POLITIQUE MACHIAVELIENNE. A PROPOS DE QUOI L'ON A PARLE DU "MACHIAVELISME" DE DESCARTES. OR, D'UNE PART, LA SAGESSE CARTESIENNE, TOUT IMPREGNEE DES VALEURS CHRETIENNES, NE PEUT QUE REPROUVER LA TECHNIQUE CYNIQUE ET LA MISOLOGIE D'UN PRINCE PAIEN A L'IMAGE DE CESAR BORGIA. D'AUTRE PART ET PLUS PROFONDEMENT--BIEN QUE DESCARTES NE PROPOSE PAS UN "ANTI-MACHIAVEL" ET ADMETTE MEME QUE LA MORALE PUBLIQUE EST DIFFERENTE DE LA MORALE PRIVEE PUISQU'UNE POLITIQUE PUREMENT RATIONNELLE SERAIT DERAISONNABLE--LE PHILOSOPHE ESTIME QUE LA "RAISON D'ETAT" NE DOIT PAS TRIMPHER DE LA VRAIE RAISON. DANS SA PHILOSOPHIE DONT LES PREMISSES SONT, AU DEMEURANT, SI DIFFERENTES DE CELLES DU "PRINCE," DESCARTES NE DIT PAS S'IL TROUVE LA POLITIQUE DE MACHIAVEL ADMIRABLE OU EXECRABLE; CE QUI EST SUR, C'EST QUE, SELON LUI, DOIVENT S'EXPRIMER DANS LA POLITIQUE TRES CHRETIENNE DES ROIS LA VOLONTE D'EQUILIBRE ET LA SAGESSE DU BON SENS.

BER, GLENN C. ANSCOMBE ON THE RELATIONSHIP BETWEEN MORALITY AND RELIGION. S J PHIL 12,185-190 SUM 74.

I SUPPORT ANSCOMBE'S CLAIMS (IN "MODERN MORAL PHILOSOPHY") THAT THE CONCEPT OF 'MORAL' OBLIGATION HAD ITS ORIGIN IN A LAW CONCEPTION OF ETHICS, THAT THIS NOTION HAS THEOLOGICAL IMPLICATIONS IN PRESENT-DAY USAGE, AND THAT IT IS NOT POSSIBLE TO RETAIN THIS CONCEPT WITH ITS FULL FLAVOR IF WE REMOVE THESE IMPLICATIONS. HOWEVER, I REJECT ANSCOMBE'S PROPOSAL TO DROP THE NOTION OF MORAL OBLIGATION AND CONDUCT MORAL DISCUSSIONS EXCLUSIVELY IN ARISTOTELIAN TERMINOLOGY. I ARGUE THAT ARISTOTELIAN CONCEPTIONS (AS ANSCOMBE PORTRAYS THEM) COMMIT ONE TO CONSEQUENTIALISM AS WELL AS TO REJECTION OF THE VIEW THAT MORAL JUDGMENTS ARE 'OVERRIDING' OR HAVE BINDING FORCE; AND HENCE NEITHER ANSCOMBE HERSELF (GIVEN HER REJECTION OF CONSEQUENTIALISM) NOR OTHER MODERN MORAL PHILOSOPHERS (GIVEN THEIR ACCEPTANCE OF THE FEATURE OF 'OVERRIDINGNESS') CAN ACCEPT ANSCOMBE'S PROPOSAL--LEAVING AS THE ONLY ALTERNATIVE ACCEPTANCE OF THE LAW CONCEPTION OF ETHICS, TOGETHER WITH ITS FULL THEOLOGICAL IMPLICATIONS.

BER, GLENN. THE METAETHICS OF PAUL TILLICH. J RELIG ETHICS 1,113-133 FALL 73.

TILLICH HOLDS AN ONTOLOGICALLY BASED SELF-REALIZATION THEORY OF ETHICS. FOR HIM ETHICS IS NEITHER LOGICALLY NOR LINGUISTICALLY TIED TO THEOLOGY, BUT IS IN A CERTAIN SENSE EPISTEMOLOGICALLY DEPENDENT.



TILlich's MATERIAL ANALYSIS OF MORAL JUDGMENTS IS CLAIMED TO BE INCONSISTENT WITH HIS CRITIQUE OF HETERONOMOUS MORALITY. THE AUTHOR CONCLUDES THAT TILlich HAS NOT GIVEN GOOD REASONS FOR REJECTING A HETERONOMOUS DIVINE-COMMAND THEORY OF MORALITY.

GRACIA, JORGE J F. 'A SUPREME GREAT BEING'. NEW SCHOLAS 48,371-377 SUM 74.

IN THIS ARTICLE I WISH TO SHOW, FIRST, THAT ANSELM'S NEGATIVE FORMULA IS NOT EQUIVALENT TO DESCARTES' POSITIVE, AND SECONDLY, I WANT TO SHOW THAT THE FIRST IS FAR SUPERIOR TO THE SECOND. WHETHER IT DOES IN FACT PROVE THAT GOD NECESSARILY EXISTS, OR EVEN THAT GOD EXISTS AT ALL, IS ANOTHER MATTER THAT NEEDS SEPARATE ATTENTION AND WILL NOT BE GIVEN ANY HERE. THE FIRST TASK WILL BE CARRIED OUT BY COMPARING THE TWO FORMULAS, AND THE SECOND, BY RESTATING TWO RATHER DEVASTATING ARGUMENTS AGAINST THE CARTESIAN VERSION OF THE ARGUMENT THAT LEAVES ANSELM'S UNHARMED.

GRACIA, JORGE J E. THE CONVERTIBILITY OF 'UNUM' AND 'ENS' ACCORDING TO GUIDO TERRENA. FRAN STUD 33,143-170 1973.

THE ARTICLE HAS TWO PARTS. THE FIRST OUTLINES THE DEVELOPMENT OF THE DOCTRINE OF TRANSCENDENTALS FROM THE THIRTEENTH CENTURY TO THE END OF THE MIDDLE AGES. THIS DEVELOPMENT IS ILLUSTRATED WITH A DISCUSSION OF THE ORIGIN AND NUMBER OF TRANSCENDENTALS DISCUSSED BY THE MAIN AUTHORS OF THE PERIOD. THE SECOND PART CLARIFIES GUIDO'S CONTRIBUTION, PAYING PARTICULAR ATTENTION TO THE CONVERTIBILITY OF ONE AND BEING. BOTH THE TERMS AND EXACT NATURE OF THE CONVERTIBILITY ARE EXAMINED IN DETAIL. GUIDO SHOWS HIMSELF IN FAVOR OF CONVERSION ACCORDING TO THE SUPPOSIT. HE REJECTS THE NOVEL THEORIES OF DURANDUS (DENOMINATIVE) AND HERVEUS (ESSENTIAL). HIS SOLUTION IS CONSERVATIVE (ALBERT, THOMAS), BUT WELL ARGUED.

GRACIA, JORGE J E. THE STRUCTURAL ELEMENTS OF NECESSARY REASONS IN ANSELM AND LLULL. DIALOGOS 9,105-129 AP 73.

THE PAPER CLARIFIES AND COMPARES THE STRUCTURE OF UNDERSTANDING THROUGH NECESSARY REASONS ACCORDING TO ANSELM (1033-1109) AND LLULL (1233-1315), ANALYZING THE ELEMENTS INVOLVED IN THE PROCESS AND THEIR FUNCTION: FOR BOTH THINKERS FAITH PROVIDES THE STARTING POINT, THE MORAL RECTITUDE, AND THE NEGATIVE CRITERION OF TRUTH REQUIRED FOR UNDERSTANDING, BUT THE TWELFTH CENTURY LANGUAGE OF ANSELM IS TRANSFORMED INTO THE SCHOLASTIC TERMINOLOGY OF LLULL; BOTH MEN SEE REASON AS A FORMAL TOOL OF ANALYSIS AND ARGUMENTATION, BUT THE SIMPLE DIALECTIC OF ANSELM BECOMES THE VERY TECHNICAL AND PRECISE ART IN LLULL. ALL OF THESE POINTS ARE DISCUSSED IN THE ARTICLE, OFFERING SUPPORTING TEXTUAL REFERENCES AND EXAMPLES. THE GENERAL CONCLUSION OF THE PAPER IS THAT THE METHOD OF UNDERSTANDING PROPOSED BY ANSELM AND LLULL IS EMINENTLY THEOLOGICAL IN CHARACTER IN SPITE OF THE TALK ABOUT RATIONAL NECESSITY.

GRADMANN, HANS. DIE ORIENTIERUNG IM RAUME. STUD GEN 24,906-923 1971.

GRADY, J E. MARCEL AND HOPE: LOYALTY AND THE PERSON. J BRIT SOC PHEN 4,256-264 O 73.

THE PURPOSE IS TO BUILD A CASE FOR HOLDING THAT HOPE IS 'THE GOOD' AND UPON THIS BASIS TO SUGGEST THAT LOYALTY IS THE 'NATURAL' LAW FOR ONE TO FOLLOW IN DECISION-MAKING BECAUSE LOYALTY IS CONSISTENT WITH HOPE AND SUPPORTS SELF-APPROPRIATION. THE ARGUMENT IS PRESENTED FROM AN EXISTENTIAL AND PHENOMENOLOGICAL STANCE ON THE BASIS OF THE LOGIC OR ONTOLOGY OF SELF-APPROPRIATION.

AGG, ALAN. RESPONSE TO HARTSHORNE'S "TWELVE ELEMENTS OF MY PHILOSOPHY".  
SW J PHIL 5,17-22 SPR 74.

MY PURPOSE IS TO EXPLORE THE ROLES OF INTUITION AND EMPIRICAL RELIGION IN CHARLES HARTSHORNE'S PHILOSOPHY, ESPECIALLY AS EXHIBITED IN HIS ARTICLE, "TWELVE ELEMENTS OF MY PHILOSOPHY." MY THESIS IS THAT HARTSHORNE'S PHILOSOPHY DOES NOT REST ON A BASIS OF PURE REASON ALONE BUT RATHER UPON AN INTUITED RELIGIOUS FAITH, DERIVED PARTLY FROM EMERSON, WHICH SETS THE CONTEXT FOR THE OPERATIONS OF HIS METAPHYSICAL REASON AND SIGNIFICANTLY PREDETERMINES HIS CENTRAL METAPHYSICAL AND THEOLOGICAL CONCLUSIONS. MOREOVER, I SHOW HOW THIS INTUITED RELIGIOUS FAITH EXPLAINS WHY HARTSHORNE, DESPITE HIS INSISTENCE THAT GOD IN HIS ACTUALITY MAY ONLY BE KNOWN BY EXPERIENCE AND REVELATION, IN HIS PHILOSOPHICAL WRITINGS SHOWS A MARKED PREFERENCE FOR GOD'S EXISTENCE WHICH MAY BE DESCRIBED A PRIORI THROUGH RATIONAL INSIGHT AND REFLECTION.

AHAM, KEITH. BELIEF AND THE LIMITS OF IRRATIONALITY. INQUIRY 17,315-326 AUTUMN 74.

(I) IT IS COMMONLY HELD THAT A PERSON CANNOT WITTINGLY HOLD FALSE OR INCONSISTENT BELIEFS. EDGLEY HAS ARGUED THAT THIS FOLLOWS FROM THE NORMATIVE IMPLICATIONS INVOLVED IN THE CONCEPT OF BELIEF AND THE CONCEPT OF A PROPOSITION, AS EXPRESSED IN THE ANALYTIC PRINCIPLE 'IF P, THEN IT IS RIGHT TO THINK THAT P'. (II) BUT THE PRINCIPLE, WHEN TAKEN IN ITS ANALYTIC SENSE, DOES NOT HAVE THE REQUIRED IMPLICATIONS; AND TAKEN IN THE SENSE IN WHICH IT WOULD HAVE THOSE IMPLICATIONS IT IS NEITHER ANALYTIC NOR TRUE. (III) A PERSON CAN NOT ONLY HOLD A FALSE BELIEF WITTINGLY, HE CAN ASSERT THAT HE DOES. EXAMPLES ARE GIVEN TO EXHIBIT THE LEGITIMACY OF THE CLAIM THAT SUCH IRRATIONALITY DOES NOT NECESSARILY DISSOLVE WHEN RECOGNIZED FOR WHAT IT IS. (IV) THE PHENOMENON OF SELF-CONFESSED IRRATIONALITY INVOLVES THE FUSION OF TWO GENERAL FEATURES OF MENTAL LIFE. IT COMPRISES A MENTAL STATE OVER WHOSE EXISTENCE ONE HAS NO CONTROL, BUT WHICH ONE CAN IN SOME WAY DETACH ONESELF FROM AND BE CRITICAL OF.

AM, M S. CATEGORIES AND TRANSCENDENTAL ARGUMENTS. MAN WORLD 6,252-268 S 73.

AM, M S. KANT'S ARGUMENTS AGAINST MATERIAL PRINCIPLES. PERSONALIST 55,30-42 WINT 74.

AM, M S. LEWIS AND THE POSSIBILITY OF CONCEPTUAL ANALYSIS. CRITICA 5,83-105 S 71.

AM, MOLTKE. MONGREL CATEGORICALS AND CATEGORY MISTAKES. S J PHIL 12,35-47 SPR 74.

ANDY, RICHARD E. SOME REMARKS ABOUT LOGICAL FORM. NOUS 8,157-164 MY 74.

THIS PAPER SETS OUT THREE MORALS ABOUT THE NOTION OF LOGICAL FORM AND ILLUSTRATES THEM BY GIVING EXAMPLES OF RECENT VIOLATIONS. THE FIRST IS THAT IT DOES NOT SUFFICE MERELY TO HAVE REPRESENTATIONS OF SYNTACTIC FORMS, ONE MUST ALSO HAVE A SEMANTIC THEORY THAT INTERPRETS THE FORMS IN THE DESIRED WAY. THE SECOND IS THAT ANALYSIS OF FORM WHICH IS USEFUL FOR QUESTIONS OF VALIDITY MAY NOT BE SO FOR QUESTIONS OF CONTENT; THE ILLUSTRATION IS POSSIBLE-WORLDS SEMANTICS FOR PROPOSITIONAL ATTITUDES. THE THIRD IS THAT, IF ONE IDENTIFIES LOGICAL FORM WITH DEFINITION OF TRUTH, AS DAVIDSON SUGGESTS, THEN ONE MUST ACKNOWLEDGE THE RELATIVITY OF LOGICAL FORM TO THE VOCABULARY AND LOGIC OF THE BACKGROUND LANGUAGE.

GRANDY, RICHARD. REFERENCE, MEANING, AND BELIEF. J PHIL 70,439-452 16 AG 73 (LLBA).

AN ANALYSIS OF THE GENERAL CONSTRAINTS THAT GOVERN THE ACCEPTANCE OR REJECTION OF TRANSLATIONS, AND CLARIFICATION OF THE CONSEQUENCES OF THESE CONSTRAINTS FOR THE PHILOSOPHY OF LANGUAGE. QUINE'S PRINCIPLE OF CHARITY IS EXAMINED, AND A PROPOSED 'PRINCIPLE OF HUMANITY' IS CONTRASTED TO IT. SOME EXAMPLES ARE GIVEN IN WHICH THE INVOCATION OF CHARITY AS THE PRIMARY CONSTRAINT LEADS TO INCORRECT RESULTS. CAUSAL THEORY, PLURAL DESCRIPTIONS, AND PREDICATES ARE DISCUSSED, AND A PRECISE DEFINITION OF THE PRINCIPLE OF HUMANITY IS GIVEN. THE PROPOSED PRINCIPLE IS FORMULATED IN TERMS OF MAKING THE PATTERN OF CONNECTIONS AMONG EVIDENCE, BELIEF, DESIRE, INTENTIONS, EXPECTATIONS, HOPES, AND FEARS AS SIMILAR AS POSSIBLE TO ONE'S OWN WITH CONSIDERATION GIVEN TO THE POSSIBILITY OF REDUCING SOME OF THESE CONCEPTS TO OTHERS SO THAT THE THEORY CAN BE STATED IN A MORE MANAGEABLE WAY.\*

GRANGE, JOSEPH. MAGIC, TECHNOLOGY AND BEING. RELIG HUM 8,88-91 SPR 74.

UTILIZING PRESENT INTEREST IN THE OCCULT, THIS ESSAY SEEKS TO PENETRATE THE QUESTION OF TECHNOLOGY IN TERMS OF ITS HISTORICAL ROOTS. IT RETHINKS THE HISTORY OF AMERICAN PHILOSOPHY IN TERMS OF THE BEING QUESTION AND SEES THE PRESENT AGE AS THE EPOCH OF BEING--ONE IN WHICH PHILOSOPHERS CAN THINK MORE CONCRETELY THAN IN PAST AGES.

GRANGER, G G. CONFIRMATION ET INFORMATICA METATHEORIQUE. LOG ANAL 16,385-391 S-D 73.

GRANNIS, OLIVER C. NOTES ON "ON THE NOTION 'DEFINITE'". FOUND LANG 11,105-110 JA 74.

THIS ARTICLE IS A CRITICAL DISCUSSION OF JAMES PETER THORNE'S "ON THE NOTION 'DEFINITE'" (FOUNDATIONS OF LANGUAGE 8, 562-568) IN WHICH THORNE PROPOSES THAT THE DEFINITE ARTICLE 'THE' IS THE UNSTRESSED FORM OF 'THAT', AND THAT BOTH FORMS ARE TO BE DERIVED FROM AN UNDERLYING STRUCTURE CONTAINING A DEICTIC SENTENCE WITH THE LOCATIVE EXPRESSION 'THERE'. GRANNIS POINTS OUT THE INADEQUACIES OF THIS ARGUMENT, AS WELL AS OF THORNE'S PROPOSAL THAT 'THIS' BE DERIVED FROM 'WHICH IS HERE'. GRANNIS THEN DISCUSSES THE USE OF 'THE' WHEN A GIVEN REFERENT IS UNIQUE WITHIN A GIVEN CONVERSATIONAL SITUATION, CLAIMING THAT 'THE' IS USED IN NON-CONTRASTING SITUATIONS AND 'THAT' WHEN CONTRAST IS EXPLICITLY OR IMPLICITLY INVOLVED.

GRANT, C K. ON A DEFINITION OF KNOWLEDGE. PROC ARIS SOC 73,157-166 1972-73.

GRANT, JOHN. INCOMPLETE MODELS. NOTRE DAME J FORM LOG 15,601-607 O 74.

THE NOTION OF INCOMPLETE STRUCTURE IS INTRODUCED TO FORMALIZE THE IDEA OF A RELATIONAL STRUCTURE WITH INCOMPLETE INFORMATION. A MODEL THEORY IS THEN DEVELOPED FOR INCOMPLETE STRUCTURES. IT IS SHOWN THAT ALTHOUGH THE ANALOG OF THE COMPACTNESS THEOREM DOES NOT HOLD FOR INCOMPLETE MODELS, VARIOUS RESULTS SUCH AS THE ANALOGS OF THE LOEWENHEIM-SKOLEM AND EHRENFEUCHT-MOSTOWSKI THEOREMS CAN STILL BE PROVED.

GRANT, NIGEL J. A REPLY BY NIGEL J GRANT. J BRIT SOC PHEN 4,31-32 JA 73.

ASSI, ERNESTO. HEGEL MISSEUTUNG DER LATEINISCHEN UND HUMANISTISCHEN TRADITION. PRAXIS 109-127 1971.

GERMAN IDEALISM--THROUGH ITS THESIS OF THE PREVALENCE OF REASON, OF A PRIORI METHODS--CONSISTENTLY HAD TO DENY THE IMPORTANCE OF COLLOQUIAL LANGUAGE, OF RHETORIC, OF METAPHOR. THE PROBLEMS DISCUSSED BY ITALIAN HUMANISM--PRECISELY BECAUSE OF ITS PREFERENCE FOR PRACTICE, ITS DENIAL OF ABSTRACT, RATIONAL WORD--LEAD TO THE AFFIRMATION OF THE PREMINENCE OF AN ACTIVE TRANSFORMATION OF THE WORD, STEMMING FROM THE REALIZATION THAT THE CONCRETE AND HENCE EMOTIONALLY AFFECTIVE QUESTIONS CONCERN US IN THE HISTORICAL SITUATION IN WHICH WE LIVE. THEREFORE HEGEL DENIES THE IMPORTANCE OF THE ITALIAN HUMANISM.\*

ASSIN, JACQUES. INDEX SETS IN ERSHOV'S HIERARCHY. J SYM LOG 39,97-104 MR 74.

INDEX SETS ARE THOSE OF THE KLEENE ENUMERATION OF RECURSIVELY ENUMERABLE SETS. OPEN SETS ARE THOSE OF THE BAIRE TOPOLOGY ON THE POWER SET OF THE SET OF NATURAL NUMBERS. A WELL-KNOWN THEOREM OF RICE AND MYHILL STATES AN EQUIVALENCE BETWEEN THESE NOTIONS. MY ARTICLE ATTEMPTS TO GIVE THE SAME RESULT WITH BOOLEAN COMBINATIONS OF RECURSIVELY ENUMERABLE SETS. I SHOW THAT THE MINIMUM LENGTH FOR ANY BOOLEAN COMBINATION OF RECURSIVE OPEN SETS CAN BE REALIZED USING RECURSIVE OPEN SETS. FINALLY, INDEX SETS OF BOOLEAN COMBINATIONS OF RECURSIVE OPEN SETS ARE COMPLETE SETS IN THE SENSE OF ERSHOV'S HIERARCHY AND INDEX SETS IN THE ERSHOV'S HIERARCHY ARE THOSE OF BOOLEAN COMBINATIONS OF OPEN SETS.\*

ATTAN-GUINNESS, I. ACHILLES IS STILL RUNNING. TRANS PEIRCE SOC 10,8-16 WINT 74.

IN THIS PAPER I CONSTRUCT SOME MODELS IN WHICH THE ACHILLES TORTOISE PARADOX IS 'VALID'. THIS RESULT SHOWS THAT REFUTATIONS OF ZENO'S ARGUMENT CANNOT BE CORRECT; IN FACT THEY INCORPORATE ASSUMPTIONS (OF UNIFORM TIME OR AN EQUIVALENT) NOT PRESENT IN THE ORIGINAL FORMULATION. ALTHOUGH THE PAPER IS NOT HISTORICAL (IN PARTICULAR, IT DOES NOT ATTEMPT ANY ANALYSIS OF SOURCES ON ZENO), CONSIDERATION IS GIVEN TO THE MORE INTERESTING ANALYSES OF THE PARADOX, ESPECIALLY BY PEIRCE AND LEWIS CARROLL.

ATTON, CAROLYN. SELECTED SUBJECT BIBLIOGRAPHY. HUMANITAS 10,95-103 F 74.

ATTON, CAROLYN. SELECTED SUBJECT BIBLIOGRAPHY (COVERING THE PAST TEN YEARS). HUMANITAS 9,353-360 N 73.

A SELECTED SUBJECT BIBLIOGRAPHY (COVERING THE PAST TEN YEARS) OF ARTICLES ON THE TOPIC OF DEATH AND DYING.

ATTON, CAROLYN. SOME ASPECTS OF THE LIVED EXPERIENCE OF INTERPERSONAL TRUST. HUMANITAS 9,273-296 N 73.

SUMMARY FROM A PHENOMENOLOGICAL (PSYCHOLOGICAL) POINT OF VIEW OF SOME OF THE TYPICAL 'SHIFTS' EXPERIENCED BY PERSONS IN SITUATIONS OF INTERPERSONAL TRUST. EXCERPTING FROM HER DOCTORAL STUDY ON THE PHENOMENON OF TRUST BETWEEN PEOPLE AS IT APPEARS IN THE EVERYDAY WORLD, THE AUTHOR REPORTS ON THE DYNAMICS OF THIS RELATION AS THEY EMERGED FROM STRUCTURAL ANALYSIS OF WRITTEN PROTOCOLS AND IN-DEPTH INTERVIEWS WITH PERSONS WHO DESCRIBE THEIR SITUATED EXPERIENCE. SHE FINDS THAT THERE IS AN EVOLUTION IN THE TRUST EXPERIENCE; A CHANGE IN PERCEPTION; A SHIFT IN INTERPERSONAL RELATEDNESS AND BODY-FEELING; AN AWARENESS OF RISK; AN OPENING TO NEW POSSIBILITIES OF ACTING.



GRAU, NESTOR A. LA FILOSOFIA Y LA CERTIDUMBRE DE LA MUERTE COMO EXPERIENCIA METAFISICA. ENSAY ESTUD 27-32 MR 73.

THIS ARTICLE WAS WRITTEN BY A PHILOSOPHER WHO KNEW HE WAS GOING TO DIE VERY SOON. CAN PHILOSOPHY RESTORE TRUST IN THE SENSE OF INDIVIDUAL LIFE AFTER THIS ONE HAS ASSUMED THE IMMINENT PRESENCE OF DEATH? PHILOSOPHY HAS ALWAYS DEALT WITH THE SUBJECT OF DEATH BUT PERHAPS THE ONLY ANSWER IS THE ONE OF THE SOCRATES OF APOLOGY: "I ONLY KNOW THAT I KNOW NOTHING." PHILOSOPHY, SEARCHING THE UNIVERSAL SENSE OF THINGS, ENDS ITS ITINERARY IN A PARADOX: TO KNOW MEANS NOT TO KNOW.

GRAU, NESTOR ALEJO. PLATON Y FREUD: LAS ANTICIPACIONES 'PSICOANALITICAS' DEL FILOSOFO ATENIENSE. CUAD FILOSOF 13,125-138 JA-F 73.

GRAU, NESTOR. REFLEXIONES SOBRE EL TIEMPO DE LOS OBJETOS TECNICOS. ENSAY ESTUD 6-14 1973.

IN THIS PAPER I WANT TO POINT OUT THE DIFFERENCE IN THE ENTITATIVE RHYTHM OF THREE CLASSES OF OBJECTS: LIVING BEINGS, TECHNICAL OBJECTS AND SPIRITUAL LAYERS THAT CAN CONFORM THE ESSENTIAL ASPECT OF MAN. IN A SECOND PART I POINT OUT THE CONNECTION BETWEEN THE TIME OF TECHNICAL OBJECTS AND THE HUMAN TIME THROUGH THE RELATIONSHIP OF WORK; AND FINALLY, THE CONSEQUENCES THAT SUCH A RELATIONSHIP ENTAILS.

GRAVEL, PIERRE. PHILOSOPHIE ET PEDAGOGIE. DIALOGUE (CANADA) 12,465-476 S 73.

GREEN, GEORGIA M. THE LEXICAL EXPRESSION OF EMPHATIC CONJUNCTION: THEORETICAL IMPLICATIONS. FOUND LANG 10,197-248 JL 73.

THIS PAPER IS DEVOTED TO AN EXPLORATION OF THE IMPLICATIONS FOR THE THEORY OF PRE-LEXICAL SYNTAX AS DEVELOPED BY MCCAWLEY, AND FOR SYNTACTIC THEORIES IN GENERAL, OF AN ANALYSIS OF ENGLISH EMPHATIC CONJUNCTIONS ALONG THE LINES OF GREEN (1968). AMONG THE CONCLUSIONS ARE: (1) THE UNDERLYING REPRESENTATION OF SENTENCES MUST BE MUCH MORE ABSTRACT THAN HAS EVEN BEEN IMAGINED PREVIOUSLY, REFERRING, IN SOME AS YET UNDISCOVERED WAY, TO ASSUMPTIONS OF THE SPEAKER ABOUT THE REAL WORLD, IN ORDER TO ACCOUNT FOR THE GRAMMATICAL OCCURRENCE OF BOTH TERMS OF SUPPLETIVE LEXICAL ITEMS IN OTHERWISE IDENTICAL SURFACE STRINGS WITH CORRESPONDING DIFFERENCES IN MEANING. (2) A GRAMMATICAL THEORY WHICH PURPORTS TO BE CAPABLE OF RELATING THE SENTENCES OF A LANGUAGE TO WHAT THEY MEAN IN A SYSTEMATIC WAY MUST BE CAPABLE OF REFERRING DIRECTLY TO RELEVANT ASSUMPTIONS MADE BY THE SPEAKER OF ANY GIVEN UTTERANCE AT THE TIME OF UTTERANCE. (3) TRANSFORMATIONAL GRAMMARS, WHICH EXPLICITLY CLAIM TO BE CAPABLE OF RELATING IN A SYSTEMATIC WAY THE SENTENCES OF A LANGUAGE AND WHAT THEY MEAN, MUST BE CAPABLE OF REFERRING TO THE SUB-LEXICAL, SEMANTIC STRUCTURE OF SENTENCES. (EDITED).\*

GREEN, JUDY. SIGMA-1 COMPACTNESS FOR NEXT ADMISSIBLE SETS (TITLE EDITED). J SYM LOG 39,105-116 MR 74.

GREEN, PAUL D. SPENSER AND THE MASSES: SOCIAL COMMENTARY IN "THE FAERIE QUEENE". J HIST IDEAS 35,389-406 JL-S 74.

THIS ESSAY ATTEMPTS TO DEMONSTRATE SPENSER'S CONTEMPT FOR THE LOWER CLASSES THROUGHOUT "THE FAERIE QUEENE," IN WHICH LOWER-CLASS ELEMENTS ARE PORTRAYED NEGATIVELY, OFTEN AS MEMBERS OF A DESTRUCTIVE MOB. ONE OF THE BASIC GOALS IN BOOK SIX IS TO WARN MEMBERS OF THE RULING CLASS OF THE POTENTIAL DANGER FROM SUCH MOBS. UNLIKE HIS ARISTOCRATS, WHO RESPOND TO COURTESY, THE TITULAR VIRTUE OF BOOK SIX, THE ONLY LANGUAGE SPENSER'S MASSES UNDERSTAND IS VIOLENCE. AMONG THE TECHNIQUES BY WHICH HE CALLS ATTENTION TO HIS SOCIAL PREJUDICE IS THE FREQUENT USE OF WORDS OF MORAL REPROBATION LIKE 'BASE' AND 'RUDE' WITH THEIR PRIMARY--I.E.,

ETYMOLOGICAL—APPLICATION TO LOWER-CLASS SOCIAL TYPES.

FN, RONALD. CONFERRED RIGHTS AND THE FETUS. J RELIG ETHICS 2,55-75  
SPR 74.

BYPASSING THE QUESTION OF WHEN 'HUMAN' LIFE BEGINS, THE AUTHOR SEEKS TO DETERMINE THE MORAL STATUS OF THE FETUS DIRECTLY BY MEANS OF A RATIONAL THEORY OF RIGHTS. HE ARGUES THAT ALL AGENTS WITH AN OPERATIVE RATIONAL AND MORAL CAPACITY ARE ENTITLED TO FULL EQUAL RIGHTS, WHILE THE RIGHTS OF THOSE LACKING THESE CAPACITIES ARE CONFERRED BY RATIONAL, MORAL AGENTS. AFTER REVIEWING THE GENERAL CONSIDERATIONS THAT WOULD LEAD RATIONAL AGENTS TO CONFER RIGHTS, THE AUTHOR CONCLUDES THAT THESE AGENTS WOULD PROBABLY NOT CHOOSE TO RESTRICT THEIR LIBERTY OF ABORTION BY CONFERRING SUBSTANTIAL RIGHTS ON THE FETUS.

FN, RONALD. JEWISH ETHICS AND THE VIRTUE OF HUMILITY. J RELIG ETHICS 1,53-63 FALL 73.

JUDAISM IDENTIFIES THE VIRTUE OF HUMILITY AS CONSTITUTIVE OF THE MORAL LIFE AND AS FURNISHING ITS DISPOSITIONAL FOUNDATION. THE PAPER TRACES THE CENTRAL PLACE GIVEN HUMILITY IN JEWISH MORAL TEACHING AND IN THE JEWISH UNDERSTANDING OF GOD. THE AUTHOR ASKS WHETHER THIS STRESS ON HUMILITY IS SUPPORTED BY RATIONAL ETHICAL THEORY. HIS CLAIM IS THAT AN EXAMINATION OF RAWLS' CONTRACT VIEW SUGGESTS THIS IS SO BY REVEALING THAT A SENSE OF HUMILITY NOT ONLY ENCOURAGES ADOPTION OF THE MORAL POINT OF VIEW BUT GUIDES MORAL REASONING TO SOUND CONCLUSIONS.

ENAWALT, KENT. PRIVACY AND ITS LEGAL PROTECTIONS. HASTINGS CENTER STUD 2,45-68 S 74.

THE ARTICLE BREAKS DOWN THE NOTION OF PRIVACY INTO INFORMATIONAL PRIVACY, FREEDOM FROM INTRUSIONS INTO PRIVATE AREAS, AND AUTONOMY AS TO PRIVATE DECISIONS; AND SUGGESTS INTERRELATIONSHIPS BETWEEN THESE VARIETIES OF PRIVACY. THE SOCIAL BENEFITS OF PRIVACY ARE DISCUSSED BRIEFLY. AFTER NONLEGAL SAFEGUARDS OF PRIVACY ARE MENTIONED, A SUMMARY IS GIVEN OF LEGAL DEVELOPMENTS WITH RESPECT TO CLAIMS OF AUTONOMY AND CLAIMS OF INFORMATIONAL PRIVACY. THE ANALYSIS OF INFORMATIONAL PRIVACY IS DIVIDED AMONG CIRCUMSTANCES IN WHICH INFORMATION IS OBTAINED FROM THE SUBJECT HIMSELF, CIRCUMSTANCES IN WHICH INFORMATION IS OBTAINED FROM ANOTHER SOURCE AGAINST THE WISHES BOTH OF SOURCE AND SUBJECT, AND CIRCUMSTANCES IN WHICH THE SOURCE WILLINGLY GIVES INFORMATION AGAINST THE WISHES OF THE SUBJECT.

ENE, MAXINE. COUNTERING PRIVATISM. EDUC THEORY 24,209-218 SUM 74.

ENSTEIN, HAROLD. THE LOGIC OF FUNCTIONAL EXPLANATION. PHILOSOPHIA ISRAELI 3,247-264 AP-JL 73.

IT IS ARGUED THAT SKEPTICISM CONCERNING THE LOGICAL AND SCIENTIFIC ADEQUACY OF FUNCTIONAL EXPLANATIONS IN BIOLOGY AND THE SOCIAL SCIENCES ARISES OUT OF ATTEMPTS TO FORCE THEM INTO THE MOLDS OF EITHER DEDUCTIVE-NOMOLOGICAL OR STATISTICAL-INDUCTIVE EXPLANATIONS. IN CONTRADICTION TO THESE KINDS OF EXPLANATIONS IT IS MAINTAINED THAT FUNCTIONAL EXPLANATIONS REQUIRE FOR THEIR LOGICAL AND SCIENTIFIC ADEQUACY THAT (1) THERE MUST BE A CONTEXT IN WHICH IT IS SUPPOSED THAT SOME STATE OF AFFAIRS, SHOULD IT BE MAINTAINED OR ACHIEVED WOULD COUNT AS A SUCCESS RATHER THAN A MERE TERMINAL OUTCOME; (2) THE OCCURRENCE, OBJECT OR PROCESS REGARDED AS HAVING A FUNCTION MUST BE A CONTRIBUTORY CAUSE OF THAT SUCCESS. IT IS FURTHER MAINTAINED THAT FUNCTIONAL EXPLANATIONS REQUIRE NEITHER THE DESCRIPTION OF CONSCIOUS INTENT TO THE ORGAN, OBJECT OR INSTITUTION IN WHICH SUCH FUNCTION IS ASCRIBED, NOR TO A HIDDEN DESIGNER. IT IS ALSO ARGUED THAT THE AVAILABILITY OF FUNCTIONAL EQUIVALENTS PRESENTS NO PROBLEM FOR FUNCTIONAL EXPLANATIONS.... (EDITED).

GREENWAY, A P. IMAGINAL KNOWING. J BRIT SOC PHENOMENOL 5,41-45 JA 74.

GREGORY, JOHN. BETH DEFINABILITY IN INFINITARY LANGUAGES. J SYM LOG 39,22-26 MR 74.

GREIF, GARY F. TOLERANCE AND INDIVIDUALITY. J VALUE INQ 8,30-36 SPR 74.

THERE IS A FUNDAMENTAL INCONCERENCE BETWEEN THE LIBERAL PRINCIPLE OF TOLERANCE AND THE LIBERAL INTENTION TO PROMOTE INDIVIDUAL CONCRETENESS. THROUGH AN EXAMINATION OF MILL, HARE AND DEWEY, IT BECOMES CLEAR THAT INDIVIDUALS MUST BE LIMITED IN THEIR CONCRETE DEVELOPMENT THROUGH ADHERENCE TO AN ABSTRACT BALANCE OF OPPORTUNITIES. IF THE NOTION OF INDIVIDUALITY AS IN PRINCIPLE ABSOLUTELY AUTONOMOUS IS CHANGED TO A NOTION OF INDIVIDUALITY AS CONSTITUTED IN PRINCIPLE AND IN FACT THROUGH INDIVIDUAL INTERDEPENDENCE, TOLERANCE CAN FUNCTION COHERENTLY WITH THE INTENTION OF PROMOTING INDIVIDUAL CONCRETENESS.

GRELL, BOGDAN. UN SIMPLE SYSTEME DE LOGIQUE FONDE SUR REGLES. REP MATH LOG 2,9-24 1974.

THE PURPOSE OF THE ARTICLE IS TO PRESENT A SIMPLE LOGICAL SYSTEM BASED ON RULES. FIVE PRIMITIVE RULES ARE CHOSEN: THE MODUS PONENS, TWO RULES OF NEGATION OF THE IMPLICATION AND TWO RULES OF DETACHMENT OF GENERAL QUANTIFIER--WITH NEGATION AND WITHOUT. ONLY ONE SORT OF VARIABLES IS ADMITTED. ONE EXPOSES THE FIRST ORDER LOGICAL CALCULUS, COMPARES MODEL-THEORETIC, AXIOMATIC AND NATURAL--BASED ON RULES--SYSTEMS OF DEMONSTRATION AND PROOF OF THEIR EQUIVALENCE. THE SYSTEM PRESENTED IS CLOSE TO THE MATHEMATICAL PRACTICE AND USEFULNESS IN THE DIDACTIC.

GREMION, CLAUDE. MUSIQUE BARCQUE. REV ESTH 27,171-182 AP-JE 74.

GRENE, MAJORIE. IS GENUS TO SPECIES AS MATTER TO FORM: ARISTOTLE AND TAXONOMY. SYNTHESE 28,51-69 S 74.

GRENE, MARJORIE. PEOPLE AND OTHER ANIMALS. PHIL NATUR 14,25-38 1973.

GRIBBLE, JAMES. THE CRITICAL FALLACY IN EDUCATION. EDUC PHIL THEOR 6,1-21 O 74.

GRIESBACH, MARC F. THE WORTH OF PHILOSOPHY. PROC CATH PHIL ASS 47,27-42 1973.

GRIFFIN, C M. L T HOBHOUSE AND THE IDEA OF HARMONY. J HIST IDEAS 35,647-661 O-D 74.

THE PURPOSE OF THIS ARTICLE IS TO SHOW THAT THE WORK OF THE ENGLISH PHILOSOPHER AND SOCIOLOGIST L T HOBHOUSE (1864-1929) NEEDS UNDERSTANDING AS A SYSTEMATIC WHOLE, AND THAT HIS REPUTATION AS A DETERMINED ANTI-HEGELIAN IS FALSE. FOR THE CENTRAL IDEA OF HIS SYSTEM, THAT OF HARMONY, IS SHOWN TO BE DERIVED FROM THE ABSOLUTE IDEALISM OF F H BRADLEY, AND IT WAS EMPLOYED BY HOBHOUSE IN EVERY POSSIBLE CONTEXT, EPISTEMOLOGICAL, EVOLUTIONARY, SOCIAL AND POLITICAL. HOWEVER, HIS ULTIMATE ATTEMPT TO ATTRIBUTE A PRESCRIPTIVE FUNCTION TO THE IDEA FAILS, AND WITH IT THE PROPOSED SYNTHESIS OF THE THEORIES OF J S MILL AND T H GREEN WHICH WAS TO CONSTITUTE THE GROUNDWORK OF THE 'NEW LIBERAL' MOVEMENT IN POLITICS.

GRIFFIN, DAVID R. BUDDHIST THOUGHT AND WHITEHEAD'S PHILOSOPHY. INT PHIL QUART 14,261-284 S 74.

THE IDEA BEHIND THE ESSAY IS THAT WHITEHEAD'S PHILOSOPHY PROVIDES A CONCEPTUALITY WHEREBY BUDDHIST AND CHRISTIAN THOUGHT AND EXISTENCE MAY ENRICH EACH OTHER. THIS ESSAY FOCUSES UPON BUDDHIST THOUGHT, PRIMARILY AS INTERPRETED BY CONZE, SUGGESTING THAT WHITEHEAD MIGHT

ELP IT OVERCOME WHAT HAVE EVIDENTLY BEEN FELT AS INHERENT PROBLEMS, INCLUDING THE FAILURE TO GENERATE SUSTAINED PROGRAMS TO IMPROVE OUTER CONDITIONS. FOUR BUDDHIST DOCTRINES ARE COMPARED WITH CORRELATIVE WHITEHEADIAN NOTIONS. OF SPECIAL IMPORTANCE IS WHITEHEAD'S DOCTRINE OF PARTIAL CONFORMITY OF EXPERIENCE TO INHERENT OBJECTIVE FORMS OF THE DATA OF PERCEPTION, IN CONTRAST WITH THE BUDDHIST DOCTRINE OF THE AFFECTIVE NEUTRALITY OF THESE DATA, IMPLYING THAT ALL AFFECTIVE RESPONSES ARE TOTALLY VOLITIONAL.

FIN, DAVID. DIVINE CAUSALITY, EVIL, AND PHILOSOPHICAL THEOLOGY: A CRITIQUE OF JAMES ROSS. INT J PHIL RELIG 4,168-186 FALL 73.

IN HIS BOOK, "PHILOSOPHICAL THEOLOGY," ROSS TRIES TO DEFEND THE GOD OF TRADITIONAL CHRISTIAN THEISM, WHO FREELY CAUSED EVERY DETAIL OF THE WORLD, FROM BEING BLAMEWORTHY FOR ITS EVILS. IN SUGGESTING ANALOGIES, HE SAYS THAT AN AUTHOR IS NOT BLAMEWORTHY FOR CAUSING THE TURNS OF HIS CHARACTERS, NOR A DAYDREAMER FOR IMAGINING A SUFFERING MINIMAL. IT IS ARGUED THAT ROSS'S POSITION EITHER INVOLVES EQUIVOCATION ON THE NOTION OF 'CAUSATION', OR ELSE IT IMPLIES THAT THE WORLD HAS ONLY THE STATUS OF AN IDEA IN THE DIVINE MIND, AND THENCE DOES LITTLE TO DEFEND CHRISTIAN THEISM. IN CLOSING IT IS SUGGESTED THAT THE NOTION OF PERFECT POWER SHOULD BE RETHOUGHT ON THE BASIS OF AN EXPERIENTIALLY-ROOTED IDEA OF ACTUALITY: IF ACTUAL BEINGS AS SUCH HAVE INHERENT POWER, THEY CANNOT IN PRINCIPLE BE TOTALLY DETERMINED BY SOME OTHER BEING.

FIN, NICHOLAS. WITTGENSTEIN, UNIVERSALS AND FAMILY RESEMBLANCES. CAN PHIL 3,635-651 JF 74.

WITTGENSTEIN'S CONCEPT OF FAMILY RESEMBLANCE, AND ITS REFORMULATION BY KEITH CAMPBELL, ARE CRITICALLY CONSIDERED. THE THEORY IS CRITICIZED ON A NUMBER OF GROUNDS BUT SPECIFICALLY ON THE GROUND THAT SUCH A THEORY CAN GIVE NO EXPLANATION OF WHY GENERAL TERMS ARE LIMITED IN APPLICABILITY. THE THEORY THUS PROVIDES NO SOLUTION TO THE TRADITIONAL PROBLEM OF UNIVERSALS. RENFORD BAMBROUGH'S THEORY IS CONSIDERED AS DISTINCT FROM WITTGENSTEIN'S AND ARGUED TO BE INCOHERENT.

FETHS, A PHILLIPS. BELIEF AND REASONS FOR BELIEF: PART I. ARIS SOC 7,53-68 1973.

FREY, JEAN BLAISE. REFLEXIONS POUR UNE RECHERCHE SUR L'ARGUMENTATION. ETUD PHIL (SWITZERLAND) 29,72-81 1969.

GALIC, DANKO. REVOLUTION UND TERROR. PRAXIS 49=61 1971.

GILLIES, G J AND SIMON, H A. RAMSEY ELIMINABILITY AND THE TESTABILITY OF SCIENTIFIC THEORIES. BRIT J PHIL SCI 24,367-380 D 73.

THE PAPER EXAMINES THE ELIMINABILITY OF THEORETICAL TERMS FROM THEORIES. IT IS ARGUED THAT WELL-FORMED THEORIES SATISFY CERTAIN CONDITIONS OF FINITE AND IRREVOCABLE TESTABILITY. IT IS SHOWN THAT THEORETICAL TERMS ARE ALWAYS ELIMINABLE FROM THEORIES THAT ARE FINITELY AND IRREVOCABLY TESTABLE, AND THAT AN AXIOMATIZATION OF FREGE'S LAW PREVIOUSLY PROPOSED SATISFIES THE TESTABILITY CONDITIONS. FINALLY, THE ANALYSIS IS APPLIED TO CLARIFY TWO CONCRETE SITUATIONS OF HISTORICAL IMPORTANCE IN PHYSICS: THE EXISTENCE OF NEUTRINOS, AND THE CONSEQUENCES FOR MECHANICS OF THE DISCOVERY OF NEW PLANETS.

GRAN, BEKARD. PROBABILITY AND LOGIC IN BELIEF SYSTEMS. THEOR DECIS 1,179-191 N 73.

THIS PAPER SEEKS TO DEVELOP A FORMAL (MATHEMATICAL) MODEL OF BELIEF SYSTEMS BASED ON THE AXIOMS OF PROBABILITY THEORY AND PROPOSITIONAL LOGIC. BY A BELIEF SYSTEM WE MEAN A SET OF PROPOSITIONS ALONG WITH AN ACTOR'S SUBJECTIVE PROBABILITY ASSIGNMENTS TO (BELIEFS IN) THEM,



TOGETHER WITH THE RELATIONSHIPS AMONG AND BETWEEN PROPOSITIONS AND BELIEFS. BELIEF SYSTEMS ARE REGARDED AS BEING COMPRISED OF INTERRELATED ELEMENTS. IN THE PAPER ARE DEVELOPED MEASURES OF THE DISTANCE BETWEEN SETS OF BELIEFS; OF THE CONGRUENCE, COHERENCE, AND CONSISTENCY OF BELIEF SYSTEMS; AND OF THE DEGREE OF POLARIZATION OF BELIEF SYSTEMS--WHICH ARE DERIVED FROM ONE BASIC OPERATION, SYMMETRIC DIFFERENCE. WE SHOW THAT THESE MEASURES POSSESS A NUMBER OF USEFUL AND POWERFUL MATHEMATICAL PROPERTIES. THE POTENTIAL USES AND PRACTICAL DIFFICULTIES WITH THE APPROACH TAKEN IN THE PAPER ARE ALSO DISCUSSED.

GROGIN, ROBERT V. BERGSON AND THE FRENCH CATHOLIC REVIVAL: 1900-1914. THOUGHT 49,311-322 S 74.

GRONEMEYER, REIMER. FRIEDLICHER WANDEL UND UEBERGANGSSTRATEGIEN. INT DIALOG Z 6,236-242 1973.

GROSJEAN, P V. LA LOGIQUE SUR LE CORPS DE RUPTURE DES PARADOXES. LOG ANAL 16,535-562 S=D 73.

GROSJEAN, P V. THEORIE ALGEBRIQUE DU SYLLOGISME CATEGORIQUE. LOG ANAL 15,547-568 S=D 72.

ON RAPPELLE D'ABORD QUE LES FONCTIONS LOGIQUES D'ORDRE 'N' SONT AUSSI DES RELATIONS D'ORDRE 'N', ETABLIES SUR UN DOUBLETON QUELCONQUE. DES LORS, CES FONCTIONS,--QUE L'IMPLICATION ORDONNE EN UNE (TRAME),--SE REPRESENTENT PAR DES (MATRICES D'INCIDENCE), ET SE PRETENT AINSI AU 'CALCUL DES RELATIONS' (CALCUL MATRICIEL BOOLEEN). GRACE AU PRODUIT RELATIONNEL, LA TRAME DES 16 FONCTIONS D'ORDRE 2 SE VOIT DOTEE D'UNE 'STRUCTURE D'ALGEBRE', DONT ON DOIT DEGAGER LES SYMMETRIES ET LES AUTOMORPHISMES. CE QUE L'ON FAIT EN METTANT L'ACCENT SUR DEUX SOUS-ENSEMBLES REMARQUABLES DE CETTE ALGEBRE, LE GROUPE (IDENTITE-NEGATION) D'UNE PART, ET LE DOUBLETON (AND-NOR) D'AUTRE PART, QUI RASSEMBLE DEUX (PROJECTEURS) SUPPLEMENTAIRES. (EDITED).\*

GROSS, BARRY R. PROFESSOR FURLONG, IMAGINING AND IMAGING. STUD INT FILOSOF 5,199-208 AUTUMN 73.

GROSS, DAVID. THE 'NEW HISTORY': A NOTE OF REAPPRAISAL. HIST THEOR 13,53-58 1974.

THE 'NEW HISTORY' MOVEMENT, WHICH EMERGED IN THE EARLY PART OF THE TWENTIETH CENTURY, NEEDS TO BE RE-EVALUATED FROM A CONTEMPORARY PERSPECTIVE. THE MAJOR PROBLEMS OF THE NEW HISTORY REST IN ITS ASSUMPTIONS ABOUT MAN AND SOCIETY. THE LIMITATIONS OF THE MOVEMENT CAN BEST BE SEEN IN ITS VIEW OF INDUSTRIAL AND TECHNOLOGICAL CIVILIZATION; HERE THE DARWINIAN AND CORPORATE LIBERAL SUPPOSITIONS, WHICH MARRED MUCH OF THE NEW HISTORY, SHOW THROUGH MOST CLEARLY. SIMILARLY, THE WHOLE CONCEPTION OF HOW MEN SHOULD RELATE TO THEIR PAST WAS ONE-DIMENSIONAL, AND HENCE HAD A DEBILITATING RATHER THAN LIBERATING EFFECT.

GROSS, TIMOTHY JOHN. THE FALLACY OF ANSELM'S ARGUMENT. DIALOGUE (PST) 15,65-70 MY 73.

THE GEOMETRY OF EUCLID CONTAINS A PREMISE, THE AXIOM FOR PARALLEL LINES, WHICH WHEN NEGATED YIELDS CONSISTENT GEOMETRIES. THE PREMISE THAT THE HIGHEST REALITY IS BEING OR EXISTENCE COULD BE REPLACED BY ONE IN WHICH NON-BEING IS HIGHLY VALUED: THIS IS THE FALLACY OF ANSELM'S ARGUMENT. THE REMAINDER OF THE ARTICLE DEALS WITH THE SOCIOLOGY OF RELIGION AND THE PSYCHOLOGY OF RELIGIOUS BELIEF; EMPHASIS IS PLACED UPON THE MYTHOLOGICAL ORIGINS OF RELIGION.\*

SSMANN, REINHARDT. MEINONG'S DOCTRINE OF THE "AUSSERSEIN" OF THE PURE OBJECT. NOUS 8,67-82 MR 74.

ACCORDING TO THE AUTHOR, MEINONG'S DOCTRINE OF "AUSSERSEIN" CONSISTS OF THE FOLLOWING FOUR MAIN THESES: (1) NONEXISTENT ENTITIES, LIKE THE GOLDEN MOUNTAIN AND THE ROUND SQUARE, HAVE NO FORM OF BEING WHATSOEVER. (2) SUCH ENTITIES ARE, NEVERTHELESS, CONSTITUENTS OF CERTAIN STATES OF AFFAIRS. (3) THEY EVEN HAVE A NUMBER OF ORDINARY PROPERTIES--THE GOLDEN MOUNTAIN, FOR EXAMPLE, IS GOLDEN. (4) BEING IS NOT A PART OF ANY OBJECT. THE AUTHOR ARGUES THAT ONLY THE FIRST OF THESE FOUR THESES IS TRUE.

WER, ROBINSON A. THE RANKING ASSUMPTION. THEOR DECIS 4, 277-299 F-AP 74.

THIS PAPER IS AN ATTEMPT TO RAISE SOME GENERAL OBJECTIONS TO THE WHOLE CONCEPT OF MAKING DECISIONS ON TELEOLOGICAL PRINCIPLES. ITS SCOPE IS FINALLY THE WHOLE CONCEPT OF HOW WE RATIONALLY DECIDE, ON A TELEOLOGICAL BASIS, TO DO ANY ACT AT ALL. HOWEVER THE ARGUMENTS DEVELOPED HERE ARISE FROM THE RECENT DISCUSSIONS ABOUT ONE PARTICULAR SPECIES OF TELEOLOGICAL DECISION-MAKING--UTILITARIANISM. THEREFORE, WHILE I HOPE THAT THE PAPER HAS CONSEQUENCES THAT ARE IMPORTANT FAR BEYOND THIS ONE ETHICAL THEORY, MY OBJECTIONS ARE PHRASED IN TERMS OF DIRECT ARGUMENTS ABOUT UTILITARIANISM. THE RECENT LIVELY DEBATES ON THIS TOPIC MAKE IT EASY TO ASK SOME INTERESTING QUESTIONS ABOUT THIS SORT OF GOAL-ORIENTED THEORY. HOWEVER, IF MY OBJECTIONS ARE CORRECT, THE SCOPE OF THESE QUESTIONS IS MUCH WIDER THAN ANY ONE UTILITARIAN THEORY (OR CLUSTER OF THEORIES) BECAUSE MY OBJECTIONS ARE ABOUT AN ASSUMPTION THAT IS COMMON TO ALL TELEOLOGICAL THEORIES AND NOT JUST TO CLASSICAL UTILITARIANISM.

ENBAUM, ADOLF. GEOMETRODYNAMICS AND ONTOLOGY. J PHIL 70,775-800 6 D 73.

UNTIL 1972, J A WHEELER'S GEOMETRODYNAMICS ('GMD') AIMED AT REDUCING ALL OF PHYSICS TO THE METRIC GEOMETRY OF A CURVED EINSTEINIAN SPACE-TIME. A FOUNDATIONAL ACCOUNT OF THE LATTER'S RIEMANNIAN METRIC SERVES AS THE BASIS FOR AN ANALYSIS AND APPRAISAL OF THE 'GMD' ONTOLOGY OF METRIC CURVED 'EMPTY' SPACE-TIME AS THE PHYSICAL WORLD'S ONLY AUTONOMOUS SUBSTANCE. THIS ARTICLE IS A CONDENSATION OF PART OF CHAPTER 22 IN THE SECOND, ENLARGED 1973 EDITION OF THE AUTHOR'S "PHILOSOPHICAL PROBLEMS OF SPACE AND TIME (REIDEL, BOSTON AND DORDRECHT).

ENBAUM, ADOLF. REPLY TO J Q ADAMS' "GRUENBAUM'S SOLUTION TO ZENO'S PARADOXES". PHILOSOPHIA (ISRAEL) 3,51-57 JA 73.

IN A GRUENBAUM'S "MODERN SCIENCE AND ZENO'S PARADOXES" (LONDON, 1968) AND IN TWO SUPPLEMENTARY JOURNAL ARTICLES ("SCIENCE" 159, 396 1968) AND "THE BRITISH JOURNAL FOR THE PHILOSOPHY OF SCIENCE" 20, 103 (1969)), THE AUTHOR HAD EXAMINED ALLEGATIONS OF PARADOX IN THE CONTEXT OF CLASSICAL KINEMATICS AGAINST THE FOLLOWING TWO KINDS OF MOTIONS: (TYPE I) ONE UNINTERRUPTED MOTION WHICH CAN BE ANALYZED INTO AN INFINITE NUMBER OF SUCCESSIVE SUBMOTIONS, AND (TYPE II) AN INTERMITTENT MOTION CONSISTING OF THE SMALLEST TRANSFINITE NUMBER OF MOTIONS OF SUITABLY DECREASING DURATIONS, SEPARATED BY THE SMALLEST TRANSFINITE NUMBER OF SUITABLY DECREASING PAUSES OF REST. IN THE LATTER PRIOR PUBLICATIONS, THE AUTHOR HAD CONCLUDED THAT FOR SOME MOTIONS OF TYPE II NO LESS THAN FOR SOME MOTIONS OF TYPE I, THERE ARE SPECIFIED DESIGNS WHICH DEMONSTRABLY DO NOT REQUIRE KINEMATICALLY PARADOXICAL DISCONTINUITIES. THE PRESENT PAPER EXAMINES J Q ADAMS' ATTEMPT TO REFUTE THE AUTHOR'S STATED PRIOR CONCLUSION BY A COUNTEREXAMPLE AND MAINTAINS THAT ADAMS' ARGUMENT IS 'NON SEQUITUR'. (EDITED).

GRZEGORCZYK, ANDRZEJ. THE MORAL BASIS FOR PEACE: THE ABSOLUTE VALUE OF THE HUMAN INDIVIDUAL. DIALEC HUM 1,19-28 WINT 74.

GUARIGLIA, OSVALDO N. LA VOLUNTAD, EL BIEN GENERAL Y LOS FINES INDIVIDUALES EN LA FILOSOFIA PRACTICA DE ARISTOTELES. CUAD FILOSOF 13,49-59 JA=F 73.

GUARIGLIA, OSVALDO. JERARQUIA NATURAL, SER SOCIAL Y VALORES EN LA FILOSOFIA PRACTICA DE ARISTOTELES. DIALOGOS 9,77-102 N 73.

EL BIEN QUE CONSTITUYE EL OBJETO DE "LA FILOSOFIA PRACTICA DE ARISTOTELES" ES AQUEL A QUE TIENDE LA ACTIVIDAD HUMANA, ES DECIR, EL FIN DE TODA PRODUCCION Y DE TODA ACCION. UNA DIVISION DE LOS BIENES LOS SEPARA ENTRE LOS QUE SON FINES POR SI MISMOS Y LOS QUE NO LOS SON. EL ESTUDIO DE LAS ACEPCIONES DEL TERMINO 'ARETE' INDICA QUE ESTE SE REFIERE AL VALOR DE USO DE CADA PRODUCTO O DE CADA ACTIVIDAD PRODUCTIVA Y ESTABLECE UNA GRADACION EN RELACION CON SU MAYOR O MENOR AJUSTE A LA NECESIDAD A QUE ESTA DESTINADO. ESTE USO ES ELEVADO A LA CATEGORIA DE 'SIDOS' Y CONSTITUYE LA SUSTANCIA DEL ARTEFACTO. EL VALOR ES EL FIN DE TODA ACTIVIDAD PRODUCTIVA Y PRACTICA DEL HOMBRE. ESTA TIENE SU PROPIA RACIONALIDAD, QUE ARISTOTELES ANALIZA EN EL LLAMADO SILOGISMO PRACTICO. ESTE CONSTITUYE EL NUCLEO RACIONAL DEL ARTE, I.E., LA 'TECHNE'. ESTA ESTA ORGANIZADA JERARQUICAMENTE EN EL INTERIOR DE LA POLIS, ORGANIZACION QUE FORMA UNA ESCALA DE FINES, QUE OSEMBOCA EN LA ACTIVIDAD DEL CIUDADANO LIBRE, AMBITO DE LA ETICA Y LA POLITICA. LA CONDICION DE LA ACTIVIDAD DE ESTE ESTA DADA POR LA EXISTENCIA DE LOS QUE REALIZAN LOS FINES INFERIORES: LOS ESCLAVOS.

GUDOPP, WOLF DIETER. WO BLEIBT DAS ANTIZIPATORISCHE: DEMOKRATISCHER ZENTRALISMUS, ANTIKOMMUNISMUS UND ANTIZIPATION. INT DIALOG Z 4,246-250 1971.

GUENDLING, JOHN E. MODAL VERBS AND THE GRADING OF OBLIGATIONS. MOD SCH 51,117-138 JA 74.

THIS ARTICLE EXAMINES CERTAIN ORDINARY=LANGUAGE USAGES OF MODAL VERBS WHICH PARTICULARLY BEAR ON THE NOTION OF 'OBLIGATION'. THE IMMEDIATE AIM IS TO EXPLICATE MEANINGS FOR THESE VERBS WHICH CAN BE CORRELATED TO INDICES ON A GRADING=SCALE OF FORMAL OBLIGATIONS. THE LARGER INTENT IS TO SUPPLY EUDAEEMONIC AND MORAL CASUISTRIES WITH A SET OF UNDERSTANDINGS ESSENTIAL TO THEIR OPERATIONAL SIGNIFICANCE AND PARTICULARLY CRUCIAL TO THE PROGRAMING OF ANYTHING PHILOSOPHICALLY DESEPVING OF THE NAME 'SITUATION ETHICS'.

GUENTER, HANS. SOZIALPOLITIK UND POST-INDUSTRIELLE GESELLSCHAFT. SOZ WELT 24,1-24 1973.

GUENZLER, KLAUS. PHILOSOPHIE IN DER LEHRERBILDUNG. Z PHIL FORSCH 25,252-255 1971.

GUERIN, M. LE MALIN GENIE ET L'INSTAURATION DE LA PENSEE COMME PHILOSOPHIE. REV METAPH MORALE 79,145-176 AP-JE 74.

QUEL EST LE 'STATUT' DE 'L'HYPOTHESE' DU MALIN GENIE DANS LES "MEDITATIONS" DE DESCARTES? N'EST-ELLE QU'UN TERME INTERMEDIAIRE, SUBORDONNE A 'L'ORDRE DES RAISONS' OU CONDUIT-ELLE AU CONTRAIRE A L'INTUITION CENTRALE DE LA PENSEE CARTESIENNE--A L'INTUITION 'PHILOSOPHIQUE'? ON TENTE DE MONTRER QU'ELLE EST PROPREMENT L'ELEMENT QUI ASSURE A CETTE PENSEE SON STATUT DE 'PHILOSOPHIE'. ELLE ROMPT EN EFFET TOUTE ATTACHE AVEC L'OPINION (DOXA) ET L'EVIDENCE 'NATURELLE'--POUR INSTALLER LE DISCOURS DE LA PHILOSOPHIE DANS SON 'ORDRE'. AUSSI EST-ELLE SEMIOTIQUEMENT ET ONTOLOGIQUEMENT FONDATRICE DU DISCOURS PHILOSOPHIQUE.

ERRA, AUGUSTO. SCIENZA E VITA MORALE NEGLI SCRITTI KANTIANI DEL 1754. G CRIT FILCSOF ITAL 52,83-113 JA-MR 73.

L'AUTORE STUDIA LE ORIGINI DELLA CONCEZIONE KANTIANA DELLE PASSIONI E PRENDE IN ESAME A TAL FINE I DUE SCRITTI SULLA TERRA DEL 1754 E LE RR 3703-3705. SI SOFFERMA IN PARTICOLARE SUI RAPPORTI TRA POPE E KANT. EGLI SOTTOLINEA L'IMPORTANZA, ANCHE PER IL KANT PIU TARDO, DELLA DEFINIZIONE CHE POPE DA DELLA RAGIONE E DELLE PASSIONI COME RISPETTIVAMENTE 'THE COMPARING PRINCIPLE' E 'THE MOVING PRINCIPLE' DELL'AZIONE. CHIUDE L'ARTICOLO LA TRADUZIONE ITALIANA DELLE RR 3703-3705 ('KANT'S GESAMMELTE SCHRIFTEN," B. 17, 229-239).\*

ERRIERE, DANIEL. ONTOLOGY AS THE SYMBOLICS OF THE FUTURE. PHIL TODAY 17,213-219 FALL 73.

THE PHILOSOPHICAL TRADITION DELIVERS TO US THE QUESTION OF THE FUTURE. THIS ARTICLE AIMS TO LOCATE AND DEFINE THAT QUESTION. THE TRADITION THINKS TO-BE AS THE ABSOLUTE. THE SYSTEMATIC EXPLORATION OF THE ABSOLUTE AND BEINGS BEGINS IN ARISTOTLE. BUT IN HIM, THE UNIVERSALIST IS ALSO THE HIGHEST, TELOS; TO-BE AND THE FUTURE ARE ONE. IN THE CONSUMMATION OF THE TRADITION IN HEGEL, THE SAME IDENTITY HOLDS: THE ABSOLUTE IS THE FUTURE THAT BECOMES ITSELF. BUT HEIDEGGER BREAKS THE TRADITION; IN HIM, TO-BE IS THOUGHT AS EMERGENCE AND IS FIRST NAMED TEMPORALITY. BUT TIME HAS THE STRUCTURE OF THE FUTURE BEEN-ING. HENCE BOTH SENSES OF TO-BE (ABSOLUTE AND EMERGENCE) MEET IN OR AS THE FUTURE. THUS THE QUESTION OF THE FUTURE IS THE ONTOLOGICAL QUESTION PAR EXCELLENCE. THE FUTURE, HOWEVER, IS PRECISELY THE HIDDEN. IT IS AVAILABLE ONLY IN SYMBOLS. HENCE ONTOLOGY MUST BECOME A SYMBOLICS OF THE FUTURE.

ERRIERE, DANIEL. THE STRUCTURE OF MYTHIC EXISTENCE. PERSONALIST 55,261-272 SUM 74.

PHILOSOPHY MUST WORK OUT ITS OWN DEFINITION OF MYTH, AND NOT JUST ACCEPT THE SCIENTIFIC ONE. BUT BEFORE IT IS A DISCOURSE, MYTH NAMES AN EXISTENCE. HENCE PART ONE DEFINES MYTH—AS AN UNDIFFERENTIATED OR COMPACT DISCOURSE THAT CONCRETELY TAKES THE FORM OF AN EXEMPLARY SYMBOLIC NARRATIVE OF ORIGINS. THIS LOGOS THEN PROVIDES A TRANSCENDENTAL CLUE TO THE STRUCTURE OF THE EXISTENCE THAT OBJECTIFIES ITSELF IN IT. PART TWO EXPLICATES THE STRUCTURE OF MYTHIC EXISTENCE. IT DIFFUSES ITSELF INTO DIMENSIONAL (CONCERNING THE DIMENSIONS OF HUMAN EXISTENCE), VERTICAL (SACRED-COSMOS-POLIS-INDIVIDUAL), AND HORIZONTAL (THE PROCESS OF THIS WHOLE) COMPACTNESS. THIS STRUCTURE APPEARS ALL THE MORE CLEARLY WHEN CONTRASTED WITH ITS OPPOSITES, ESCHATOLOGIC AND PHILOSOPHIC EXISTENCE, AND PART THREE OUTLINES THIS CONTRAST.\*

LLERME, J. DEUX LETTRES INEDITES DE SIMONE WEIL. DIALOGUE (CANADA) 12,454-464 S 73.

CES DEUX LETTRES D'AVRIL 1936 ECLAIRENT LES PREOCCUPATIONS DE S WEIL AU SUJET DE L'AMENAGEMENT ET DE LA DISTRIBUTION DES TACHES DANS L'UNIVERS DE LA PRODUCTION INDUSTRIELLE. L'AUTEUR DES "REFLEXIONS SUR LA SCIENCE DES MACHINES" (1932—REED. VRIN, 1972) FUT POUR S W UN INTERLOCUTEUR OCCASIONNEL QU'ELLE CONSULTA SUR LE SUJET DE L'ANALYSE DES PROCESSUS PRODUCTIFS EN 'SERIES' ET 'SUITES', EN VUE DE DIVERSIFIER LES OPERATIONS DES TRAVAILLEURS ATTACHES A UNE MEME PRODUCTION. LE COMMERCE INTELLECTUEL ENTRE CES DEUX 'TECHNOLOGUES' MARGINAUX SERA INTERROMPU, A PEINE EBAUCHE, PAR LES ENGAGEMENTS IMMEDIATS DE S W DANS DES TACHES DE MILITANTE. TOUTEFOIS, CES TRACES DE LA RENCONTRE DE S W AVEC JACQUES LAFITTE ILLUSTRENT LE ROLE INITIATEUR QUE PEUVENT JOUER DES 'PHILOSOPHES' DANS LA DEFINITION PRECOCE DES PROBLEME SPECIFIQUES DU TRAVAIL INDUSTRIEL. EN DEFINITIVE, CES LETTRES CONSTITUENT UN PRECIEUX TEMOIGNAGE PAUS L'HISTOIRE DES CONCEPTIONS ERGONOMIQUES, AINSI QUE SUR LA VALEUR INJUSTEMENT MECONNUE DE L'OEUVRE DE J LAFITTE.\*



GUIRDHAM, ARTHUR. EVIL AND DISEASE. SYSTEMATICS 11,267-276 MR 74.

THE THEME OF THIS ARTICLE IS THAT EVIL IS NOT MERELY AN ETHICAL CONCEPT BUT A PRIMARY FACTOR CONTRIBUTING TO A NUMBER OF PSYCHIATRIC AND PHYSICAL DISEASES. THE FORMER INCLUDE OBSESSIONAL, DEPRESSIVE AND BRIEF DELUSIONAL STATES. AMONG THE PHYSICAL CONDITIONS INDUCED ARE SO-CALLED VIRUS INFECTIONS AND ACCIDENT PRONENESS. THE INFLUENCE OF EVIL MAY BE EXERCISED BY PERSONS OR PLACES. IN THE LATTER CASE ITS EFFECTS ARE USUALLY LESS SUDDEN. EVIL MAY BE EXHIBITED AS A PRIMARY FORCE OR THROUGH DISCARNATE ENTITIES IN THE PHENOMENON OF POSSESSION. THE LATTER MECHANISM CAN BE RESPONSIBLE FOR PSYCHOTIC DEPRESSION AND SUDDEN, OTHERWISE INEXPLICABLE, SUICIDES OR ACTS OF VIOLENCE.

GUMPEL, LISELOTTE. THE ESSENCE OF 'REALITY' AS A CONSTRUCT OF LANGUAGE. FOUND LANG 11,167-185 MR 74.

ARTICLE DELINEATES THE REALITY DIRECTLY EVOLVED FROM LANGUAGE. FIRST STEP REQUIRES DIFFERENTIATING THE CONCEPT PROPER FROM THE 'LINGUISTIC CONCEPT' WHICH ONLY RESIDES IN MEANING. ERNST CASSIRER'S FINDINGS APPLY HERE. NEXT, THE GENETIC PROCESS ENTAILED IN LANGUAGE ACQUISITION IS SCRUTINIZED TO DETERMINE THE ORIGIN OF THAT REALITY. AFTER THAT THE SEMANTIC SOURCE IS SPECIFIED WITH THE AID OF THE PHENOMENOLOGIST ROMAN INGARDEN'S CONCEPTION OF 'PURE INTENTIONALITY'. THERE ONLY REMAINS TREATING THE INHERENT NATURE OF SEMANTIC AMBIGUITY OFTEN WIDELY MISUNDERSTOOD, AS SHOWN BY SOME OF THE LINGUIST-PHILOSOPHER JERROLD J KATZ' ERRONEOUS ASSUMPTIONS. THIS FINAL PROCESS OF ELIMINATION ESTABLISHES THE ESSENCE OF MEANING BEYOND ANY REASONABLE DOUBT.

GUSTAFSON, D F. ON DOUBTING ONE'S INTENTIONS. MIND 83,114-115 JA 74.

GUSTAFSON, D. EXPRESSIONS OF INTENTIONS. MIND 83,321-340 JL 74.

GUSTAFSON, DONALD. A CRITICAL SURVEY OF THE REASONS VS CAUSES ARGUMENTS IN RECENT PHILOSOPHY OF ACTION. METAPHILOSOPHY 4,269-297 O 73.

MY PAPER INCLUDES: I. THE PROBLEM OF REASONS VS. CAUSES OF ACTION. II. THREE ANTI-CAUSAL ARGUMENTS. III. ARGUMENTS AGAINST THE ANTI-CAUSAL ARGUMENTS. IV. FURTHER FEATURES OF THE ANTI-CAUSAL ARGUMENTS, I.E., THE ARGUMENT FROM INTRINSIC KNOWLEDGE, THE GENERAL ENTAILMENT ARGUMENT, AND THE CONCEPTUAL ARGUMENT. V. INTENTIONALITY AND THE REJECTION OF THE CAUSAL THESIS. VI. THE INCOMPATIBILITY ARGUMENT. VII. THE PRESENT STATE OF THE ARGUMENT, IN WHICH I CONCLUDE THAT IT IS PROBABLE THAT (I) DESIRE-REASONS CAN BE CAUSES OF THE ACTION THEY EXPLAIN, AND (II) IT IS NOT LIKELY THAT EXPLANATIONS IN TERMS OF DESIRE-REASONS CAN BE CAUSAL EXPLANATIONS.

GUTTING, GARY. A DEFENSE OF THE LOGIC OF DISCOVERY. PHIL FORUM (BCSTON) 4,384-405 SPR 74.

I ARGUE THAT THERE IS A DISTINCTIVE LOGIC OF DISCOVERY IN THE SENSE THAT THERE ARE DISTINCTIVE KINDS OF PREMISES EMPLOYED IN THE ARGUMENTS CHARACTERISTICALLY USED BY SCIENTISTS IN THE CONTEXT OF DISCOVERY. IN PARTICULAR, THE DISTINCTIVE PREMISES ARE NON-EMPIRICAL REGULATIVE PRINCIPLES. GIVEN THIS, I DISTINGUISH VARIOUS TYPES OF REGULATIVE PRINCIPLES AND DISCUSS THE PROBLEM OF THEIR RATIONAL JUSTIFICATION.

GUTTING, GARY. CONCEPTUAL STRUCTURES AND SCIENTIFIC CHANGE. STUD HIST PHIL SCI 4,209-230 N 73.

THIS PAPER BEGINS WITH A DISCUSSION OF PLANCK'S INTRODUCTION OF THE QUANTUM HYPOTHESIS AND USES THIS AS A BASIS FOR DEVELOPING A MODEL OF CONCEPTUAL CHANGE IN SCIENCE. THE MODEL EMPLOYS WILFRID SELLARS' NOTION OF A CONCEPTUAL STRUCTURE AND PROVIDES A WAY OF UNDERSTANDING

CONCEPTUAL CHANGE WHICH IS COMPATIBLE WITH THE CONTINUITY AND RATIONALITY OF SCIENCE.\*

ZICKI, WOJCIECH. ELEMENTARY EXTENSIONS OF LEVY'S MODEL OF A2. SYNTHESE 27,265-270 MY-JE 74.

ZZO, AUGUSTO. LA VERITA E LE VERITA II. FILOSOFIA 25,267-292 JL 74.

ZZO, AUGUSTO. RIPRESENTAZIONE, DIFESA E INTERPRETAZIONE DELL'OPERA "L'UOMO". FILOSOFIA 24,383-400 O 73.

DOPO UNA SERIE DI SAGGI TEORETICI, SCRITTI TRA IL 1924 E IL 1942, AUGUSTO GUZZO MISE MANO NEL 1943 A UNA VASTA OPERA SISTEMATICA IN SEI PARTI CHE INTITOLO "L'UOMO:" ANALISI DELL'UMANA ESPERIENZA NELLE SUE FORME SALIENTI E TERMINO DI PUBBLICARLA NEL 1964. L'OPERA AVEVA UNA BASE NEL VOLUME "L'IO E LA RAGIONE" (1947), UN FONDAMENTO NEL VOLUME "LA MORALITA" (1950, 2A EDIZIONE 1967), E POI ANALISI DELLA VITA INDIVIDUALE E SOCIALE DELL'UOMO (NELLO STESSO VOLUME LA MORALITA), DELLA "SCIENZA" (1955), "DELL'ARTE" (1962), DELLA "RELIGIONE" (1964) E DELLA "FILOSOFIA" (1961). A DISTANZA DI DIECI ANNI, AUGUSTO GUZZO HA RITENUTO OPPORTUNO RIPERCORRERE IL CAMMINO DA LUI PERCORSO NELLE SEI PARTI DELL'OPERA SISTEMATICA "L'UOMO," RIBADENDO L'IMPRESINDIBILITA DELL'IO (CONTRO LE TENDENZE A DISSOLVERE L'IO NELLE SPINTE CONTRASTANTI DELLE FORZE OPERANTI NEL SUBCONSCIO E NELLA COSCIENZA); LA MORALITA (CIOE LA BUONA FEDE NELLA DEDIZIONE AL COMPITO, QUALE CHE ESSO SIA) COME CONDIZIONE SENZA DI CUI NESSUNA ATTIVITA UMANA RIESCE (E NON SOLO LE ATTIVITA PRATICHE, A CUI DI SOLITO SI CIRCONSCRIVE LA MORALE); LA PRESENZA DELL'INVENZIONE DI FORME, O "ARTE," NON SOLO NELLE ARTI BELLE, MA IN OGNI ATTIVITA UMANA.... (EDITED).\*

ZZO, AUGUSTO. RIPRESENTAZIONE, DIFESA E INTERPRETAZIONE DELL'OPERA "L'UOMO". FILOSOFIA 25,15-36 JA 74.

ZZO, AUGUSTO. VERITA E RICERCA. FILOSOFIA 25,153-170 AP 74.

ZYE, KWAME. AN EXAMINATION OF THE BUNDLE-THEORY OF SUBSTANCE. PHIL PHENOMENOL RES 34,51-61 S 73.

IN THIS PAPER I ARGUE THAT THE BUNDLE-THEORY, THE THEORY THAT SUBSTANCE IS NOTHING BUT A COLLECTION OF QUALITIES, BRISTLES WITH DIFFICULTIES. I SHOW THAT A CONJUNCTION OF THE SO-CALLED ESSENTIAL QUALITIES WOULD PRIMARILY YIELD A CONCEPTION NOT OF AN INDIVIDUAL SUBSTANCE SOCRATES, FOR INSTANCE, BUT OF A SPECIES, I.E., THE CONCEPT 'MAN', AND THAT ONLY THE ADDITION OF SOME UNIQUELY DETERMINING ACCIDENTAL QUALITIES TO THE ESSENTIAL ONES WOULD YIELD AN INDIVIDUAL SUBSTANCE. BUT, THEN, THESE ACCIDENTAL QUALITIES AND INFINITE IN NUMBER AND ARE THEREFORE ONLY POTENTIAL AND UNKNOWNABLE. THUS, THE "BUNDLE" CAN NEVER BE 'ACTUALIZED'. NOR CAN THE NOTION OF SUBSTANCE BE ELIMINATED IN FAVOR OF DESCRIPTIONS, SINCE THESE SHOULD INCLUDE NEGATIVE DESCRIPTIONS WHICH ARE INFINITE IN NUMBER BECAUSE EXPRESSIBLE IN TERMS OF THE WHOLE UNIVERSE. SINCE NOT ALL DESCRIPTIONS APPLY TO A THING, WHERE THEY DO, THEY MUST HAVE BEEN ANTECEDANTLY 'DERIVED' FROM THAT THING. HENCE, I CONCLUDE THAT THERE ARE GROUNDS FOR AT LEAST A LIMITED DEFENSE OF A SUBSTANCE ONTOLOGY.\*

ZYE, KWAME. ARISTOTLE AND A MODERN NOTION OF PREDICATION. NOTRE DAME J FORM LOG 15,615-618 O 74.

THE PAPER EXAMINES AN ASPECT OF ARISTOTLE'S THEORY OF PREDICATION AND ITS RELEVANCE OR PLACE IN MODERN PREDICATE LOGIC. IT CONCLUDES THAT FOR ARISTOTLE THE INDIVIDUAL (I.E., THE PRIMARY 'OUSIA') IS THE PARADIGM CASE OF THE SUBJECT OF PREDICATION. THE BASIS OF THIS CONCLUSION IS ARISTOTLE'S LOGIC AND ONTOLOGY. CONSEQUENTLY, THE PAPER ARGUES THAT WITH REGARD TO THE QUESTION OF THE PROPER SUBJECT

OF PREDICATION, ARISTOTLE'S THEORY MUST BE 'DISSOCIATED' FROM THE TRADITIONAL AND INSTEAD BE ASSOCIATED OR BRACKETED WITH THE MODERN NOTION OF PREDICATION AS EXPLICATED IN THE WORKS OF SUCH PHILOSOPHERS AS FREGE, GEACH AND STRAWSON. CONCERNING PREDICATION THE NOTATION IN MODERN LOGIC IS 'FX'; THE NOTATIONS IN TRADITIONAL LOGIC ARE (I) 'FX', AND (II) 'FX' (WHERE X, LIKE F, STANDS FOR A UNIVERSAL); THE ALLEGED NOTATIONS IN ARISTOTLE ARE AS IN THE TRADITIONAL. BUT I HAVE ARGUED THAT IN THE CASE OF ARISTOTLE 'FX' REDUCES, R IS TRANSLATABLE, INTO 'FX'; AND THAT THE NOTATION 'FX' IS BASIC IN ARISTOTLE'S THEORY OF PREDICATION; THUS, THE MODERN LOGICAL NOTATION OF 'FX' CERTAINLY HAS A PRECURSOR IN ARISTOTLE.

GYEKYE, KWANE. ARISTOTLE ON LANGUAGE AND MEANING. INT PHIL QUART 14,71-77 MR 74.

HAACK, R J. TRANSLATION, ANALYSIS AND ONTOLOGY. REV METAPH 27,298-317 D 73.

THE AUTHOR ASSESSES CRITICALLY ALONZO CHURCH'S ARGUMENT SUPPORTING THE CONTENTION THAT SEMANTIC ANALYSIS AND TRANSLATION CANNOT BE ADEQUATE UNLESS ABSTRACT ENTITIES SUCH AS PROPOSITIONS, CONCEPTS, SENSES, ARE APPEALED TO. CHURCH'S CLAIM THAT 'SENECA SAID THAT MAN IS A RATIONAL ANIMAL' IS NOT ADEQUATELY ANALYSED BY E.G., 'THERE IS A LANGUAGE S' SUCH THAT SENECA WROTE AS A SENTENCE OF S WORDS WHOSE TRANSLATION INTO ENGLISH IS 'MAN IS A RATIONAL ANIMAL' IS EXAMINED. IT IS ARGUED THAT CHURCH'S ARGUMENT IS INVALID. HAD THE ARGUMENT BEEN SOUND IT WOULD ESTABLISH THAT WE CANNOT HAVE ACCESS TO THE 'WORLD OF PROPOSITIONS' VIA SETS OF CO-TRANSLATABLE SENTENCES.

HAACK, SUSAN. ON A THEOLOGICAL ARGUMENT FOR FATALISM. PHIL QUART 24,156-159 AP 74.

IT HAS BEEN ARGUED THAT, SINCE GOD, BEING OMNISCIENT, KNOWS OF ANY EVENT THAT WILL HAPPEN, THAT IT WILL HAPPEN, AND OF ANY EVENT THAT WILL NOT HAPPEN, THAT IT WILL NOT, AND SINCE WHAT IS KNOWN MUST BE TRUE, THAT WHATEVER WILL HAPPEN, MUST HAPPEN, AND THAT WHATEVER WILL NOT, CANNOT. IT IS SHOWN THAT THIS THEOLOGICAL ARGUMENT COLLAPSES INTO ARISTOTLE'S ARGUMENT FOR FATALISM, WHICH REQUIRES ONLY THE PRINCIPLE OF BIVALENCE AS PREMISS; AND HENCE THAT IT IS POINTLESS TO MODIFY ITS THEOLOGICAL PREMISSES IN ORDER TO AVOID A FATALIST CONCLUSION.

HAACK, SUSAN. ON THE MORAL RELEVANCE OF SEX. PHILOSOPHY 49,90-95 JA 74.

THE PAPER IS A REPLY TO LUCAS, "PHILOSOPHY" 48. IT IS ARGUED THAT LUCAS' ANSWER TO THE FIRST QUESTION HE RAISES: (IN WHAT WAYS WOMEN DIFFER FROM MEN?) IS MARRED BY INATTENTION TO RELEVANT INFORMATION, CONCERNING E.G., HORMONAL DIFFERENCES. IT IS THEN SHOWN THAT HIS ANSWER TO HIS SECOND QUESTION: (WHETHER IT CAN EVER BE RIGHT TO TREAT A WOMAN DIFFERENTLY FROM A MAN ON ACCOUNT OF HER SEX?) AMOUNTS, ONCE SUCH RHETORICAL EMBELLISHMENTS AS EQUIVOCATION ON THE KEY EXPRESSIONS 'INVOLVEMENT OF THE PERSONALITY', 'CHARACTERISTIC INTEGRALLY CONNECTED WITH SEX', 'FEMININE', ETC., HAVE BEEN DISCOUNTED, TO THE TRIVIALITY THAT SEX MAY OR MAY NOT BE MORALLY RELEVANT.

HAAN, DR R L. WEGEN IN DE ECONOMISCHE WETENSCHAP: II. PHIL REFORM 39,1-40 1974.

IN THIS SECOND ARTICLE THE SEARCH FOR THE GENERAL FOCUS OF ECONOMICS IS CONTINUED. THE SO-CALLED 'ECONOMIC PRINCIPLE' OF EFFICIENCY CANNOT LEND DIRECTION TO ECONOMIC METHODOLOGY AS IT LACKS EITHER GENERAL ACTUALITY OR TYPICALLY ECONOMIC MEANING. THE DICHOTOMY OF 'ENDS' VERSUS 'MEANS' IS ANALYZED AND REJECTED AS A BASIS FOR DELIMITATING THE FIELD OF ECONOMICS. ECONOMIC THEORY SHOULD BE RESTORED AS A SOCIAL SCIENCE STUDYING EXCHANGE RELATIONS BETWEEN MEN

AND THE MUTUAL VALUATIONS OF INTERESTS INVOLVED. CURRENT ECONOMIC CONCEPTS, HOWEVER, ARE TOO ONE-SIDEDLY RELATED TO THE MARKET, WHICH IS ONLY ONE OUT OF MANY TYPES OF SOCIETAL STRUCTURES.

WILLIAM. MEANINGS AND RULES. PROC ARIS SOC 73,135-155 1972-73.

ACHI, RENE. LES DEUX POLES DU PROBLEME D'UNE THEOLOGIE DE L'HISTOIRE. ARCH FILOSOF 2,107-115 1971.

L'ETERNITE EST LE LIEN DU TEMPS, SON SENS, SA REVELATION.  
L'HISTOIRE PROFANE N'EST QU'UNE ABSTRACTION DE L'HISTOIRE SACREE.  
TOUT SAVOIR SUR L'HISTOIRE EST THEOLOGIE DE L'HISTOIRE. CEPENDANT  
DEUX HERMENÉUTIQUES DE L'HISTOIRE DEMEURENT POSSIBLES. L'UNE PART DU  
TEMPS, L'AUTRE DE L'ESCHATON. L'UNE S'ÉPANOUIT EN CHRISTOLOGIE:  
C'EST UNE THEOLOGIE DU RISQUE ET DE LA FOI. L'AUTRE S'ÉPANOUIT EN  
TRINITOLOGIE: C'EST UNE THEOLOGIE DE LA COMPASSION ET DE  
L'ESPERANCE. L'UNE EST PLUS OCCIDENTALE, L'AUTRE EST PLUS  
ORIENTALE. UNE THEOLOGIE DE LA REDEMPTION A BESOIN DES DEUX, TOUT  
EN DEMEURANT MALGRÉ TOUT UN SAVOIR D'ERRANCE ET DE PENOMBRE.

ACHI, RENE. TEMOIGNAGE ET FAUX-TEMOIGNAGE. ARCH FILOSOF 457-465  
1972.

METAPHYSIQUE DU TEMOIGNAGE. FONDAMENT ONTOLOGIQUE DU VRAI ET DU  
FAUX TEMOIGNAGE. COMMENT LE FAUX-TEMOIN FAIT MENTIR DIEU.  
SITUATION DU NATURALISME DEPUIS LE XIXÈME SIÈCLE. URGENCE DU RETOUR  
À UNE SAISON DU TEMOIGNAGE.

FR, FRANCIS C. THE DARWINIAN REVOLUTION IN THE CONCEPT OF TIME. STUD  
EN 24,289-307 1971.

ERMAS, JURGEN. ON SOCIAL IDENTITY. TELOS 19,91-103 SPR 74.

POPOULOS, DEMETRIUS J. A NOTE ON ARISTOTLE'S THEORY OF IDENTITY. PHIL  
HENOMENOL RES 35,113-114 S 74.

THE PURPOSE OF THIS NOTE IS TO SHOW THAT BOCHENSKI'S BELIEF THAT WE  
DO NOT FIND IN ARISTOTLE'S LOGICAL WORKS THE PRINCIPLE OF THE  
TRANSITIVITY OF IDENTITY IS MISTAKEN. A PASSAGE IS CITED FROM THE  
SECOND BOOK, CHAPTER TWENTY-ONE OF THE "PRIOR ANALYTICS" WHERE  
ARISTOTLE EXPLICITLY STATES THE LOGICAL PRINCIPLE WHICH BOCHENSKI  
THINKS IS MISSING FROM THE "ORGANON."

POPOULOS, DEMETRIUS J. THRASYMACHUS AND LEGALISM. PHRONESIS  
8,204-208 1973.

THE PURPOSE OF THE ARTICLE IS TO SUPPLY FURTHER EVIDENCE AND  
ARGUMENTS IN ORDER TO SHOW THAT KERFERD'S CONTENTION AGAINST HOURANI  
THAT THRASYMACHUS WAS NOT A LEGALIST IS CORRECT. THIS IS DONE BY A  
CLOSE EXAMINATION OF THE PASSAGE ON WHICH HOURANI BASES HIS VIEW  
THAT THRASYMACHUS WAS A LEGALIST. THE TRUE LOGICAL RELATION BETWEEN  
JUSTICE IS THE INTEREST OF THE STRONGER AND 'JUSTICE IS OBEDIENCE  
TO THE LAWS' IS ALSO INDICATED.

HEY, ROBERT. QUINE AND STRAWSON ON LOGICAL THEORY. ANALYSIS  
4,207-208 JE 74.

QUINE HAS ATTACKED STRAWSON FOR HAVING FOUNDED HIS LOGICAL THEORY  
UPON CERTAIN MODAL CONCEPTS WHICH QUINE FINDS INTOLERABLY VAGUE.  
THE PURPOSE OF THIS ARTICLE IS TO SHOW THAT QUINE'S ATTACK UPON  
STRAWSON IS UNJUSTIFIED. THIS IS ACHIEVED BY SHOWING THAT QUINE'S  
OWN DEFINITION OF LOGICAL TRUTH IS INADEQUATE, UNLESS IT IS  
EXPLICITLY WRITTEN IN MODAL LANGUAGE. IT IS ALSO SHOWN THAT ANY JUDGEMENT TO  
THE EFFECT THAT A PARTICULAR SENTENCE EXPRESSES A LOGICAL TRUTH  
PRESUPPOSES PRIOR INTUITIONS OF NECESSITY AND VALIDITY, AND THESE  
ARE BOTH MODAL CONCEPTS. IT IS CONCLUDED THAT QUINE'S ATTACK IS



## UNJUSTIFIED.

HAFTMANN, WERNER. MUSEUM UND AVANTGARDE. CLUB VOLTAIRE 4,157-163 1970.

HAHN, LEWIS E. A FLAIR FOR PHILOSOPHY. MIDWEST J PHIL 1-12 SPR 74.

THIS ESSAY EXPLORES THE QUESTION OF WHAT CONSTITUTES PHILOSOPHICAL ABILITY. DIFFERING CONCEPTIONS OF PHILOSOPHY AND THE EXTENSIVE SUBJECT MATTER OF THE FIELD COMPLICATE EFFORTS TO ANSWER IT. ANSWERS MAY BE ATTEMPTED IN TERMS OF: (1) THE CRITICAL INCIDENT TECHNIQUE; (2) GENERAL ABILITY PLUS FAMILIARITY WITH THE FIELD; (3) VERBAL APTITUDE; AND (4) THE GRADUATE RECORD EXAMINATIONS ADVANCED TEST IN PHILOSOPHY. IT SEEMS CLEAR, HOWEVER, THAT NO SINGLE SIMPLE PROPERTY OR CAPACITY CAN EXHAUST PHILOSOPHICAL ABILITY; BUT SIX SALIENT COMPONENTS OF SUCH ABILITY ARE: (1) ABILITY TO SEE PROBLEMS; (2) ANALYTIC ABILITY; (3) DISINTERESTED FOLLOWING OUT OF AN ARGUMENT; (4) INTERPRETIVE SKILL; (5) CRITICAL ABILITY; AND (6) SYNOPTIC VISION.

HATMAN, JOHN. CONCESSIVES, CONDITIONALS, AND VERBS OF VOLITION. FOUND LANG 11,341-359 MY 74.

HALBFAS, HUBERTUS. RELIGIONSUNTERRICHT ALS "ORDENTLICHES LEHRFACH"? CLUB VOLTAIRE 4,270-285 1970.

HALL, R L. THE WORLD AS CRYSTALLIZED MOVEMENT. MAIN CURRENTS 31,4-7 S=0 74.

HALL, ROBERT W. PLATO'S THEORY OF ART: A REASSESSMENT. J AES ART CRIT 33,75-82 FALL 74.

HALL, ROLAND. HUME'S USE OF LOCKE ON IDENTITY. LOCKE NEWS 56-75 SUM 74.

THIS PAPER SHOWS THAT WHEN HUME WROTE ON PERSONAL IDENTITY HE HAD LOCKE'S "ESSAY" IN FRONT OF HIM. CLOSE COMPARISON SHOWS THAT HUME BORROWED LOCKE'S ACTUAL WORDING, AND THAT IN REWRITING LOCKE'S PASSAGES ON IDENTITY FOR HIS OWN "TREATISE" HUME ADDED LITTLE TO THE ARGUMENT. IT IS ALSO SUGGESTED THAT LOCKE IS THE UNIDENTIFIED OPPONENT THAT HUME ATTACKS AT THE BEGINNING OF HIS SECTION ON PERSONAL IDENTITY. IN THE EXTENSIVE NOTES SOME CONNECTIONS ARE DISCUSSED, BETWEEN HUME AND EARLIER WRITERS OTHER THAN LOCKE, INCLUDING HOBBS, JOSEPH BUTLER, SAMUEL CLARKE, SHAFTESBURY, AND BAYLE.

HALL, ROLAND. EMISSIONS FROM CHRISTOPHERSEN. LOCKE NEWS 18-23 SUM 74.

IN ORDER TO ADVANCE TOWARDS A COMPLETE RECORD OF WORK ON JOHN LOCKE, THIS ARTICLE PROVIDES A LIST OF SOME BOOKS AND ARTICLES THAT WERE OVERLOOKED BY H O CHRISTOPHERSEN IN HIS 1930 LOCKE BIBLIOGRAPHY. THE LIST INCLUDES ITEMS FROM 1697 TO 1928, IN MOST EUROPEAN LANGUAGES.

HALL, THADD E. ABBE GAUDIN'S DEVELOPMENT: FROM ENLIGHTENMENT TO REVOLUTION. J HIST IDEAS 35,407-428 JL-S 74.

THE ARTICLE IS AN INTELLECTUAL BIOGRAPHY OF ONE OF THE LIEUTENANTS OF THE ENLIGHTENMENT, THE ABBE JACQUES-MAURICE GAUDIN (1735-1810). A CASE STUDY OF A MINOR PHILOSOPHER WHO DEVELOPED DURING THE OLD REGIME AND PARTICIPATED IN THE REVOLUTION, IT ADDRESSES TWO LARGE QUESTIONS: WHAT DOES A STUDY OF MINOR PHILOSOPHIES CONTRIBUTE TO OUR UNDERSTANDING OF THE NATURE OF ENLIGHTENMENT THOUGHT AND WHAT WAS THE RELATIONSHIP OF THE ENLIGHTENMENT TO THE REVOLUTION? IT CONCLUDES THAT GAUDIN'S PRINCIPAL CONCERNS AND OBJECTIVES AS A PHILOSOPHY WERE DIRECTLY RELATED TO HIS ACCEPTANCE OF THE REVOLUTION BEFORE 1792 AND TO HIS REJECTION OF IT AFTER THAT DATE.

LER, RUDDLF. UEBER MEINONG. REV INT PHIL 27,148-160 1973.

DER ARTIKEL ENTHAEFT EINEN KURZEN UEBERBLICK UEBER MEINONGS PHILOSOPHIE. GEGENUEBER RYLE'S THESE, DIE GEGENSTANDSTHEORIE SEI UNWIDERRUFLICH TOT, WIRD IHRF FORTSETZUNG ODER WIEDERAUFERSTEHUNG AUF DEM GEBIETE DER PHILOSOPHIE DER LOGIK--ALS EXISTENZFREIE LOGIK--GEZEIGT. IM WEITEREN WIRD EINE RECHTFERTIGUNG EINER ONTOLOGISCH NEUTRALEN DEUTUNG VOM 'GEGENSTAND ANGEDEUTET.

BLIN, C L. INSTANTS AND INTERVALS. STUD GEN 24,127-134 1971.

ILTON, JAMES JAY. GEORGES SOREL AND THE INCONSISTENCIES OF A BERGSONIAN MARXISM. POLIT THEOR 1,329-340 AG 73.

AT THE BEGINNING OF THIS CENTURY, DURING HIS ANARCHO-SYNDICALIST PERIOD, GEORGES SOREL ATTEMPTED A REVISION OF ORTHODOX MARXISM BASED UPON THE VITALIST EPISTEMOLOGY OF HENRI BERGSON. BY MEANS OF HIS OWN CONCEPT OF SOCIAL MYTH, IN WHICH THE RATIONAL AND IRRATIONAL MERGE, SOREL APPLIES ON THE SOCIAL LEVEL BERGSON'S PSYCHOLOGY OF THE FREE CREATIVE MAN. BUT A COHERENT SYNTHESIS OF THE DETERMINISTIC ECONOMIC AND SOCIAL ANALYSIS OF MARXISM WITH THE INDIVIDUALISTIC, INTUITIONIST, ANTI-RATIONALIST PHILOSOPHY OF BERGSON IS IMPOSSIBLE TO ACHIEVE. THERE IS AN UNDERLYING INCONSISTENCY BETWEEN SOREL'S CONFIDENCE IN THE REVOLUTION AND HIS VISION OF THE FUTURE, AND THE LIMITATIONS OF BERGSON'S INTUITIONISM. FURTHERMORE, SINCE SOCIAL REGULARITY FRUSTRATES BERGSON'S DEFENSE OF INDIVIDUAL FREEDOM, SOREL'S DOCTRINE OF FREEDOM BECOMES UNTENABLE, AND THIS INVALIDATES THE JUSTIFICATION FOR REVOLUTION.

RICK, WILLIAM S. INGARDEN ON "AESTHETIC EXPERIENCE AND AESTHETIC OBJECT". J BRIT SOC PHENOMENOL 5,71-80 JA 74.

THE ARTICLE DETAILS FOUR ARGUMENTS WHICH INGARDEN GIVES FOR DISTINGUISHING AESTHETIC FROM REAL OBJECTS, THE LATTER PERHAPS FOR HIM INCLUDING WORKS OF ART. THE FIRST TWO ARGUMENTS DO NOT PROVE THAT, IN ALL CASES OF AESTHETIC EXPERIENCE, THE AESTHETIC OBJECT DIFFERS FROM A REAL OBJECT, SINCE THEY CONCERN CASES OF EXPERIENCE IN WHICH THE ORIGINARY DATA ARE IMAGINARY. BUT BEYOND THESE TWO UNOBJECTIONABLE ARGUMENTS, I ALSO ADVANCE CRITICISMS OF THE SECOND TWO WHICH COVER CASES IN WHICH AN AESTHETIC EXPERIENCE DOES BEGIN WITH A REAL OBJECT. I TRY TO SHOW THAT THE REASONS GIVEN BY INGARDEN DO NOT DISALLOW THE CONCLUSION THAT SOMETIMES AN AESTHETIC OBJECT MAY BE IDENTICAL WITH CERTAIN FEATURES OF A REAL OBJECT--WORK OF ART.\*

EY, DOROTHY. A CONFLUENT APPROACH TO TEACHING PHILOSOPHY. PROC CATH PHIL ASS 47,92-97 1973.

SOME OF THE CURRENT TEXTS ON THE PROCESS OF TEACHING ON LOWER LEVELS OF LEARNING MIGHT BE ADAPTED AND APPLIED TO THE TEACHING OF PHILOSOPHY ON THE UNDERGRADUATE COLLEGE LEVEL. THE USE OF THE STUDENT'S FEELINGS AND ATTENDANT IMAGES ABOUT HIMSELF, AN APPROACH THAT ADDRESSES THE WHOLE PERSON OF THE STUDENT, AN INTEGRATION OF THE COGNITIVE AND AFFECTIVE DOMAINS OF THE STUDENT'S LIFE, AND THE USE OF STRATEGIES DESIGNED TO ENABLE THE STUDENT TO CLARIFY HIS OWN VALUES--ALL MAY BE MADE COMPONENTS OF A METHOD OF TEACHING PHILOSOPHY THAT HELPS THE UNDERGRADUATE STUDENT BOTH LEARN AND CARE ABOUT PHILOSOPHY.

E, WILLIAM. NONRECURSIVE TILINGS OF THE PLANE: I. J SYM LOG 9,283-284 JE 74.

A FINITE SET OF TILES (UNIT SQUARES WITH COLORED EDGES) IS SAID TO TILE THE PLANE IF THERE EXISTS AN ARRANGEMENT OF TRANSLATED (BUT NOT ROTATED OR REFLECTED) COPIES OF THE TILES WHICH FILL THE PLANE IN SUCH A WAY THAT ABUTTING EDGES OF THE SQUARES HAVE THE SAME COLOR.

IT IS KNOWN THAT THERE EXIST FINITE SETS OF TILES THAT CAN TILE THE PLANE BUT NOT IN ANY PERIODIC FASHION. IT IS SHOWN IN THIS PAPER THAT, WITH THE ORIGIN CONSTRAINT (THAT A GIVEN TILE MUST BE USED AT LEAST ONCE), THERE IS A FINITE SET OF TILES THAT CAN TILE THE PLANE BUT NOT IN ANY 'RECURSIVE' FASHION.

HANSEN, FOREST. FERGUSON'S DISSONANT EXPRESSIONISM. J AES ART CRIT 32,343-356 SPR 74.

AMBIGUITIES, INCONSISTENCIES, AND LACK OF JUSTIFICATION MAR DONALD FERGUSON'S ARGUMENT IN "MUSIC AS METAPHOR" THAT TONAL TENSIONS AND MOTIONS PORTRAY THE NERVOUS TENSIONS AND MOTOR IMPULSES OF FEELINGS. THREE HYPOTHESES IMPROVING ON FERGUSON'S S/R MODEL ELIMINATE INCONSISTENCIES AT THE COST OF SOME OF HIS CLAIMS. PROBLEMS REMAIN CONCERNING THE LEGITIMACY OF ANY S/R MODEL IN THIS CONTEXT AND WHETHER THIS KIND OF EXPLANATION OF A BELIEF IN MUSICAL PORTRAYAL OF EMOTIONS GIVES THAT BELIEF WARRANT.

HANSEN, ROBERT. THIS CURVING WORLD: HYPERBOLIC LINEAR PERSPECTIVE. J AES ART CRIT 32,147-161 WINT 73.

WE SEE CURVES WHEREVER WE LOOK AT STRAIGHT LINES. MOVEOVER, ALL STRAIGHT LINES, EXCEPT THOSE THAT PASS THROUGH A LINE PROJECTED STRAIGHT AHEAD FROM A POINT BETWEEN OUR EYES, APPEAR CURVED, 'NOT AS ARCS, BUT AS HYPERBOLAS'. SKEPTICS MAY TEST THIS THESIS BY FOLLOWING THE AUTHOR'S SUGGESTED EYE-MOVEMENT PROCEDURES. A BRIEF HISTORY OF LINEAR PERSPECTIVE AND COMMENTS ON THE VIEWS OF FOUQUET, LEONARDO, E H GOMBRICH, J J GIBSON, AND OTHERS ACCOMPANY PRESENTATION OF A FIVE-POINT SYSTEM OF HYPERBOLIC LINEAR PERSPECTIVE: ILLUSTRATED BY TEN LINE DRAWINGS.\*

HANSON, F ALLAN AND MARTIN, REX. THE PROBLEM OF OTHER CULTURES. PHIL SOC SCI 3,191-208 S 73.

IT IS OFTEN SAID THAT ANTHROPOLOGISTS SHOULD SEEK TO UNDERSTAND ALIEN CULTURES INTERNALLY, BY STRIVING TO SHARE THE EXPERIENCES OF LIFE IN THEM. BUT GIVEN RADICAL CULTURAL DIFFERENCES, IS SUCH SYMPATHIC DUPLICATION POSSIBLE? THIS SITUATION IS PROBLEMATIC ONLY WHEN VIEWED VIA CARTESIAN DUALISM. SEEN FROM RYLE'S CONCEPT OF MIND, THE RULES OF A CULTURE ARE SIMPLY REGULARITIES OF BEHAVIOR, NOT SHADDOY PROPOSITIONS SUBCONSCIOUSLY EMPLOYED. THIS CONCEPTION OF UNDERSTANDING (AS KNOWING HOW) DISSOLVES THE PROBLEM OF OTHER CULTURES. HERE THE DIFFERENCE BETWEEN STANDARD ANTHROPOLOGICAL UNDERSTANDING AND TRUE INTERNAL UNDERSTANDING IS PRINCIPALLY THE DIFFERENCE BETWEEN JUST HAVING ACCURATE DESCRIPTIVE RULES AND HAVING THE ACTIVITY OR SKILL ITSELF WHICH THE RULES STATE. ANTHROPOLOGICAL UNDERSTANDING IS POSSIBLE, THEN, EVEN ASSUMING DEEP CULTURAL DIVERSITY.

HANSSON, BENGT. THE INDEPENDENCE CONDITION IN THE THEORY OF SOCIAL CHOICE. THEOR DECIS 4,25-48 S 73.

ARROW'S THEOREM IS REALLY A THEOREM ABOUT THE INDEPENDENCE CONDITION. IN ORDER TO SHOW THE VERY CRUCIAL ROLE THAT THIS CONDITION PLAYS, THE THEOREM IS PROVED IN A REFINED VERSION, WHERE THE USE OF THE PARETO CONDITION IS ALMOST AVOIDED. A DISTINCTION IS MADE BETWEEN GROUP PREFERENCE FUNCTIONS AND GROUP DECISION FUNCTIONS, YIELDING RESPECTIVELY PREFERENCE RELATIONS AND OPTIMAL SUBSETS AS VALUES. ARROW'S THEOREM IS ABOUT THE FIRST KIND, BUT SOME AMBIGUITIES AND MISTAKES IN HIS BOOK ARE EXPLAINED IF WE ASSUME THAT HE WAS REALLY THINKING OF DECISION FUNCTIONS. THE TROUBLE THEN IS THAT IT IS NOT CLEAR HOW TO FORMULATE THE INDEPENDENCE CONDITION FOR DECISION FUNCTIONS. THEREFORE THE NEXT STEP IS TO ANALYSE ARROW'S ARGUMENT FOR ACCEPTING THE INDEPENDENCE CONDITION. THE SO-CALLED PROBLEM OF BINARY CHOICE IS FOUND TO BE DIFFERENT FROM THE INDEPENDENCE PROBLEM AND IT PLAYS NO ESSENTIAL ROLE IN ARROW'S

POSSIBILITY RESULT. IN THE LAST SECTION, SEVERAL WEAKER INDEPENDENCE CONDITIONS ARE PRESENTED. THEIR RELATIONS TO ARROW'S CONDITION ARE STATED AND THE ARGUMENTS SUPPORTING THEM ARE DISCUSSED. (EDITED).

S. JEROME G. FRIENDSHIP IN ARISTOTELIAN ETHICS. MOD SCH 50,351-365 MY 73.

A STUDY OF THE CONNECTION BETWEEN ARISTOTLE'S NOTION OF FRIENDSHIP AND PLATO'S THEORY OF THE CONTEMPLATION OF GOD. AFTER A DISCUSSION OF FRIENDSHIP BETWEEN GOD AND MAN, THE STUDY PROCEEDS TO THE QUESTION OF WHETHER HUMAN FRIENDSHIP IS ULTIMATELY ALTRUISTIC OR EGOTISTIC. OPTING FOR THE LATTER, THE DISCUSSION MOVES TO A'S OBSERVATION THAT CONTEMPLATION OF THE TRUTH AS THE HIGHEST GOOD MAY RESULT IN THE PHILOSOPHER BECOMING SIMILAR TO THE GODS AND THUS FRIENDED BY THEM. THIS CONCLUSION IS FURTHER ILLUSTRATED BY A CONSIDERATION OF THE SELF-SUFFICIENT MAN'S NEED FOR FRIENDS. HAPPINESS IS FOUND IN THE FULLEST EXERCISE OF REASON (CONTEMPLATION). BUT REASON IS DIVINE. THEREFORE, THE ONE WHO EXERCISES REASON IS THE HAPPIEST, A CONTEMPLATOR OF THE DIVINE, AND FRIENDED BY THE GODS.

DOERFER, LUDWIG. SPEZIFISCHE AUFGABEN EINER HOCHSCHULDIDAKTIK. STUD FN 24,610-629 1971.

DOERFER, R. M. PRINCIPLES. PROC ARIS SOC 73,1-18 1972-73.

'UNIVERSAL' AND 'GENERAL' DISTINGUISHED. PRINCIPLES, OR UNIVERSAL DESCRIPTIONS, CAN BE MORE GENERAL OR MORE SPECIFIC. NO PRINCIPLES HAVING CONTENT CAN BE 'ABSOLUTELY GENERAL'; THEY HAVE TO SPECIFY THEIR CONTENT. BUT TO BE LEARNABLE, PRINCIPLES HAVE TO BE TO SOME DEGREE GENERAL. FIRMLY HELD GENERAL PRINCIPLES ARE VALUABLE IN PRACTICAL, ESPECIALLY STRESSFUL, MORAL DECISIONS IN SITUATIONS OF LIMITED KNOWLEDGE, AS BUTLER AND MOORE REALIZED. WE CAN THUS RECONCILE ACT-UTILITARIANISM WITH SPECIFIC RULE-UTILITARIANISM, AND GENERAL UTILITARIANISM WITH A QUALIFIED ABSOLUTISM, AND ALLOT EACH OF THESE PAIRS TO ITS OWN APPROPRIATE LEVEL OF MORAL THOUGHT.

DOERFER, WILLIAM. APPRECIATION AS A GOAL OF AESTHETIC EDUCATION. J AES EDUC 8,5-12 AP 74.

IT IS ARGUED THAT, IN ALL ITS USES, THE CONCEPT OF APPRECIATION CAN BE ANALYSED IN TERMS OF THE NOTION OF ESTIMATING VALUE. APPRECIATION IS DISTINGUISHED FROM ENJOYMENT, BUT A CONCEPTUAL CONNECTION WITH CARING IS DRAWN. BECAUSE APPRECIATION CAN BE LINKED WITH RATIONAL ARGUMENT, AND CAN BE VIEWED AS INTRINSICALLY VALUABLE, IT IS SUGGESTED THAT IT SERVES TO CAPTURE AN APPROPRIATE OBJECTIVE OF AESTHETIC EDUCATION.

DOERFER, GILBERT. IS MODAL LOGIC LOGIC? PHILOSOPHIA (ISRAEL) 2,75-84 AP 72.

(1) MODAL LOGIC IS NOT NEEDED, SINCE THERE ARE ALTERNATIVE ACCOUNTS OF MODALITY. (2) MODAL LOGIC DOES NOT FUNCTION AS LOGIC EVEN IN THE THINKING OF ITS ADVOCATES, AS IS REVEALED, E.G., WHEN THE SEMANTICS OF MODAL LOGIC IS PRESENTED IN AN EXTENSIONAL METALANGUAGE. FURTHERMORE, (3) WHEN A WIDER VIEW IS TAKEN, ONE SEES THAT MODAL LOGIC TREATS AS LOGICAL CONSTANTS EXPRESSIONS THAT BELONG TO A LARGE AND OPEN SYNTACTIC CLASS, UNLIKE OTHER LOGICAL CONSTANTS. FINALLY, (4) MODAL LOGIC TREATS AS SENTENTIAL OPERATORS DEVICES THAT FUNCTION IN NATURAL LANGUAGE AS UNDERLYING PREDICATES. THE LAST TWO POINTS ALSO INDICATE THAT A THEORY OF MODALITY MAKING USE OF MODAL PREDICATES IS TO BE PREFERRED TO AN ACCOUNT THAT EXPLAINS AWAY MODALITY IN TERMS OF QUANTIFICATION OVER POSSIBLE WORLDS.



HARRE, R. WHERE ARE WE NOW IN THE THEORY OF THE MIND? PHIL PAPERS  
2,41-51 O 73.

TWO MODES OF NON-LOGICAL NECESSITY ARE DISTINGUISHED: TAXONOMIC BASED UPON INTENTION TO PRESERVE TRUTH AGAINST COUNTER-INSTANCES, AND CAUSAL BASED UPON THE EXISTENCE OF GENERATIVE MECHANISM. RELATIONS WITHIN 'MIND' AND WITHIN 'BODY' ARE NECESSARY IN THE CAUSAL MODE, THOSE BETWEEN 'MIND' AND 'BODY' IN THE TAXONOMIC MODE. 'MIND' STATE DESCRIPTIONS ARE SHOWN TO BE TAXONOMICALLY PRIOR TO 'BODY' STATE IN THAT CRITERIA OF IDENTITY OF THE LATTER ARE DEPENDENT ON THOSE OF THE FORMER. IT FOLLOWS THAT EFFICIENT CAUSALITY IS PHYSIOLOGICAL, WHILE PSYCHOLOGICAL CAUSALITY IS FORMAL.

HARRIES, KARSTEN. HEGEL ON THE FUTURE OF ART. REV METAPH 27,677-696 JE  
74.

THE ARTICLE TRIES TO EXHIBIT THE FORCE OF HEGEL'S THESIS THAT "ART IS AND REMAINS FOR US FROM THE SIDE OF ITS HIGHEST VOCATION SOMETHING PAST." THE THESIS IS SHOWN TO REST ON THESE CONSIDERATIONS: 1) GENUINE ART TRANSCENDS OUR CONCEPTUAL GRASP; 2) ART REVEALS REALITY, IT IS TIED TO TRUTH; 3) TRUTH DEMANDS TRANSPARENCY. THEIR INCOMPATABILITY DOES NOT LEAD HEGEL TO LEAVE ART OUTSIDE TRUTH; ART IS NECESSARY AS LONG AS MAN DOES NOT KNOW THE ABSOLUTE IN MORE ADEQUATE WAYS. TODAY WE LIVE IN AN AGE WHICH IS BOUND TO ASSOCIATE AN ART WHICH CLAIMS TO SERVE THE TRUTH WITH THE PAST.

HARRINGTON, KATHLEEN W. JOHN DEWEY'S ETHICS AND THE CLASSICAL CONCEPTION OF MAN. DIOTIMA 1,125-148 1973.

TWO BROAD TYPES OF SELF-REALIZATION THEORIES ARE IDENTIFIED, CONTRASTED, AND EVALUATED: ONE, REPRESENTED IN THIS PAPER BY THE THEORIES OF PLATO AND ARISTOTLE, WHICH ARGUES THAT MAN HAS A DETERMINATE NATURE AND THAT THERE ARE FIXED OR DETERMINATE ENDS TOWARD WHICH HE SHOULD PROGRESS; AND THE OPEN-TEXTURED THEORY WHICH DENIES THAT MAN HAS A DETERMINATE NATURE AND FIXED ENDS, REPRESENTED HERE BY THE ETHICS OF JOHN DEWEY. IT IS ARGUED THAT AN ADEQUATE ETHICAL THEORY OF SELF-REALIZATION REQUIRES FOR ITS COMPLETION THE SPECIFICATION OF WHAT MAN'S NATURE IS, TOWARD WHAT ENDS HE SHOULD PROGRESS, AND WHAT PATTERN OF INTER-RELATIONSHIPS EXISTS AMONG THESE ENDS.

HARRINGTON, LEO. RECURSIVELY PRESENTABLE PRIME MODELS. J SYM LOG  
39,305-309 JE 74.

HARRIS JR, CHARLES E. RAWLS ON JUSTIFICATION. SW J PHIL 5,135-143 SPR  
74.

IN THIS PAPER I DISCUSS RAWLS' IDEAS ON THE NATURE OF MORAL THEORIES, THEIR PROPER FUNCTION IN HUMAN LIFE AND HOW ONE GOES ABOUT JUSTIFYING THEM. A GOOD THEORY IN ETHICS IS ONE WHICH WHEN CONJOINED WITH FACTUAL BELIEFS AND KNOWLEDGE OF THE CIRCUMSTANCES, LEADS TO WHAT RAWLS CALLS THE 'CONSIDERED MORAL JUDGMENTS' OF 'COMPETENT JUDGES'. I ATTEMPT TO SHOW THAT, NOTWITHSTANDING THE CONSIDERABLE MERITS OF THIS POSITION, THERE ARE NEVERTHELESS A NUMBER OF SUBSTANTIAL DIFFICULTIES.

HARRIS JR, JAMES F. DOGMAS OF 'TWO DOGMAS'. S J PHIL 11,285-289 WINT  
73.

W V O QUINE HAS ARGUED THAT A THOROUGH PRAGMATISM IN WHICH 'NO STATEMENT IS IMMUNE TO REVISION' IS PREFERABLE TO AN EMPIRICISM WHICH DEPENDS UPON THE DOGMAS OF THE ANALYTIC/SYNTHETIC DISTINCTION AND REDUCTICISM. I ARGUE THAT THE PROCESSES OF THE REVISION OF STATEMENTS UPON THE BASIS OF RECALCITRANT EXPERIENCES AND THE REDISTRIBUTION OF TRUTH-VALUES OVER STATEMENTS IN THE SYSTEM ARE

JUST AS DOGMATICALLY DEPENDENT AS IS THE EMPIRICISM AGAINST WHICH QUINE VIES. IN ORDER FOR THE RE-EVALUATION OF STATEMENTS AND REDISTRIBUTION OF TRUTH-VALUES TO TAKE PLACE, THERE MUST BE SOME RULE, PRINCIPLE (DOGMA) ACCEPTED AS ANALYTIC AND UNREVISABLE WITHIN THAT THEORY ACCORDING TO WHICH THE RE-EVALUATION AND REDISTRIBUTION TAKE PLACE. AND THE REASON FOR SUCH A RULE OR PRINCIPLE IS LOGICAL AND NOT PRAGMATIC. IN OTHER WORDS, REVISABILITY CANNOT TAKE PLACE IF EVERY STATEMENT IS OPEN TO REVISION.

IS, C K. EMPATHY AND THE VALUE OF LITERARY STUDIES: A RE-INTERPRETATION. EDUC PHIL THEOR 6,23-41 O 74.

IT IS COMMONLY CLAIMED THAT LITERARY STUDIES CAN BENEFIT STUDENTS BY PROVIDING OPPORTUNITIES FOR EMPATHIZING, AND BY DEVELOPING THE ABILITY TO EMPATHIZE. THIS ARTICLE DEMONSTRATES THAT EVEN WHEN 'EMPATHY' IS VIEWED IN A KIND OF PHILOSOPHIC LIGHT, SUCH CLAIMS ARE, AT BEST, TENUOUS. IT IS ARGUED THAT THE LESS VALUABLE OF LITERARY SITUATIONS ARE THE MOST LIKELY TO BE EMPATHIZED WITH; THAT DEVELOPMENT OF EMPATHY, AND TRANSFER TO REAL-LIFE UNDERSTANDING ARE HARDLY GUARANTEED; AND THAT EMPATHIZING THROUGH LITERATURE NEED NOT BE NECESSARILY VALUABLE OR DESIRABLE. IT IS FINALLY SUGGESTED THAT AN ORIENTATION TOWARDS EMPATHY CAN DIRECT ATTENTION AWAY FROM THE POSSIBLE VALUE OF LITERARY STUDIES.

IS, IAN M. AGREEMENT IN ART: AN EDUCATIONAL ISSUE. J AES EDUC 7,51-61 JL 73.

THIS PAPER SUGGESTS THAT PEOPLE WHO PERCEIVE AND DESCRIBE THE SAME FEATURES OF ART WORKS DIFFERENTLY DO SO BECAUSE OF (1) THE RELATIVITY OF PERCEPTION; AND (2) DIFFERENCES IN EDUCATIONAL BACKGROUNDS. IN ORDER TO BRING A GREATER DEGREE OF SHARED EXPERIENCES TO COMMUNICATION ABOUT AESTHETIC OBJECTS, THE PAPER ARGUES FOR A TWO PART EDUCATIONAL PROGRAM THAT EXPOSES PEOPLE TO A GREAT VARIETY OF ART WORKS (1) AND ENCOURAGES THEM TO CULTIVATE A COMMON VOCABULARY TO DESCRIBE WELL-KNOWN WORKS OF ART (2). THIS PROGRAM IS BASED UPON A DISTINCTION BETWEEN SENSITIVITY (THE ABILITY TO PERCEIVE ART WORKS) AND TASTE (THE ABILITY TO DESCRIBE THEM). FROM THIS POINT OF VIEW TASTE, A RATIONAL CAPACITY, CAN BE ENHANCED AND NURTURED THROUGH AN EDUCATIONAL PROGRAM THAT DEVELOPS A COMMON UNDERSTANDING FOR THE APPLICATION OF AESTHETIC TERMS.

IS, JOHN H. POPPER'S DEFINITIONS OF VERISIMILITUDE. BRIT J PHIL SCI 25,160-166 JE 74.

IS, JOHN H. THE AXIOM OF REGULARITY. LOG ANAL 16,321-337 S-D 73.

THE AXIOM OF REGULARITY" (REG) SAYS THAT ALL SETS ARE REGULAR (I.E., WELL-FOUNDED). SET THEORY IS A LANGUAGE FOR REPRESENTING (INTUITIVE) MATHEMATICAL RELATIONS. I SHOW THAT 'REG' IS TRUE IN THE SENSE THAT WE CAN ASSUME IT WITHOUT LOSS OF GENERALITY; I.E., I SHOW THAT ANY RELATION THAT CAN BE REPRESENTED BY A SET CAN ALREADY BE REPRESENTED BY A REGULAR SET. NEVERTHELESS, I ARGUE FOR THE NEED OF LOGICIANS TO STUDY SETS IN GENERAL IN ORDER TO ELUCIDATE THE CONCEPT OF A SET. AND TO THIS END I PRESENT MANY RESULTS BEARING ON NON-REGULAR SETS.\*

IS, JOHN. THE MARXIST CONCEPTION OF VIOLENCE. PHIL PUB AFFAIRS 192-220 WINT 74.

THE ARTICLE IS DIVIDED INTO THREE SECTIONS: SECTION I GIVES EXAMPLES OF THE 'MARXIST CONCEPTION OF VIOLENCE'; SECTION II DEFENDS THE THESIS THAT MEN ARE RESPONSIBLE FOR HARM THEY COULD HAVE PREVENTED; SECTION III ARGUES THAT SUCH HARM MAY PROPERLY BE REGARDED AS A FORM OF VIOLENCE. IN SECTION II A THEORY OF NEGATIVE ACTIONS IS DEVELOPED SHOWING, THROUGH CRITICISM OF CURRENT THEORIES, THE SCOPE OF OUR NEGATIVE RESPONSIBILITY. SECTION III IDENTIFIES THE

CHARACTERISTIC ACTIVITY OF MAN'S VIOLENCE TO MAN AND SHOWS HOW THIS MUST INCLUDE THE NEGATIVE ACTIONS DESCRIBED IN SECTION I AND II.

HARRIS, JOHN. WILLIAMS ON NEGATIVE RESPONSIBILITY AND INTEGRITY. PHIL QUART 24,265-273 S 74.

THE ARTICLE DISCUSSES BERNARD WILLIAMS'S ESSAY 'A CRITIQUE OF UTILITARIANISM' AND PARTICULARLY WILLIAMS'S ACCOUNT OF HOW MORAL PROBLEMS ARE TO BE TREATED AND THE SOLUTION OF MORAL DILEMMAS ARRIVED AT. WILLIAMS'S ATTACK ON THE NOTION OF NEGATIVE RESPONSIBILITY IS REBUTTED AND HIS ACCOUNT OF THE ROLE OUR INTEGRITY, OUR COMMITMENT TO OUR OWN PROJECTS PLAYS IN MORAL DECISION MAKING, IS CRITICISED. THE ARTICLE ARGUES THAT WILLIAMS'S APPROACH TO MORAL PHILOSOPHY INVOLVES THE REJECTION OF MORAL REASONING AND CONCLUDES THAT WILLIAMS'S RECOMMENDATIONS AS TO HOW MORAL DILEMMAS ARE TO BE RESOLVED SUFFERS FROM DEFECTS SIMILAR TO THOSE WHICH RESET UTILITARIANISM.

HARRISON, CRAIG. TOTALITIES AND THE LOGIC OF FIRST CAUSE ARGUMENTS. PHIL PHENOMENOL RES 35,1-19 S 74.

COPLESTON HAS INSISTED THAT THE TOTALITY OF ALL PHENOMENAL CAUSES MUST ITSELF HAVE A CAUSE, WHICH CAUSES ALL PHENOMENAL CAUSES, BUT WHICH IS NOT A PHENOMENAL CAUSE BUT A 'TRANSCENDENT' CAUSE. THERE IS A STRIKING PARALLEL BETWEEN HIS REASONING AND ARGUMENTS CONCERNING THE NATURE OF TOTALITIES WHICH MOTIVATE VARIOUS VERSIONS OF SET THEORY, AND ALSO BETWEEN RUSSELL'S OBJECTIONS TO COPLESTON'S ARGUMENT AND HIS OWN SET-THEORETICAL PARADOX. BY TRANSLATING 'Y CAUSES X' BY 'X IS A MEMBER OF Y', WE SHOW THAT COPLESTON'S ASSUMPTIONS BECOME PROVABLE IN VON NEUMANN SET THEORY, AND HENCE RELATIVELY CONSISTENT TO IT, AND THAT HIS CONCLUSION FOLLOWS FROM HIS ASSUMPTIONS WITHOUT THE ADDED STRICTURE AGAINST PROCEEDING TO INFINITY.

HARRISON, JOHN L. THE JUSTIFICATION OF ART: SOME MYTHS. BRIT J AES 14,56-64 WINT 74.

HARRISON, JONATHAN. MR GOWER ON CONDITIONALS. MIND 83,103-105 JA 74.

THE AUTHOR DEFENDS HIS VIEW, (PUT FORWARD IN "UNFULFILLED CONDITIONALS AND THE TRUTH OF THEIR CONSTITUENTS" IN "MIND," JULY 1968) THAT PROPOSITIONS SUCH AS 'IF IT RAINS, ENGLAND WILL WIN' ASSERT THAT ENGLAND WILL WIN ONLY CONDITIONALLY UPON ITS RAINING, AND THAT IN CONSEQUENCE, THE CONTRADICTION OF 'IF IT RAINS, ENGLAND WILL WIN' IS 'IF IT RAINS, ENGLAND WILL NOT WIN'.\*

HARRISON, JONATHAN. THE EMBODIMENT OF MIND OR WHAT USE IS HAVING A BODY. PROC ARIS SOC 74,35-55 1973-74.

A PERSON'S BODY IS THAT MATERIAL OBJECT WHICH IS SUCH THAT HE FEELS PAIN WHEN IT IS DAMAGED, THE INSIDE OF WHICH HE FEELS, WHICH HE CAN MOVE WITHOUT MOVING ANYTHING ELSE, FROM WHICH HE VIEWS THE WORLD, AND WHICH DETERMINES HIS THOUGHTS AND FEELINGS. SOME OF THESE CRITERIA COULD BE FULFILLED BY ONE OBJECT, OTHERS BY OTHER OBJECTS; SUCH PERSONS MIGHT INTEREST THE WRITERS OF SCIENCE FICTION. SO DISEMBODIED PERSONS ARE A LOGICAL POSSIBILITY AND THERE IS A CRITERION OF PERSONAL IDENTITY WHICH COULD APPLY TO THEM. FINALLY THE AUTHOR CONSIDERS THE WAY IN WHICH GOD IS EMBODIED IN THE UNIVERSE.

HART, HENDRIK. PROBLEMS OF TIME: AN ESSAY. PHIL REFORM 38,30-42 1973.

T, JAMES G. TOWARD A PHENOMENOLOGY OF NOSTALGIA. MAN WORLD 6,397-420 N 73.

ASSUMING MARCEL PROUST'S ACCOUNTS ARE IDENTIFIABLE AS TYPICAL EXPERIENCES OF NOSTALGIA, SOME ASPECTS OF HUSSERL'S DISCUSSIONS OF TIME-CONSCIOUSNESS ARE INTRODUCED TO FURTHER ELUCIDATE THE EXPERIENCE. IT IS MAINTAINED THAT NOSTALGIA IS NOT A REMEMBERING BUT A 'GATHERING' OF THE LIFE-PROJECT INTO A UNITY WHICH HAS A UNIQUE ('AECNIC') TEMPORALITY. IN THIS GATHERING THE ACTUAL NOW WITH ITS OWN PROPER TEMPORAL HORIZONS IS COLLECTED INTO THE REVERIED NOSTALGIC PAST. THIS COMPREHENSION OF THE PRESENT FUTURE BY A REVERIED PAST PARTIALLY EXPLAINS THE BITTER-SWEETNESS OF THE EXPERIENCE. THE CONTRAST WITH MYTH SHEDS LIGHT ON BOTH THE THEMES OF NOSTALGIA AND MYTH.

T, JOHN A. PARADOX REGAINED: A REPLY TO MEYERS AND STERN. J PHIL 71,367-372 27 JE 74.

IT IS OUR PURPOSE TO SHOW THAT THE MODIFICATION TO THE JUSTIFIED TRUE BELIEF ANALYSIS OF KNOWLEDGE, OFFERED BY MEYERS AND STERN (JOURNAL OF PHILOSOPHY, MARCH 22, 1973), FAILS BECAUSE THE NOTION OF JUSTIFICATION THEY OFFER IS BOTH TOO WEAK AND TOO RESTRICTIVE. CONSEQUENTLY IT IS OPEN TO GETTIER STYLE COUNTEREXAMPLES. FURTHER WE ARGUE THAT SIMILAR ACCOUNTS ARE DOOMED IN THE SAME WAY. THEREFORE IF THE GETTIER PROBLEM IS TO BE SOLVED, IT WILL NOT BE THROUGH THE STRENGTHENING OF THE JUSTIFICATION CONDITION.

T, W A. FREEDOM VERSUS REASON. PHIL QUART 24,245-260 S 74.

T, W D. ON AN ARGUMENT FOR FORMALISM. J PHIL 71,29-46 31 JA 74.

IN THIS PAPER, PLATONISM WITH RESPECT TO MATHEMATICS IS DEFENDED AND PROVIDED WITH AN EMPIRICIST JUSTIFICATION.

T, W D. ON UTOPIA AND UNANIMITY. ETHICS 84,243-247 AP 74.

TH, DIETRICH. BEGRIFFSBILDUNG IN DER LITERATURWISSENSCHAFT: BEOBSACHTUNGEN ZUM WANDEL DER "SEMANTISCHEN ORIENTIERUNG". DEUT VIER LIT 45,397-433 1971.

TIGAN, RICHARD SHELLY. FRANCESCO DE VITORIA AND CIVILIAN IMMUNITY. POLIT THEOR 1,79-91 F 73.

TMAN, ROBERT S. THE AXIOMETRIC STRUCTURE OF INTRINSIC VALUE. J VALUE INQ 8,81-101 SUM 74.

TMANN, KLAUS. A REPLY BY KLAUS HARTMANN. J BRIT SOC PHEN 3,245-251 D 72.

THE ARTICLE OFFERS CRITICISMS OF PROFESSOR FINDLAY'S PAPER ON "PHENOMENOLOGY, REALISM AND LOGIC" GIVEN AT THE DUBLIN CONFERENCE OF THE BRITISH SOCIETY FOR PHENOMENOLOGY IN 1971. IT IS ARGUED AGAINST FINDLAY THAT HUSSERL'S PHENOMENOLOGY IS NOT TO BE TAKEN AS AN OBJECTIVE INSPECTION OF MIND AND OF OBJECTS OF MIND BUT RATHER AS A THEORY DESIGNED TO PROVIDE A FOUNDATION TO KNOWLEDGE IN THE MANNER OF TRANSCENDENTAL THEORY.

TMANN, KLAUS. COMMENTS BY KLAUS HARTMANN. J BRIT SOC PHEN 4,45-46 JA 73.

THE AUTHOR'S COMMENTS REFER TO PAPERS GIVEN AT THE DUBLIN CONFERENCE OF THE BRITISH SOCIETY FOR PHENOMENOLOGY IN 1971. OBJECTIONS ARE RAISED TO A NON-TRANSCENDENTAL APPROACH TO PHENOMENOLOGY ON THE PART OF PROFESSOR SPIEGELBERG AND DR. PETTIT, TO DR. THOMAS' UNDERRATING OF HEGELIAN INFLUENCES IN KIERKEGAARD, AND TO DR. SEEBOHM'S ACCOUNT OF HUSSERL'S THEORY OF REFLECTION.



HARTMANN, KLAUS. EIN LEBEN FÜR DEN PHILOSOPHISCHEN REALISMUS: NACHRUUF AUF JOHANNES THYSEN. Z PHIL FORSCH 25,448-452 1971.

HARTMANN, KLAUS. LEVI-STRAUSS AND SARTRE. J BRIT SOC PHEN 2,37-45 O 71.

THE ARTICLE FOCUSES ON THE DIFFERENCE BETWEEN LEVI-STRAUSS' STRUCTURALIST ETHNOLOGY AND SARTRE'S TREATMENT OF SOCIAL STRUCTURES IN AN EXPLANATORY THEORY BASED ON PRACTICE. IT IS ARGUED THAT LEVI-STRAUSS' STRUCTURES PIN MAN DOWN IN PATTERNS OBJECTIFYING HIS FREEDOM WHILE SARTRE, IN THE CRITIQUE DE LA RAISON DIALECTIQUE, CANNOT ACCEPT STRUCTURAL SURDS WITHOUT INTELLIGIBLE DERIVATION FROM PRACTICE. FROM THEIR MUTUAL POSITIONS, THE TWO AUTHORS SEEM TO MISUNDERSTAND EACH OTHER.

HARTMANN, KLAUS. THE LOGIC OF DEFICIENT AND EMINENT MODES IN HEIDEGGER. J BRIT SOC PHENOMENOL 5,118-134 MY 74.

THE ARTICLE EXPLORES THE RELATIONSHIP BETWEEN EXISTENTIAL STRUCTURES AND EXISTENZIELL MODES SUCH AS HEIDEGGER PROPOSES IN BEING AND TIME. IT IS ARGUED THAT CERTAIN EXISTENZIELL MODES, SO-CALLED DEFICIENT MODES, CANNOT BE MAINTAINED IF CLAIMED AS PRINCIPLED BY CONTRARY EXISTENTIAL STRUCTURES. CONVERSELY, HEIDEGGER'S NOTION OF TRUTH AS AN EMINENT EXISTENZIELL MODE OF EXISTENTIAL INAUTHENTICITY IS SUBJECTED TO LOGICAL CRITICISM.

HARTMANN, KLAUS. ZUR DISKUSSION: ZUR NEUESTEN DIALEKTIK-KRITIK. ARCH GESCH PHIL 55,220-242 1973.

HARTSHORNE, CHARLES. BEYOND ENLIGHTENED SELF-INTEREST: A METAPHYSICS OF ETHICS. ETHICS 84,201-216 AP 74.

I SEEK TO PROVIDE ETHICS WITH A FOUNDATION IN A RELATIVIZED CONCEPT OF PERSONAL IDENTITY AND NON-IDENTITY, TO DERIVE SELF INTEREST FROM THE GENERALIZATION OF INTEREST IN 'OTHERS', THE GENERALIZATION ITSELF BEING MADE POSSIBLE BY MAN'S SYMBOLIC POWER. ALSO TO SHOW THE LIMITATIONS OF CLASSICAL DETERMINISM AS APPLIED TO ETHICS.\*

HARTSHORNE, CHARLES. CHARLES PEIRCE AND QUANTUM MECHANICS. TRANS PEIRCE SOC 9,191-200 FALL 73.

OF THE TWO NEWER FEATURES OF QUANTUM PHYSICS (APART FROM THE PRECISE MATHEMATICAL ASPECTS), PROBABILISTIC RATHER THAN CLASSICAL LAWS AND THE ADMISSION OF REAL DISCONTINUITIES, PEIRCE ANTICIPATED THE FIRST BUT NOT THE SECOND. I ARGUE THAT HE COULD HAVE FORESEEN BOTH, AND THAT THE BASIC REASONS FOR BOTH WERE IMPLICIT IN IDEAS WITH WHICH HE WAS FAMILIAR. NOT CONTINUITY ALONE, OR DISCRETENESS ALONE, BUT THEIR CONJUNCTION IS THE REASON PROBABILISM IS REQUIRED, AND THIS CONJUNCTION HAS BEEN IN SCIENCE FROM THE BEGINNING (E.G., IN DEMOCRITUS). NOR COULD IT BE OTHERWISE. QUANTICITY AND PROBABILISM ARE A PRIORI TRUTHS.

HARTSHORNE, CHARLES. TWELVE ELEMENTS OF MY PHILOSOPHY. SW J PHIL 5,7-15 SPR 74.

THE TWELVE ELEMENTS CONCERN: SENSATIONS AS OBJECTIFIED FEELINGS, THE PROCESS IDEA OF GOD, 'DOCTRINAL MATRICES', THEISTIC ARGUMENTS, THE LOGIC OF ULTIMATE CONTRASTS, THE LOGIC OF NECESSITY AND CONTINGENCY, BEAUTY AS MEAN IN TWO DIMENSIONS, THE PRIMACY OF ASYMMETRY, A PRAGMATIC THEORY OF 'NECESSARY' TRUTHS, PEIRCE'S SYNECHISTIC-EVOLUTIONARY VIEW OF UNIVERSALS, EPOCHAL THEORY OF BECOMING, SELF INTEREST AS SPECIAL CASE OF INTEREST IN OTHERS. EACH OF THE TWELVE ELEMENTS IS BRIEFLY DISCUSSED.

SHORNE, DOROTHY C. CHARLES HARTSHORNE: A SECONDARY BIBLIOGRAPHY. PROCESS STUD 3,179-227 FALL 73.

THIS BIBLIOGRAPHY CONSISTS OF APPROXIMATELY 920 ITEMS (44 PAGES) ARRANGED CHRONOLOGICALLY FROM 1929 THROUGH 1973, ALPHABETICALLY BY AUTHOR WITHIN EACH YEAR, AND AN INDEX OF AUTHORS NUMBERING APPROXIMATELY 466.

YARD, LESLEY C. QUESTIONS FROM THE CLASSROOM. J MORAL EDUC 3,235-240 JE 74.

A DESCRIPTIVE AND ANECDOTAL ACCOUNT OF AN EXPLORATION INTO THE VALUES HELD BY DIFFERENT GROUPS OF INTELLIGENT PRIMARY SCHOOL CHILDREN, AN APPEAL FOR ASSISTANCE IN DEVISING AN EDUCATIVE PROGRAMME ON THE BASIS OF THE FINDINGS MADE WHICH INCLUDED CLASS AND RACIAL PREJUDICE. A VARIETY OF SITUATIONS WAS PRESENTED TO THE CHILDREN WHOSE RESPONSES WERE IN THE FORM OF ANSWERS TO QUESTIONNAIRES, COMPLETION OF STORIES BY DRAMA, EXPRESSIONS OF JUDGMENT, IN WRITING AND DISCUSSION ON MORAL DILEMMAS, AND PRACTICAL PLANNING IN RELATION TO CRISES. THE ONE BEHAVIOURAL TEST GIVEN WAS THAT OF HARTSHORNE AND MAY'S CIRCLES.

VEY, J. PRECISING THE NOTION OF A DISCIPLINE. EDUC PHIL THEOR 13-30 MR 74.

IT IS SUGGESTED THAT WE DIFFERENTIATE BETWEEN LOGICAL DISCIPLINES I.E., DISCIPLINES DIFFERING IN THEIR LOGICAL PECULIARITIES) BY RELYING ON THE NOTION OF DIFFERING STATEMENT-NETWORKS AND RESULTANT DIFFERENCES IN THE TYPES OF INFERENCES THAT MAY BE MADE FROM ONE STATEMENT TO ANOTHER. THIS IS A PRECISING DEFINITION OF 'DISCIPLINE', I.E., IT 'GOES BEYOND' CURRENT USAGE AND IS DESIGNED TO REMOVE AS MUCH VAGUENESS AS POSSIBLE FROM THE TERM. THEN FOLLOW TWO EXAMPLES OF HOW TO ARTICULATE DIFFERENT DISCIPLINES WHICH ARE CURRENTLY USED, AND FINALLY AN ARGUMENT FOR THE IMPORTANCE OF THIS NOTION OF A DISCIPLINE WITHIN DECISION-MAKING ABOUT CURRICULA.

ER, WILLIAM. THE SOULS OF BEASTS AND MEN. RELIG STUD 10,265-277 S 4.

AN VIEW OF THE VARIOUS PROBLEMS WHICH CONFRONT MIND-BODY DUALISM--PROBLEMS WHICH ARE ILLUSTRATED BY THE POST-CARTESIAN DIFFICULTIES ABOUT THE SOULS OF ANIMALS--THE SEARCH FOR AN ACCEPTABLE NON-DUALISTIC ONTOLOGY IS AN URGENT PROBLEM FOR RELIGIOUS THOUGHT. THE PRESENT PAPER PRESENTS AN ONTOLOGY WHICH IS 'EMERGENTIST' IN THAT FEELING, THOUGHT, EXPERIENCE AND CONSCIOUSNESS ARE REGARDED AS FUNCTIONS OF THE PHYSICAL ORGANISM RATHER THAN OF A SEPARATE IMMATERIAL SUBSTANCE. THIS ONTOLOGY IS ARTICULATED THROUGH AN ANALOGY: AS THE MAGNET GENERATES ITS MAGNETIC FIELD, SO THE ORGANISM GENERATES ITS CONSCIOUS FIELD. IT IS ARGUED THAT THIS ONTOLOGY IS CONSISTENT WITH RELIGIOUS AFFIRMATIONS ABOUT PERSONAL SURVIVAL AND/OR IMMORTALITY.

ER, WILLIAM. THE TRANSCENDENTAL REFUTATION OF DETERMINISM. S J PHIL 11,175-183 FALL 73.

IT HAS OFTEN BEEN ARGUED THAT CERTAIN FORMS OF DETERMINISM ARE SELF-JUSTIFYING, IN THAT IF ALL REASONING IS DETERMINED BY NON-RATIONAL (PHYSICAL, EMOTIONAL, ECONOMIC) CAUSES, THEN NO ONE'S REASONS FOR HIS CONCLUSIONS, HOWEVER GOOD THEY MAY BE IN THEMSELVES, PROVIDE HIM WITH RATIONAL JUSTIFICATION FOR ACCEPTING THOSE CONCLUSIONS. I SHOW THAT THIS ARGUMENT IS SOUND, AND THAT ANSWERS WHICH HAVE BEEN GIVEN TO IT ARE UNSUCCESSFUL EVASIONS. IF AN ANSWER IS TO BE GIVEN, IT MUST INCLUDE A SATISFACTORY ACCOUNT OF DETERMINABILITY WHICH DOES NOT REQUIRE THAT 'FOR ME TO BE JUSTIFIED IN HOLDING A BELIEF MEANS THAT I HOLD IT BECAUSE I HAVE GOOD REASONS AND WOULD NOT HOLD IT OTHERWISE'. BUT NO SUCH ACCOUNT HAS BEEN

GIVEN.

HASSAN, ALI. DER BEHAVIORISMUS UND DER FREMDSPRACHENUNTERRICHT. SPRACHE  
TECH ZEIT 48,321-340 1973.

HATCHER, WILLIAM S. A LOGICAL SOLUTION TO THE PROBLEM OF EVIL. ZYGON  
10,245-255 S 74.

WE TAKE THE "PROBLEM OF EVIL" TO BE THE PROBLEM OF RECONCILING THE APPARENT CONTRADICTION OF ATTRIBUTING BOTH GOODNESS AND OMNIPOTENCE TO GOD IF THERE IS EVIL IN THE WORLD. WE FIRST RENDER EXPLICIT AND FORMALIZE ALL HYPOTHESES NECESSARY TO A RIGOROUS FORMAL DEDUCTION OF CONTRADICTION. IT IS SEEN THAT IF EVIL IS REGARDED AS AN ABSOLUTE (ONE-VARIABLE) PREDICATE, THEN NONE OF THESE HYPOTHESES CAN BE REASONABLY DISCARDED ON PHILOSOPHICAL GROUNDS. THUS, IN THIS CASE THE CONTRADICTION IS NOT APPARENT BUT REAL. IT IS THEN SHOWN THAT IF EVIL IS CONSIDERED RATHER AS A RELATION "MORE EVIL THAN," THE REFORMULATION OF THE HYPOTHESES DOES NOT LEAD TO CONTRADICTION. FURTHERMORE, NO STRONG PHILOSOPHICAL ARGUMENT CAN BE MADE FOR ADDING EXTRANEOUS HYPOTHESES IN ORDER TO GENERATE CONTRADICTION. WE CONCLUDE: IT SEEMS UNAVOIDABLE ON PURELY LOGICAL GROUNDS TO CONSIDER GOD AND EVIL AS RELATIVE IF WE ARE TO PRESERVE BOTH THE GOODNESS AND THE OMNIPOTENCE OF GOD.

HATTIANGADI, J N. MIND AND THE ORIGIN OF LANGUAGE. PHIL FORUM (DEKALB)  
14,81-98 S 73.

HUMAN LANGUAGE AND MINDS HAVE DISTINCT EVOLUTIONARY ORIGINS--IN COMMUNICATION AND CONSCIOUS EXPECTATION, RESPECTIVELY, AMONG PRIMATES. THE DISTINCTIVELY HUMAN MIND IS A PRODUCT OF AN INTERACTION WITH A SYMBOLIC OR CONCEPTUAL LANGUAGE, WHICH HAPPENED TO DEVELOP. 'HOW COULD SYMBOLS ORIGINATE AMONG OUR PRIMATES ANCESTORS?' A PLAUSIBLE MODEL OF THE ORIGIN OF LANGUAGE, SATISFYING THE DESIDERATA REQUIRED OF US BY THE NEO-DARWINIAN THEORY OF THE DESCENT OF MAN, IS THIS: 'MAN INVENTED LANGUAGE BY PLAYFULLY IMITATING HIMSELF'. THIS BECAME A VIABLE TRADITION BECAUSE THE NEW PLAY SOUNDS FOUND A ROLE IN THE RAPIDLY CHANGING SOCIAL STRUCTURE WHICH DEMANDED NEW COMMUNICATIVE SKILLS WHEN HOMINIDS TOOK TO HUNTING.\*

HATTIANGADI, J N. THE IMPORTANCE OF AUXILIARY HYPOTHESES. RATIO  
16,115-120 JE 74.

RATIONAL THEORIES OF THE NATURE AND DEVELOPMENT OF SCIENCE HAVE COME UNDER ATTACK FROM TWO QUARTERS. ONE DIFFICULTY POINTED OUT IS THE RESILIENCE OF CERTAIN THEORIES IN THE FACE OF EMPIRICAL REFUTATIONS. ANOTHER DIFFICULTY IS THE POSSIBILITY OF INCOMMENSURABILITY BETWEEN SCIENTIFIC THEORIES, OR A STATE OF AFFAIRS WHERE NO EMPIRICAL TEST OF ONE CAN BE RELEVANT TO THE TRUTH OR FALSITY OF ANOTHER. I ARGUE THAT BOTH THESE ARGUMENTS MISS THEIR MARK WHEN THEY CRITICIZE THE OLDER THEORIES, BECAUSE THEY DO NOT TAKE SUFFICIENT ACCOUNT OF AUXILIARY HYPOTHESES AND THE IMPORTANT ROLE THEY PLAY IN TESTING ACCORDING TO THESE OLDER THEORIES. NEVERTHELESS, THESE CRITICISMS ARE VALUABLE BECAUSE THEY OBLIGE US TO CONSIDER SOME UNEXPECTED ASPECTS OF THE DEVELOPMENT OF SCIENCE.

HAUCK, GERHARD. GEWALTLOSIGKEIT UND GLEICHHEIT ALS IDEOLOGIE: EINE STUDIE UEBER DEN GANDHIISMUS IN INDIEN. SOZ WELT 24,94-118 1973.

HAUCK, JUERGEN. BERECHENBARE FEELE FUNKTIONEN. Z MATH LOG 19,121-140 1973.

RWAS, STANLEY AND BURRELL, DAVID. SELF-DECEPTION AND AUTOBIOGRAPHY: ECOLOGICAL AND ETHICAL REFLECTIONS ON SPEER'S "INSIDE THE THIRD REICH". J RELIG ETHICS 2,99-117 SPR 74.

ROBERT SPEER'S LIFE OFFERS A PARADIGM OF SELF-DECEPTION, AND HIS AUTOBIOGRAPHY SERVES TO ILLUSTRATE FINGARETTE'S ACCOUNT OF SELF-DECEPTION AS A PERSISTENT FAILURE TO SPELL OUT OUR ENGAGEMENTS IN THE WORLD. USING BOTH SPEER AND FINGARETTE, WE SHOW HOW SELF-DECEPTION BECOMES OUR LOT AS THE STORIES WE ADOPT TO SHAPE OUR LIVES COVER UP WHAT IS DESTRUCTIVE IN OUR ACTIVITY. HAD SPEER NOT SETTLED FOR THE NEUTRAL LABEL OF 'ARCHITECT', HE MIGHT HAVE FOUND A STORY SUBSTANTIVE ENOUGH TO ALLOW HIM TO RECOGNIZE THE IMPLICATIONS OF HIS ENGAGEMENTS WITH HITLER'S REICH. THIS SIDE OF AUSCHWITZ WE REQUIRE A STORY WHICH ALLOWS US TO APPROPRIATE OUR OWN CAPACITIES FOR EVIL AND YET EMPOWERS US TO GO ON.

RWAS, STANLEY. THE MORAL LIMITS OF POPULATION. THOUGHT 49,237-249 74.

THE AUTHOR ASSUMES THAT ETHICAL OPTIONS MAKE SENSE ONLY IN TERMS OF A SET OF BACKGROUND BELIEFS ABOUT THE NATURE OF HUMAN EXISTENCE. IN HIS LIGHT, HE ATTEMPTS TO DETERMINE THE ETHICAL ISSUES OF POPULATION CONTROL AND TO SUGGEST A FRAMEWORK FOR THEIR FURTHER ANALYSIS. THERE IS NO FACTUAL CONSENSUS ON THE RELATION OF POPULATION TO THE ECOLOGICAL CRISIS. AS A RESULT, DIFFERENT PROGRAMS ARE PROPOSED. MANY OF THESE, IN TAKING SURVIVAL AS THE PRIMARY VALUE, NEGLECT THE PURPOSE OF SURVIVAL, WHICH IS THE MAINTENANCE OF A WORLD WHERE WE CAN EMBODY VALUES LIKE FREEDOM AND JUSTICE. THE QUESTION OF OUR OBLIGATION TO FUTURE GENERATIONS IS THE BEST FRAMEWORK FOR ETHICAL REFLECTION. THERE IS A DANGER OF YIELDING TO A PROMETHEAN DESIRE TO CONTROL THE FUTURE DESPITE OUR IGNORANCE OF THE NEEDS AND VALUES OF FUTURE GENERATIONS. WHAT SEEMS FINALLY NECESSARY IS THE EFFORT TO OFFER THOSE GENERATIONS A WORLD MORE DANGEROUS THAN OUR OWN.

RWAS, STANLEY. THE SELF AS STORY: RELIGION AND MORALITY FROM THE AGENT'S PERSPECTIVE. J RELIG ETHICS 1,73-85 FALL 73.

OBJECTING TO A RESTRICTIVE VIEW OF MORALITY THAT LIMITS MORAL PHILOSOPHY AND RELIGIOUS ETHICS TO WHAT CAN BE LOGICALLY DISPLAYED, THIS ESSAY SEEKS TO EXPAND OUR UNDERSTANDING OF MORALITY IN A WAY THAT PERMITS ONE TO ACCOUNT FOR INTENTIONALITY IN THE MORAL LIFE. IT CLAIMS THAT RELIGION MAKES A CONTRIBUTION TO OUR MORAL BEHAVIOR BEYOND THAT OF MOTIVATING ONE TO BE MORAL. THE AUTHOR ARGUES THAT A DEEPT UNDERSTANDING OF THE RELATIONSHIP OF THOUGHT AND ACTION IS ESSENTIAL IF WE ARE CORRECTLY TO UNDERSTAND THE RELATIONSHIP OF RELIGION AND MORALITY. HE CONCLUDES THAT 'STORY' AND PRINCIPLES HAVE INTERDEPENDENT ROLES TO PLAY IN THE FULL VARIETY OF OUR MORAL LIFE.

AN, CARL R. EROS AND AGAPE IN CREATIVE EVOLUTION: A PEIRCEAN SIGHT. PROCESS STUD 4,11-25 SPR 74.

THIS ESSAY IS INTENDED TO SHOW THAT THE NOTION OF 'AGAPE', AS IT FUNCTIONS IN C S PEIRCE'S THEORY OF EVOLUTION, HELPS TO FOCUS ON ONE OF THE CRUCIAL PROBLEMS OF CREATIVITY AND SUGGESTS A WAY OF UNDERSTANDING COSMIC CREATIVE EVOLUTION. IT IS ARGUED THAT PEIRCE GAINED VALUABLE INSIGHT IN DISTINGUISHING AGAPE FROM EROS BUT THAT HIS FAILURE TO PURSUE THE IMPLICATIONS OF THIS DISTINCTION AS IT APPLIES TO FINITE CREATIVE ADVANCES CAUSED HIM TO SUGGEST THAT EVOLUTION ON THE COSMIC SCALE, AT BOTTOM, DEPENDS UPON EROS RATHER THAN AGAPE. NEVERTHELESS, IF THE NOTION OF 'AGAPE' IS APPLIED TO FINITE CREATIVE ACTS, WE HAVE THE BASIS OF A THEORY OF CREATIVITY THAT DOES JUSTICE TO THE PRESENCE OF SPONTANEITY AND NOVELTY IN SUCH ACTS.



HAUSMAN, DAVID B. RUSSELL ON NEGATIVE FACTS. S J PHIL 12,49-53 SPR 74.

ONE CAN GO A LONG WAY TOWARD UNDERSTANDING THE PLACE OF LOGIC IN RUSSELL'S PHILOSOPHY BY STUDYING THE NEGATIVE FACTS ISSUE PUT IN HIS "THE PHILOSOPHY OF LOGICAL ATOMISM." RUSSELL USES NEGATIVE FACTS TO ACCOUNT FOR THE TRUTH OF TRUE NEGATIVE PROPOSITIONS AND FOR THE FALSITY OF FALSE PROPOSITIONS. THIS IS POSSIBLE BECAUSE OF HIS ADHERENCE BOTH TO WHAT I CALL THE IRREDUCIBILITY PATTERN OF ONTOLOGICAL COMMITMENT AND TO THE E-CRITERION; THE LATTER BEING: THE FACTS  $A, B, C, \dots$  ARE NOT SUFFICIENT TO ACCOUNT FOR THE TRUTH (FALSITY) OF 'P' UNLESS " $A \& B \& C, \dots$ " ENTAIL 'P' (THE FALSITY OF 'P'). THIS ALSO EXPLAINS RUSSELL'S OBJECTIONS TO DEMOS.

HAWI, SAMI S. A TWELFTH-CENTURY PHILOSOPHY OF SCIENCE. PAKISTAN PHIL J 11,15-36 JA-JE 73.

IN THIS ARTICLE IBN TUFAYL'S (D. 1185 C E) PHILOSOPHY OF SCIENCE IS RECONSTRUCTED FROM HIS RENOWNED TREATISE "HAYY BIN YAQZAN." THE AUTHOR VINDICATES THE THESIS THAT THE ANDALUSIAN PHILOSOPHER IS A PIONEER OF MODERN SCIENTIFIC EXPLANATION: THE FORMULATION OF HYPOTHESES, THEIR VERIFICATION, THE NOTION OF CAUSAL CONNECTION, DEDUCTIVE REASONING IN INDUCTION, AND THE ELUCIDATION OF FACTS.

HAWI, SAMI S. PHENOMENOLOGICAL RADICALISM IN MUSLIM PHILOSOPHY. PAKISTAN PHIL J 12,58-86 JA-JE 74.

MODERN PHILOSOPHERS SUCH AS DESCARTES, HUSSERL AND JAMES HAVE EMPHASIZED PHENOMENOLOGICAL RADICALISM AS A METHODOLOGICAL POSTULATE FOR AT ONCE PROBING INTO EVIDENCE AND ELIMINATION OF DOGMATISM. IN THIS ARTICLE THE AUTHOR DELINEATES CERTAIN ELEMENTS OF PHENOMENOLOGICAL RADICALISM IN MUSLIM PHILOSOPHY BY DISCUSSING SOME ASPECTS OF IBN TUFAYL'S "HAYY BIN YAQZAN" AGAINST THE BACKGROUND OF SIGNIFICANT IDEAS OF HUSSERL AND THOSE OF DESCARTES AND HUME. HE ALSO POINTS OUT THAT CULTURAL REDUCTION, ONE FORM OF THE 'EPOCHE', RENDERS PHENOMENOLOGICAL RADICALISM AN IDEAL INCAPABLE OF COMPLETE REALIZATION.

HAY. A NONINITIAL SEGMENT OF INDEX SETS. J SYM LOG 39,209-224 JE 74.

HEAL, JANE. EXPLICIT PERFORMATIVE UTTERANCES AND STATEMENTS. PHIL QUART 24,106-121 AP 74.

THE USUAL VIEW OF EXPLICIT PERFORMATIVE UTTERANCES IS THAT THEY ARE NOT STATEMENTS AND THAT THE PERFORMATIVE PREFIX IS A FORCE INDICATOR OR NEUSTIC AND SO DOES NOT CONTRIBUTE TOWARDS THE EXPRESSION OF ANY PROPOSITION. BUT THE POSSIBILITY OF ADVERBIAL MODIFICATIONS IN EXPLICIT PERFORMATIVE SENTENCES (AS IN, E.G., 'I PROMISE GLADLY THAT...'), TOGETHER WITH THE FACT THAT UTTERANCES OF SENTENCES SO MODIFIED CAN CLEARLY BE LIES, SHOWS THAT THIS STANDARD VIEW IS INCORRECT AND THAT EXPLICIT PERFORMATIVE UTTERANCES ARE STATEMENTS.\*

HEARNE, THOMAS M AND WAGNER, CARL G. BOOLEAN SUBTRACTIVE ALGEBRAS. NOTRE DAME J FORM LOG 15,317-324 AP 74.

THE AUTHORS CONSIDER STRUCTURES  $(S, -)$  SATISFYING  $S1. (A - B) - C = (A - C) - B, S2. A - (B - A) = A$ , AND  $S3. \text{FOR ALL } A, B \text{ IN } S, \text{ THERE EXISTS AN } X \text{ IN } S \text{ SUCH THAT } X - (A - B) = B \text{ AND } X - (B - A) = A$ , AND PROVE THAT THE STUDY OF SUCH STRUCTURES IS EQUIVALENT TO THE STUDY OF GENERALIZED BOOLEAN ALGEBRAS.

HEATON, J M. SOME THOUGHTS ON THE NEW AND THE FRESH. J BRIT SOC PHENOMENOL 5,59-60 JA 74.

THE CONCEPTS 'NEW' AND 'FRESH' ARE EXAMINED TO THROW LIGHT ON CREATIVITY. THE 'NEW' REFERS TO A PARTICULAR BEING WHICH PRESENTS ITSELF TO CONSCIOUSNESS FOR THE FIRST TIME. IT IS A MODE OF KNOWING

WHICH DEPENDS ON COMPARISON WITH OTHER BEINGS. IT IS LINKED TO CURIOSITY WHICH IS RESTLESS AND NON-COMMITTAL AND RUNS FROM DURATION. ITS APOTHEOSIS LIES IN HEGEL'S BAD INFINITY. THE 'FRESH' HAS ITS EXISTENTIAL FOUNDATION IN ITSELF. IT IS SUSTAINED BY TIME AND SO ENDURES. ALL ITS MOMENTS ARE IMMANENT IN IT. IT IS RELATED TO PLAYING WHICH IS NEITHER INSIDE NOR OUTSIDE THE PERSON AND IS THE SOURCE OF CREATIVITY.\*

MAN, CARL G. AN ANARCHIST REPLY TO SKINNER ON 'WEAK' METHODS ON CONTROL. INQUIRY 17,105-111 SPR 74.

B F SKINNER HAS ARGUED THAT THOSE WHO ARE SERIOUS ABOUT ENDING WAR, POLLUTION, ETC., MUST FACE THE FACT THAT THE RECEIVED METHODS OF CHANGING BEHAVIOR HAVE PROVED INEFFECTIVE. ACCORDING TO SKINNER, WE MUST REPLACE 'WEAK' METHODS OF CONTROL SUCH AS CONTROL VIA PRAISE AND BLAME AND CONTROL VIA ROUSSEAU'S 'NATURAL CONTINGENCIES OF THINGS' WITH SKINNER'S 'STRONG' METHODS OF CONTROL. IT IS ARGUED THAT SKINNER'S CASE FOR THE CONTINUED INEFFECTIVENESS OF SUCH METHODS OF CONTROL RESTS ON THE UNARGUED ASSUMPTION THAT WE ARE STUCK WITH THE HIGHLY CENTRALIZED FORMS OF SOCIAL ORGANIZATION THAT CHARACTERIZE PRESENT-DAY ADVANCED SOCIETIES, FORMS THAT PLACE BARRIERS BETWEEN MAN AND MAN AND BETWEEN MAN AND NATURE. DRAWING ON THE ANARCHIST TRADITION IN POLITICAL THOUGHT, IT IS ARGUED THAT A RADICAL DECENTRALIZATION--WHICH CANNOT BE DISMISSED AS UTOPIAN--WOULD BRING A NEW EFFECTIVENESS TO WHAT SKINNER DISMISSES AS 'WEAK' FORMS OF CONTROL.

AN, PATRICK A. A REPLY TO WOLFE MAYS. J BRIT SOC PHEN 3,277-283 O 72.

AN, PATRICK A. TOWARDS A HERMENEUTIC OF NATURAL SCIENCE. J BRIT SOC PHEN 3,252-260 O 72.

NER, JOHN. HUSSERL'S CRITIQUE OF TRADITIONAL EMPIRICISM. J BRIT SOC PHENOMENOL 5,159-162 MY 74.

A COMMENTARY OF THE ARGUMENT DEVELOPED IN SECTIONS 18-20 AND 23-30 OF HUSSERL'S "IDEAS." EMPHASIS IS PLACED ON HUSSERL'S CONTENTIONS THAT TRADITIONAL EMPIRICISM, EVEN THOUGH PHILOSOPHICALLY INADEQUATE, NEED NOT BE DESTRUCTIVE OF THE PRACTICE OF SCIENCE AND THAT THE ASSUMPTION OF A MATERIAL WORLD PRIOR TO EXPERIENCE IS MISTAKEN. BOTH OF THESE CONTENTIONS ARE SHOWN TO BE PLAUSIBLE.

IER, PHILIP. THE SELF-DEFINITION OF LIFE AND HUMAN PURPOSE: REFLECTIONS UPON THE DIVINE SPIRIT AND THE HUMAN SPIRIT. ZYGON 13,395-411 S-D 73.

BIBLICAL AND DOCTRINAL-THEOLOGICAL TRADITION DIRECTS US TO RELATE THE HOLY SPIRIT TO THE GENERAL CATEGORY OF LIFE. WHEN WE ARE CONCERNED WITH LIFE AS SUCH, WE ARE TOUCHING UPON THE THEOLOGICAL FOCUS OF HOLY SPIRIT. TO DEVELOP A DOCTRINE OF THE HOLY SPIRIT, WE ASK WHAT IS GOING ON IN THE SOMEWHAT VAGUE DIMENSION CALLED 'LIFE'. THE MOST SIGNIFICANT PROCESS WITHIN LIFE TODAY IS THAT OF SELF-DEFINITION. 'SELF-DEFINITION' IS A PROCESS THAT COMBINES UNDERSTANDING OF THE PROCESSES OF LIFE AND ACTION BASED UPON THAT UNDERSTANDING. THIS PROCESS IS DISCUSSED UNDER THE RUBRICS OF INDIVIDUAL, GROUP, AND SPECIES. SELF-DEFINITION IN THE INDIVIDUAL IS RELATED TO IDENTITY FORMATION (ERIK ERIKSON); IN THE GROUP, TO ORGANIZATIONAL DEVELOPMENT AND POLITICIZATION; IN THE SPECIES, TO REFLECTION UPON THE GLOBAL HUMAN COMMUNITY AND REFLECTION UPON THE ECOLOGICAL NICHE OF THE SPECIES (TEILHARD DE CHARDIN). THE CONCLUSION IS THAT SELF-DEFINITION IS ITSELF AN ACT OF 'ECSTATIC SELF-TRANSCENDENCE' ON THE PART OF HUMAN BEINGS, AND THEREFORE IT QUALIFIES AS THE WORK OF THE HOLY SPIRIT.

HEGEDUS, ANCRAS AND MARKUS, MARIA. MODERNIZATION AND THE ALTERNATIVES OF SOCIAL PROGRESS. TELOS 145-157 FALL 73.

THIS ARTICLE WAS THE ORIGINAL SPARK THAT LED TO THE FIRING OF THE AUTHORS FROM THEIR JOBS AND THEIR EXPULSION FROM THE HUNGARIAN COMMUNIST PARTY. IN A FRANK TONE, THE AUTHORS SHARPLY CRITICIZE PRESENT HUNGARIAN POLICIES WHICH THEY TRACE TO 'STATIST' AND DOGMATIC TENDENCIES WITHIN THE RULING GROUPS. AFTER OUTLINING THE TWO MAJOR MODELS FOR 'MODERNIZATION', THE AUTHORS GO ON TO DEVELOP THEIR OWN ALTERNATIVE TO BOTH.\*

HEIDEGGER, MARTIN. ART AND SPACE. MAN WORLD 6,3-8 F 73.

THIS IS AN ENGLISH TRANSLATION OF MARTIN HEIDEGGER'S "DIE KUNST UND DER RAUM," PUBLISHED ORIGINALLY BY ERKER VERLAG, ST. GALLEN, 1969. A RECORDING OF HEIDEGGER'S LECTURE IS ALSO AVAILABLE, 33 RPM, FROM ERKER. HEIDEGGER CHALLENGES THE NOTION THAT SPACE, AS UNDERSTOOD IN PHYSICS AND TECHNOLOGY, IS THE SOLE GENUINE SPACE. TENTATIVE CHARACTERIZATIONS OF GENUINE SPACE ARE MADE ON THE ASSUMPTION THAT IT BEGINS TO HOLD SWAY IN WORKS OF GRAPHIC ART. MUCH MORE IS SUGGESTED THAN CONFIRMED BY HEIDEGGER; MUCH OF THE ESSAY IS IN SUBJUNCTIVE MOOD. AND THE ACCOMPANYING BIBLIOGRAPHY "ON SPACE" IS MORE INTERESTING FOR WHAT IS LEFT OUT, E.G., "BEING AND TIME" SECTION 70, THAN FOR WHAT IS INCLUDED.

HEIDEGGER, MARTIN. KANT'S THESIS ABOUT BEING. SW J PHIL 4,7-33 FALL 73.

"KANT'S THESE UBER DASS SEIN," HERE TRANSLATED BY TED KLEIN AND WILLIAM POHL OF TEXAS CHRISTIAN UNIVERSITY, WAS FIRST PUBLISHED IN 1962 BY MARTIN HEIDEGGER AS HIS CONTRIBUTION TO A Festschrift FOR ERIC WOLF AND AS A SEPARATE MONOGRAPH THE NEXT YEAR. IT NOW STANDS AS THE TENTH ESSAY IN "WEGMARKEN" (FRANKFURT: KLOSTERMANN, 1967), HEIDEGGER'S OWN COLLECTION OF HIS ESSAYS MARKING THE MAJOR STAGES ALONG THE WAY OF HIS THINKING ABOUT 'BEING' IN RELATION TO THE TRADITION. WHILE MOST OF THE OTHER ESSAYS HAVE ALREADY BEEN TRANSLATED INTO ENGLISH, THIS IS THE FIRST TRANSLATION OF "KANT'S THESIS ABOUT BEING."

HEIDEGGER, MARTIN. MESSKIRCH'S SEVENTH CENTENNIAL. LISTENING 8,40-54 1973.

TECHNOLOGY IS THE RESULT OF BEING'S MITTENCE TO MAN'S ESSENCING IN THE AGE OF THE FULFILLMENT OF METAPHYSICS. IN THIS AGE IT IS THE AWESOME (DAS UNHEIMLICHE) THAT PROVOKES MAN TO ENDLESS PRODUCTION AND DRIVES HIM INTO HOMELESSNESS. THE RESULTANT ENNUI COULD BE THE CALL OF THE AWESOME TO MAN TO MOVE BACK TOWARDS HIS ONTOLOGICAL HOMELAND THAT CAN BE KNOWN ONLY IN THE SEARCH FOR IT. HOME CAN BE RETRIEVED AS MAN'S FUTURE THAT COMES TOWARDS HIM OUT OF WHAT-IS-AS-HAVING-BEEN.

HEIDEGGER, MARTIN. THE PATHWAY. LISTENING 8,32-38 1973.

HEIDEGGER, MARTIN. THE PROBLEM OF REALITY IN MODERN PHILOSOPHY. J BRIT SOC PHENOMENOL 4,64-71 JA 73.

HEIDELBERGER KOLLEKTIV. PROFITSCHMUTZ UND UMWELTSCHUTZ IN DER BUNDESRREPUBLIK. KURSBUCH 33,145-160 1973.

HEINFELKAMP, A. ARS CHARACTERISTICA UND NATUERLICHE SPRACHE BEI LEIBNIZ. TIJDSCHR FILOSOF 34,446-488 S 72 (LLBA).

ONE CAN DISTINGUISH TWO DIFFERENT APPROACHES TOWARD LANGUAGE IN LEIBNIZ'S WORK. ON ONE HAND, HE CONSIDERS NATURAL LANGUAGE INSUFFICIENT AND WOULD LIKE TO REPLACE IT BY A 'RATIONAL' LANGUAGE (LINGUA PHILOSOPHICA), WHILE ON THE OTHER HAND, HE IS AN EMPIRICAL RESEARCHER OF LANGUAGE WHO COLLECTS PHENOMENA FROM THE MOST DIVERSE

LANGUAGES IN ORDER TO COMPARE THEM WITH OTHER LANGUAGES. THE LITERATURE ABOUT LEIBNIZ HIGHLIGHTS ONLY THESE TWO ASPECTS OF HIS WORK, AND USUALLY CONSIDERS THEM TO BE INCOMPATIBLE. THE RELATIONSHIP BETWEEN LEIBNIZ'S REMARKS ABOUT 'CHARACTERISTICA UNIVERSALIS' AND HIS THEORIES ABOUT NATURAL LANGUAGE IS EXPLORED. EVEN THOUGH LEIBNIZ DID NOT PRODUCE AN EXPLICIT THEORY ABOUT THIS RELATIONSHIP, A DIFFERENCE BETWEEN THESE TWO IS CLEARLY IMPLIED IN HIS REMARKS. NATURAL LANGUAGE AND CHARACTERISTICA ARE TO LEIBNIZ, ESSENTIALLY DIFFERENT IN THEIR EXISTENCE, THEIR FUNCTION, AND THEIR PERFORMANCE. NEVERTHELESS, THEY BOTH FORM INTEGRAL COMPONENTS OF LEIBNIZ'S MONAD THEORY.\*

Z, RUDOLF. DAS PROBLEM DES KATEGORIALEN DENKENS: ZUR AUSWIRKUNGSDISKUSSION IM POSITIVISMUS (LAAS, JODL, SCHULTZ, MÜSTEDER). Z PHIL FORSCH 25,535-547 1971.

SEILER, JOHANNES HENRICH VON. ELEMENTE ANTIKOMMUNISTISCHEN DENKENS. INT DIALOG Z 4,236-245 1971.

FRANKENBERG, WERNER. ABSCHLUSS DER PHYSIK? UNIVERSITAS 26,1-8 1971.

FRIG, KARL. L'ART POUR L'ART: EIN NACHTRAG. Z RELIG GEIST 25,273-276 1973.

FRANK, VIRGINIA. THE TERMS OF POLITICAL DISCOURSE: A COMMENT ON OPPENHEIM. POLIT THEOR 1,69-75 F 73.

FRANK, AGNES. JENSEITS DER PFLICHT: DAS PARADIGMATISCHE DER ETHIK DER DEUTSCHEN KLASSIK IN OEUVRE VON GEORG LUKACS. REV INT PHIL 7,439-456 1973.

FRANK, AGNES. WAS LERNEN SOLL--NACH LUKACS--ETHISCH GEFORMT SEIN. NUR DIE ETHIK KANN AUF DIE 'VERMENSCHLICHUNG DER WELT' AUSGERICHTET SEIN, DIE DEN EINHEITLICHEN MENSCHEN, DIE ERHEBUNG DES EINZELMENSCHEN ZUM AUFGABENWESEN POSTULIERT INNERHALB DER WELT SELBST. DARUM VERWIRFT LUKACS DIE KANTSCHEN VERDOPPELUNG DES MENSCHEN UND WÄHLT DIE ETHIK DER PERSÖNLICHKEIT. DAS HOCHSTSTEHENDE IDEAL IST DAS IN DER GEMEINSCHAFT FREIER MORALISCHEN PERSÖNLICHKEITEN AUSGESTALTETE LEBEN. DESHALB IST GOETHE'S "WILHELM MEISTER" DEM JUNGEN WIE AUCH DEM REIFEN LUKACS PARADIGMATISCH.

FRANK, AGNES. THEORY AND PRACTICE: THEIR RELATION TO HUMAN NEEDS. SOC FORCES 1/4,359-373 1974.

THEORY AND PRACTICE ARE ALWAYS CONSTITUTIVE ELEMENTS OF THE SAME PRODUCTIVE AND SOCIAL UNIT. THE GENERAL PROBLEM OF RELATION BETWEEN THEORY AND PRACTICE IS THE PARTICULAR PROBLEM OF BOURGEOIS SOCIETY. THE ARTICLE CLASSIFIES THE FOLLOWING TYPES OF PRACTICE (IN ITS NARROWER--NOT ONTOLOGICAL--SENSE): THAT OF PARTIAL REFORM, THAT OF GENERAL REFORM, POLITICAL-REVOLUTIONARY MOVEMENT, TOTAL SOCIAL EVOLUTION. IT ALSO CHARACTERIZES THE TYPES OF THEORY ADEQUATE TO THEM AND PROCEEDS TO DEFINE NEED AND THE CONCEPT OF 'SOCIAL NEED' (IN CONTRAST TO THE NOTION OF 'NATURAL NEED' THE EXISTENCE OF WHICH THE AUTHOR DENIES): EVERY NEED IS INDIVIDUAL AND SIMULTANEOUSLY SOCIAL, SINCE IT IS GIVEN IN AND THROUGH SOCIAL OBJECTIVATIONS.

FRANK, ERICH. EINE REDE ZUM THEMA KULTUR UND GEGENKULTUR. MERKUR 1,741-754 1971.

FRANK, BERTRAND P. JAMES K FEIBLEMAN: PHILOSOPHER OF THE LITTORAL. STUD MODERNISM 24,773-799 1971.



HELM, PAUL. GOD AND FREE WILL. SOPHIA 13,16-19 AP 74.

HFLM, PAUL. PIKE ON PRIOR ON ACTION. PHIL STUD 26,141-143 O 74.

HEMPEL, CARL G. A PROBLEM IN THE EMPIRICIST CONSTRUCTION OF THEORIES (ARTICLE IN HEBREW). IYYUN 23,69-81 AP-O 72.

HENCKMANN, WOLFHART. DAS PROBLEM DER AESTHETISCHEN WAHRNEHMUNG IN KANTS AESTHETIK. PHIL JAHR 78,323-359 1971.

HENGSTENBERG, HANS EDUARD. ZUR REVISION DES BEGRIFFS DER MENSCHLICHEN NATUR. PHIL NATUR 14,53-94 1973.

HENGSTENBERG, HANS-EDUARD. THE PHENOMENOLOGY OF MEANING AS APPROACH TO ETHICS. INT PHIL QUART 14,3-24 MR 74.

UNLIKE THE ABSTRACT AND 'TIMELESS' MEANING, VIEWED BY STRUCTURALISM, MEANING IS REGARDED HERE AS A REAL QUALITY INHERING IN A WHOLE OF REAL ELEMENTS AND EVENTS; FOR INSTANCE MEANING OF A WORD (OR STATEMENT) EVEN IN ITS PROCESS OF BEING UTTERED. ALL ELEMENTS IN THEIR DIFFERENT FUNCTIONS ARE TO BE ANALYSED, THAT ARE NEEDED TO FORM SUCH A 'MEANING-CONNECTION' IN CONCRETE SITUATIONS. OUR MEANING-CONNECTION, INITIATED FACE TO FACE WITH A FELLOW-BEING, ESPECIALLY A FELLOW-MAN, IS A MORALLY POSITIVE ONE, IF IT RESULTS FROM OUR WILLINGNESS TO HELP THE FELLOW-BEING TO FULFILL ITS OWN 'BEING-AND-MEANING-STRUCTURE' INHERENTLY ACCORDING TO ITS NATURE.

HENNIS, WILHELM. ENDE DER POLITIK: ZUR KRISIS DER POLITIK IN DER NEUZEIT. MERKUR 25,509-526 1971.

HENRICH, KIEFER. THE BASIC STRUCTURE OF MODERN PHILOSOPHY. CULT HERMEN 2,1-18 MY 74.

HENRY, GRETE. THE SIGNIFICANCE OF BEHAVIOR STUDY FOR THE CRITIQUE OF REASON. RATIO 15,206-220 D 73.

THE CRITIQUE OF REASON INVESTIGATES THE CATEGORIES CONSTITUTIVE OF HUMAN RECOGNITION AND EVALUATION AS WELL AS THEIR APPROPRIATE CRITERIA OF APPLICATION. THE ABOVE MENTIONED ARTICLE DEALS WITH CERTAIN DIFFICULTIES CONNECTED WITH THIS TASK AND SHOWS HOW TO OVERCOME THEM BY STUDYING NOT ONLY THE ACTS OF RECOGNIZING AND EVALUATING BUT ALL HUMAN BEHAVIOUR, AS FAR AS IT HAS ITS SHARE IN DEVELOPING MAN'S EMPIRICAL KNOWLEDGE AND MORAL JUDGMENT. THE CATEGORIES IN WHICH WE CONCEPTUALLY COMPREHEND, WHAT WE ARE DOING, WHAT WE ARE HANDLING AND HOW WE DEVELOP THE CONTACT TO OUR SOCIAL PARTNER, BELONG TO OUR SELF-UNDERSTANDING IN THE PERFORMING OF SUCH BEHAVIOUR. THE AUTHOR UNDERSTANDS HER CONSIDERATIONS AS INITIATED BY THE RESULTS IN CRITICAL PHILOSOPHY REACHED BY HER TEACHERS: IMMANUEL KANT, JAKOB FRIEDRICH FRIES AND LEONARD NELSON.

HENTIG, HARTMUT VON. FREIZEIT ALS BEFREIUNGSZEIT. CLUB VOLTAIRE 4,186-218 1970.

HENTIG, HARTMUT VON. INTERDISZIPLINARITÄT, WISSENSCHAFTSDIDAKTIK, WISSENSCHAFTSPROPAEDEUTIK. MERKUR 25,855-871 1971.

HENZE, DONALD F. THE MORE THINGS CHANGE, THE MORE THEY REMAIN THE SAME. METAPHILOSOPHY 5,1-17 JA 74.

HERMANN, THEO. UEBER EINIGE EINWÄNDE GEGEN DIE NOMOTHETISCHE PSYCHOLOGIE. Z SOZ 2,123-148 1971.

ERREN, GERAN. AESTHETIC QUALITIES, VALUE AND EMOTIVE MEANING. THEORIA 39,71-100 1973.

ERNANDEZ, HECTOR H. POSITIVISMO JURIDICO Y FUNDAMENTO DEL DERECHO POSITIVO. SAPIENTIA 28,293-299 O=D 73.

ERNANDEZ, HECTOR H. POSITIVISMO JURIDICO Y FUNDAMENTO DEL DERECHO POSITIVO. SAPIENTIA 29,57-68 JA=MR 74.

ER, WILLIAM A. THOREAU: A CIVIL DISOBEDIENT? ETHICS 85,87-91 O 74.

ALTHOUGH HENRY THOREAU IS GENERALLY CONSIDERED ONE OF THE FOREMOST AMERICAN PROPONENTS OF CIVIL DISOBEDIENCE, THE EVENTS IN HIS LIFE WHICH INVOLVED VIOLATION OF LAWS SIMPLY DO NOT MEET THE GENERALLY ACCEPTED DEFINITION OF CIVIL DISOBEDIENCE. THOREAU'S OWN TERM, 'CIVIL RESISTANCE', IS A MUCH MORE ACCURATE DESIGNATION OF WHAT HE ADVOCATED AND PRACTICED THAN IS 'CIVIL DISOBEDIENCE'--AN EXPRESSION THOREAU HIMSELF SEEMS NEVER EVEN TO HAVE USED.

ERAN, CARLOS MANUEL. EL CONOCIMIENTO MISTICO, SEGUN NUMENIO DE APAMEA. CUAD FILOSOF 13,23-37 JA=F 73.

ERMANN, ROLF-DIETER. JOSEF ALBERS. J AES EDUC 8,65-72 AP 74.

SINCE THE EIGHTEENTH CENTURY AND IN PARTICULAR DURING THE PERIOD OF ABSTRACT EXPRESSIONISM AFTER WORLD WAR II, THE PRACTICE HAS BEEN TO REFER THE WORK OF ART BACK TO HUMAN SUBJECTIVITY. IN ADDITION, THE INTERPRETATION OF A WORK OF ART IS A PROCESS OF SUBJECT OVER AND AGAINST AN OBJECT. THIS EMPHASIS ON THE 'A PRIORI' OF THE HUMAN SUBJECT HAS BEEN CRITICIZED BY ALBERS, WHO MAINTAINS THAT WE MUST GIVE UP THE SELF-CERTAINTY OF OUR CONSCIOUSNESS AND OPEN OURSELVES TO THE PHENOMENA AROUND US. WE MUST REGARD A WORK OF ART AS AUTONOMOUS IN ITSELF, AS A WORLD INTO WHICH WE ENTER AND WHICH FILLS US WITH ITS OWN NATURE.

ERSHALL, JACKSON P. HIPPLYTUS' "ELENCHOS" AS A SOURCE FOR EMPEDOCLES RE-EXAMINED, II. PHRONESIS 18,187-203 1973.

ERSHALL, JACKSON P. HIPPLYTUS' "ELENCHOS" AS A SOURCE FOR EMPEDOCLES RE-EXAMINED: PART I. PHRONESIS 18,97-114 1973.

ERSHALL, JACKSON P. THE IDEA OF STRIFE IN EARLY GREEK THOUGHT. PERSONALIST 55,205-215 SUM 74.

ERSHALL, JACKSON. EMPEDOCLEAN INFLUENCES ON THE TIMAEUS. PHOENIX 28,145-166 SUM 74.

ETZ, KARL H. SOCIAL SCIENCE AND HUMAN PURPOSE. ZYGON 8,341-357 S=D 73.

ANY SCIENTIFIC DISCUSSION OF VALUES WOULD SEEM TO BE EXCLUDED BY THE WIDELY ACCEPTED DISTINCTION BETWEEN 'OUGHT' AND 'IS'. RECENTLY POLANYI AND MACMURRAY AMONG OTHERS HAVE SUGGESTED NEW SOLUTIONS. A STRATEGY OF EXPLANATION WHICH INCLUDES THE FULL PARTICULARITY OF THE WORLD PROVIDES AN ALTERNATIVE. THE SYMBOLIC INTERACTIONIST SCHOOL ILLUSTRATES THIS MORE INTEGRATIVE APPROACH. HUMAN COMMUNITIES ARE MORAL COMMUNITIES; THE RECOGNITION OF THE ROLE OF VALUES IS NECESSARY TO A FULL ACCOUNT OF HUMAN REALITY.

ERBERGER, HANS G. DIMENSIONS OF TRUTH. J PHIL LOG 2,535-554 O 73.

THIS PAPER DEALS WITH THE PHILOSOPHY OF LOGIC AND THE THEORY OF TRUTH, WITH APPLICATIONS TO THE SEMANTICS OF NATURAL LANGUAGES. THE METHOD OF TREATMENT COMBINES SYSTEMATIC AND HISTORICAL CONSIDERATIONS. PROCEEDING FROM A RADICAL DEPARTURE IN THE FOUNDATIONS OF LOGIC, THE PAPER DEVELOPS A 'TWO-DIMENSIONAL'

SEMANTIC FRAMEWORK AND SUGGESTS SOME APPLICATIONS. THE FRAMEWORK PROVIDES A SEMANTIC SPACE WHOSE MAJOR DIMENSIONS CORRELATE ROUGHLY WITH THE COMMON INTUITIVE DIVISION BETWEEN THE 'ASSERTIVE CONTENT' AND THE 'PRESUPPOSITIONS' OF A SENTENCE, WITH THESE FACTORS BEING REGISTERED BY SEPARATE COORDINATES OF SEMANTIC VALUATION. CLASSICAL LOGIC CAN THEN BE VIEWED AS THE PROJECTION ONTO ONE COORDINATE OF THIS SPACE. COMPARISONS ARE DRAWN OUT WITH THE RELATED LITERATURE ON THREE-VALUED LOGIC AND SUPERVALUATIONAL SEMANTICS.\*

HESLEP, ROBERT D. PERFORMED ACTIONS AND ACTS AS LOGICALLY POSSIBLE TEACHING OBJECTIVES. STUD PHIL EDUC 8,99-129 FALL 73.

THIS ESSAY SEEKS TO DETERMINE WHETHER OR NOT PERFORMED ACTIONS AND ACTS LOGICALLY CAN BE TEACHING OBJECTIVES. IN ARRIVING AT ITS CONCLUSION, THE ESSAY ANALYZES THE CONCEPTS OF ACTION, THE PERFORMANCE OF ACTIONS AND ACTS, AND A TEACHING OBJECTIVE; AND IT DISTINGUISHES BETWEEN PRIMARY AND SECONDARY ACTIONS AND ACTS. A PRIMARY ACTION OR ACT IS A PERFORMED DOING OF SOMETHING WHICH IS NOT AN ACTUALIZED INTENDED END OF ANOTHER PERFORMED DOING OF SOMETHING, WHEREAS A SECONDARY ACTION OR ACT IS A PERFORMED DOING OF SOMETHING WHICH IS AN ACTUALIZED INTENDED END OF ANOTHER PERFORMED DOING OF SOMETHING. THE ESSAY CONCLUDES THAT A PRIMARY ACTION OR ACT LOGICALLY CANNOT BE A TEACHING OBJECTIVE IN TWO SENSES BUT CAN BE SUCH IN TWO OTHER SENSES AND THAT A SECONDARY ACTION OR ACT LOGICALLY CAN BE A TEACHING OBJECTIVE IN ALL FOUR COMPARABLE SENSES.

HETZLER, H W AND SCHIENSTOCK, G AND BRANDENBURG, A G. BETRIEBLICHE LEISTUNGSNORMEN IM WANDEL. SOZ WELT 24,25-59 1973.

HEYMAN, EZRA. ROUSSEAU, KANT Y LA DOCTRINA ETICO-POLITICA DE LA FENOMENOLOGIA DEL ESPIRITU DE HEGEL. REV VEN FILOSOF 1,41-73 JA-JE 73.

A STUDY OF HEGEL'S DISCUSSION OF THE ROUSSEAUIAN AND KANTIAN SEPARATION BETWEEN SELF-CENTERED INDIVIDUAL CONCERN AND THE PARTICIPATION IN A GENERAL WILL. UNTIL 1802 HEGEL ADHERED TO THIS OPPOSITION IN THE FORM OF A DISTINCTION BETWEEN THE CLASS OF THOSE WHO IDENTIFY THEMSELVES WITH THE LIFE OF THE COMMUNITY, AND THE CLASS OF THOSE WHO LIVE WITHIN A SYSTEM OF EXCHANGE BASED ON INDIVIDUAL NEEDS. BUT IN THE "PHAENOMENOLOGY OF SPIRIT" HE SHOWS THAT PRETENSIONS TO ABSOLUTE MORAL DETACHMENT ARE SELF-DEFEATING. MOREOVER, ABSOLUTE SPIRIT, DEFINED NOW AS THE MUTUAL ACKNOWLEDGMENT OF BOTH SINGULARITY AND UNIVERSALITY, APPEARS NEITHER THEORETICALLY NOR MORALLY AS OMNISCIENT, BUT AS A FALLIBLE, INTERSUBJECTIVELY CORRIGIBLE ACTIVITY, WHICH UNDERSTANDS ITSELF AS BEING FULLY ADEQUATE TO ITS CONCEPT.

HEYTING, AREND. INTUITIONISTIC VIEWS ON THE NATURE OF MATHEMATICS. SYNTHESI 27,79-91 MY-JE 74.

THE PAPER EXPOUNDS THE FUNDAMENTAL IDEAS OF INTUITIONISTIC MATHEMATICS AND THEIR EFFECT ON THE CONSTRUCTION OF MATHEMATICAL THEORIES. AFTER THE THEORY OF NATURAL NUMBERS, THE THEORY OF THE CONTINUUM IS CONSIDERED IN CONNECTION WITH THE NOTION OF A CHOICE SEQUENCE. IT IS EXPLAINED WHY MATHEMATICS IS INDEPENDENT OF LOGIC, WHILE LOGIC CAN BE STUDIED EITHER AS A CHAPTER OF PURE MATHEMATICS OR AS AN APPLICATION OF MATHEMATICS. THE INTERPRETATION OF THE LOGICAL CONNECTIVES AND QUANTIFIERS IS DISCUSSED. FINALLY THE CONNECTIONS BETWEEN INTUITIONISTIC AND FORMAL MATHEMATICS ARE DISCUSSED. IT IS ARGUED THAT EACH HAS A SIGNIFICANCE OF ITS OWN. FORMAL MATHEMATICS DOES NOT EXPRESS MENTAL CONSTRUCTIONS; ON THE OTHER HAND FORMAL METHODS CAN CONTRIBUTE TO THE CLARIFICATION OF INTUITIONISTIC CONCEPTS.

YWOOD, J THOMAS. KIERKEGAARD'S VIEW OF TIME. J BRIT SOC PHEN 4,33-40  
JA 73.

HOW IS THE ROLE PLAYED BY THE NOTION OF TIME IN KIERKEGAARD'S THOUGHT DECISIVE? WHAT ANSWER DOES HE GIVE TO THE PHILOSOPHICAL PROBLEM OF THE NATURE OF TIME? SIX POINTS IN KIERKEGAARD'S PROTEST AGAINST HEGEL REVEAL THE IMPORTANCE OF TIME FOR HIM: HIS VIEW OF PHILOSOPHY, HIS ANTHROPOLOGY, HIS UNDERSTANDING OF ETHICS, HIS ANALYSIS OF THE RELATION BETWEEN NECESSITY AND EXISTENCE, HIS CHRISTOLOGY AND HIS VIEW OF CHRISTIAN EXISTENCE. EXPERIENCED TIME IS UNITY IN WHICH MODALITIES ARE DISTINGUISHED BY REFERENCES TO HUMAN PURPOSES. HE CRITICIZES SPATIAL MODELS AND INSISTS THAT TIME MUST BE DEFINED ESCHATOLOGICALLY. TIME IS TO BE UNDERSTOOD BY REFERENCE TO THE POINT WHERE ETERNITY MEETS IT IN THE INCARNATION.

YWOOD, J THOMAS. LOGIC AND EXISTENCE IN KIERKEGAARD. J BRIT SOC PHEN 2,3-11 O 71.

THIS ARTICLE SEEKS TO WELD KIERKEGAARD'S SCATTERED COMMENTS INTO A UNIFIED ARGUMENTS ABOUT THE RELATION OF LOGIC TO EXISTENCE. AGAINST HEGEL'S ASSERTION OF THE IDENTITY OF THOUGHT AND BEING KIERKEGAARD CLEARLY DISTINGUISHES BETWEEN THE BEING OF ESSENCES AND THE BEING OF EXISTENTS. HE ATTACKS HEGEL'S IDEA OF MEDIATION AND HIS RESOLUTION OF CONTRADICTION. LOGIC MOVES FROM EXISTENCE, NOT TO EXISTENCE. ALL THOUGHT IS ABSTRACT AND SO A SYSTEM OF REALITY IS A FOOLISH DREAM. THE APPLICATION OF THIS GENERAL POSITION TO THE PROBLEMS OF FREEDOM AND GOD'S EXISTENCE IS KIERKEGAARD'S REAL PURPOSE IN FORGING HIS ONTOLOGY.

CKS, JOE H. PHILOSOPHERS' CONTRACTS AND THE LAW. ETHICS 85,18-37 O 74.

EDBRANDT, LUDGER. AKTUELLES LERNEN IN DER GEWERKSCHAFTLICHEN JUGENDBILDUNG. SOZ WELT 24,296-317 1973.

LL, WILLIAM J. DOES THE WORLD MAKE A DIFFERENCE TO GOD? THOMIST 38,146-164 JA 74.

CONTEMPORARY CHRISTIAN THOUGHT IN RESORTING TO CATEGORIES DEVELOPED WITHIN PROCESS PHILOSOPHY AND EXISTENTIALISM WITH THEIR EMPHASIS UPON HISTORICITY AND TEMPORALITY HAS CHALLENGED A BASIC TENET OF CHRISTIAN THEISM VIEWING GOD AS AN IMMUTABLE ABSOLUTE. THE PRESENT STUDY SUGGESTS THAT THE THOMISTIC DISTINCTION BETWEEN NATURE AND PERSON OFFERS AN ALTERNATIVE TO THIS DICHOTOMY. THIS OPENS THE WAY TO THE CONCLUSION THAT GOD REMAINS UNDETERMINED BY CREATURES IN THE ONENESS OF HIS TRANSCENDENT NATURE, BUT FREELY CHOOSES TO BE DETERMINED THROUGH DIALOGUE WITH MEN IN THE SPHERE OF PERSONHOOD. CENTRAL TO THIS THESIS IS THE THOMISTIC NOTION OF PERSON AS A DISTINCT RELATIONALITY WITHIN A COMMON NATURE, CONSTITUTING IN GOD'S CASE A TRINITY WITHIN THE ONE DIVINITY.

LESHEFIM, JAMES. NIETZSCHE AGONISTES. EDUC THEORY 23,343-353 FALL 73.

LPINEN, RISTO. ON THE SEMANTICS OF PERSONAL DIRECTIVES. AJATUS 35,140-157 1973.

THE MAIN SEMANTIC COMPONENTS OF A COMMAND ARE (1) THE SOURCE, (2) THE ADDRESSEE OR AGENT, (3) THE CONTENT, AND (4) THE COMMAND FUNCTION WHICH TAKES (1)-(3) AS ARGUMENTS AND YIELDS A COMMAND. THIS PAPER STUDIES THE LOGICAL ROLE OF THE ADDRESSEE (2) IN COMMANDS, AND DISCUSSES THE RELATIONSHIP BETWEEN THE LOGIC OF COMMANDS AND THE LOGIC OF AGENCY. A REVISED VERSION OF THIS PAPER HAS APPEARED IN "SEMANTICS AND COMMUNICATION," EDITED BY CARL H HEIDRICH, NORTH-HOLLAND, AMSTERDAM 1974, PAGES 162-179.



HINDEN, MICHAEL. RITUAL AND TRAGIC ACTION: A SYNTHESIS OF CURRENT THEORY. J AES ART CRIT 32,357-373 SPR 74.

THE HISTORICAL EVIDENCE FOR A RITUAL ORIGIN OF TRAGEDY IS INCONCLUSIVE, BUT A DISCUSSION OF TRAGEDY BASED ON ITS RESEMBLANCE TO RITUAL CAN PROVE ILLUMINATING. NIETZSCHE'S CONCEPT OF TRAGEDY AS A DIONYSIAN CONFLICT RENDERED IN APOLLONIAN FORM REMAINS USEFUL WHEN THIS CONFLICT IS VIEWED AS A PSYCHOLOGICAL TENSION OF CONTRARY IMPULSES, WILL TO POWER AND WILL TO ONENESS OR COMMUNITY. IN A NUMBER OF TRAGEDIES, BOTH CLASSICAL AND MODERN, THE HERO SUFFERS AN INTERNAL CONFLICT OF THIS KIND. THE IMPULSES OF THE AUDIENCE SIMILARLY ARE ENGAGED, SUGGESTING THE RELATIONSHIP OF AUDIENCE RESPONSE (CATHARSIS) TO THE RESOLUTION OF THE HERO'S INTERNAL CONFLICT. A MODEL IS SOPHOCLES' "OEDIPUS." TRAGEDY CELEBRATES THE WILL TO POWER/WILL TO ONENESS PARADOX AND SUBLIMATES THIS TENSION THROUGH AESTHETIC FORM.

HINDLEY, R. AN ABSTRACT CHURCH=ROSSER THEOREM, II: APPLICATIONS. J SYM LOG 39,1-21 MR 74.

THIS PAPER SHOWS HOW THE ABSTRACT THEOREM IN PART I ("JOURNAL OF SYMBOLIC LOGIC" 34, 1969, PAGES 545-560) IMPLIES THE USUAL CHURCH=ROSSER THEOREMS IN LAMBDA-CALCULI AND COMBINATORY LOGIC. A SIMPLE EXTENSION=PROOF FROM BETA TO ETA-REDUCTION IS GIVEN. COUNTEREXAMPLES SHOW THAT CERTAIN NATURAL WEAKENINGS OF THE ASSUMPTIONS IN PART I DO NOT IMPLY THE CHURCH=ROSSER PROPERTY. FINALLY VARIOUS PROOFS OF THE THEOREM ARE COMPARED, INCLUDING THE RECENT PROOF BY TAIT AND MARTIN=LOEF.

HINES, JOHN NICHOLAS. PERSON AND WORD. INT PHIL QUART 14,329-342 S 74.

A WORD GATHERS MEANING THROUGH TIME. SUCH A WORD IS 'PERSON'. THIS PAPER APPROACHES ANEW THE QUESTION: WHAT IS A PERSON? THE QUESTION IS EXAMINED IN THE FOLLOWING ORDER: SINCE LANGUAGE CHARACTERIZES THE HUMAN AND THE PERSON, WE CONSIDER WHAT THE SINGULAR FACT OF LANGUAGE EVIDENCES FOR THE PERSON. STUDIES OF AUTISTIC CHILDREN SUPPORT THIS LANGUAGE STUDY AND POINT TO THE BEGINNINGS OF LANGUAGE THAT PERMEATE A LIFE. THE BEGINNING IN A SOCIAL SILENCE IS THE CRITICAL PLACE FOR EXAMINATION. THE PAPER THEN OFFERS THE HYPOTHESIS THAT "A PERSON IS A=WORDING," LITERALLY A=WORDING (IN THE OLD PROCESS MEANING OF THE PREFIX), AND EXPLORES THE IMPLICATIONS OF THIS HYPOTHESIS. THIS IS CORROBORATED THROUGH THE ETYMOLOGY OF 'PERSON' AND THE IMPLICATIONS OF THE THEATRICAL MASK.

HINMAN, LAWRENCE M. NIETZSCHE'S PHILOSOPHY OF PLAY. PHIL TODAY 18,106-124 SUM 74.

HINNANT, CHARLES H. CHANGING PERSPECTIVES ON THE PAST: THE RECEPTION OF THOMAS GRAY'S "THE BARD". CLIO 3,305-313 JE 74.

OF WASHINGTON IRVING'S THREE MOST SIGNIFICANT SPANISH BOOKS, "A CHRONICLE OF THE CONQUEST OF GRANADA" ALONE WAS WRITTEN AS A LITERARY EXPERIMENT. IN THAT WORK IRVING SOUGHT TO MIX SOUND HISTORY AND ROMANTIC STORY-TELLING AND TO FORM A UNIQUE COMBINATION WHICH WOULD APPEAL TO MANY READERS OF BOTH HISTORY AND FICTION. A REVIEW OF THE PUBLICATION HISTORY OF "GRANADA" SHOWS THAT ITS AUTHOR FAILED IN THIS ATTEMPT AND THAT HE GRADUALLY LOST SIGHT OF HIS ORIGINAL PURPOSE.

HINTIKKA, JAAKKO AND NIINILUOTO, ILKKA. ON THE SURFACE SEMANTICS OF QUANTIFICATIONAL PROOF PROCEDURES. AJATUS 35,197-215 1973.

THE CONCEPTS OF HINTIKKA'S SURFACE SEMANTICS (SEE H LEBLANC, EDITOR; "TRUTH, SYNTAX, AND MODALITY," 1973) ARE APPLIED TO THE EVALUATION OF THE EFFICIENCY OF DIFFERENT FIRST-ORDER PROOF TECHNIQUES. BY MEANS OF AN EXAMPLE IT IS SUGGESTED THAT THEY CANNOT BE MORE

EFFECTIVE THAN THE USE OF DISTRIBUTIVE NORMAL FORMS, WHEN EFFICIENCY IS MEASURED IN TERMS OF THE NONEXTENDIBLE SURFACE MODELS THE PROOF TECHNIQUES RULE OUT.

YIKKA, JAAKKO. QUANTIFIERS VS QUANTIFICATION THEORY. DIALECTICA 27,330-358 1973.

A GAME-THEORETICAL SEMANTICS FOR THE MOST USUAL ENGLISH QUANTIFIERS IS DEVELOPED IN ANALOGY WITH THE AUTHOR'S SIMILAR SEMANTICS FOR FORMAL FIRST-ORDER LANGUAGES. THIS SEMANTICS ALLOWS QUANTIFIERS TO BE INFORMATIONALLY INDEPENDENT (BRANCHING, PARTIALLY ORDERED). IT IS ARGUED THAT PARTIALLY ORDERED QUANTIFIERS ARE OFTEN NEEDED IN THE SEMANTICS OF ENGLISH AND EVEN THAT (EQUIVALENTS TO) ALL PARTIALLY ORDERED QUANTIFIER STRUCTURES ARE PRESENT IN THE SEMANTICAL REPRESENTATIONS OF SUITABLE ENGLISH QUANTIFIER SENTENCES. THIS IS REMARKABLE BECAUSE THE THEORY OF PARTIALLY ORDERED QUANTIFIERS IS AS COMPLEX AS THE STANDARD SECOND-ORDER LOGIC, AS MEASURED BY THE DIFFICULTY OF THEIR RESPECTIVE DECISION PROBLEMS.

YIKKA, JAAKKO. REPLY TO DOROTHEA FREDE. SYNTHESE 28,91-96 S 74.

THE THESIS (PUT FORWARD EARLIER IN "NOUS," VOLUME 6, 1972) IS DEFENDED AGAINST DOROTHEA FREDE THAT AN ARISTOTELIAN SCIENCE HAS THREE DIFFERENT KINDS OF STARTING POINTS: (1) ASSUMPTIONS COMMON TO ALL SCIENCES; (2) GENERIC PREMISES; (3) ATOMIC PREMISES. MRS. FREDE'S DOUBTS ABOUT (3) ARE REBUTTED. IT IS MAINTAINED THAT FOR ANY PARTICULAR SCIENCE (2) CARRY ALL THE EXISTENTIAL ASSUMPTIONS. AS A NEW POINT, IT IS EMPHASIZED HERE THAT ARISTOTLE'S FAILURE TO DISTINGUISH THE EXISTENTIAL AND THE PREDICATIVE FORCE OF SYLLOGISTIC PREMISES CLEARLY FROM EACH OTHER CONFUSES THE SITUATION SOMEWHAT. SUNDRY OBJECTIONS BY MRS. FREDE ARE ALSO MET.

TON, J. M. LINGUISTIC PHILOSOPHY, EMPIRICISM, AND THE LEFT. PHILCSOPHY 48,381-385 D 73.

LOGICO-LINGUISTIC PHILOSOPHY IS PARTLY THE ENEMY AND PARTLY THE ALLY OF IDEOLOGICAL EMPIRICISM AND CONFORMISM. FROM A RADICAL POINT OF VIEW IT NEEDS TO BE SUPPLEMENTED RATHER THAN SUPPLANTED.

SCHFELD, GERHARD. COUNCIL FOR THE STUDY OF MANKIND. STUD GEN 24,529-551 1971.

SCHMAN, DAVID. FUNCTION AND EXPLANATION: PART I. ARIS SOC 47,19-37 1973.

, HENRY. ON THE RULES OF CONSEQUENCE FOR A NATURAL LANGUAGE. MONIST 57,312-327 JL 73.

TRANSFORMATIONAL SYNTAX AND SEMANTICS DIFFER FROM OLD STRUCTURAL LINGUISTICS BY ASKING MORE QUESTIONS. SYNTAX AIMS AT A DESCRIPTION OF SEMANTIC RELATIONS BETWEEN SENTENCES, E.G., THE CONSEQUENCE RELATION. A STRUCTURE OF AN UTTERANCE IN THE NARROWER SENSE CONSISTS OF PROPERTIES THAT MAKE THE UTTERANCE SUBJECT TO A RULE OF SEMANTIC CHANGE, IN PARTICULAR A CONSEQUENCE RULE. IN THE BROADER SENSE THE STRUCTURE IS THE SET OF ALL STRUCTURES REQUIRED BY ALL RULES APPLICABLE TO THE UTTERANCE. THE HYPOTHESIS OF DEEP STRUCTURE CLAIMS THAT FOR EACH UTTERANCE THERE IS A RULE WHICH IS APPLICABLE TO IT AND FROM THE FACT THAT IT IS APPLICABLE WE CAN CONCLUDE ALL THE CASES OF APPLICABILITY AND INAPPLICABILITY OF RULES TO THE UTTERANCE. THE HYPOTHESIS IS IMPLAUSIBLE. IT IS MORE CONVENIENT TO ASSIGN TO AN UTTERANCE DIFFERENT, CONFLICTING STRUCTURES. A RULE OF CONSEQUENCE WHICH IS VALID AND GENERAL AND APPLIES TO 'I DID MY GRADUATE WORK,' 'SO MAY JANE' AND YIELDS 'JANE MAY DO HER GRADUATE WORK,' IS STATED. RULES UTTERANCES WHICH INVOLVE REFERENTIAL WORDS LIKE 'SO', 'NEITHER', 'IT' ARE EXAMINED. (EDITED).

HOBE, KONRAD. ZWISCHEN RICKERT UND HEIDEGGER: VERSUCH UEBER EINE  
PERSPEKTIVE DES DENKENS VON EMIL LASK. PHIL JAHR 78,360-376 1971.

HOEHE, HANS ULRICH. BEMERKUNGEN ZUM PROBLEM DER SELBST- UND  
FREMDFAHRT BEI HUSSERL UND SARTRE. Z PHIL FORSCH 25,172-186  
1971.

HOCHHUTH, ROLF. DER ALTE MYTHOS VOM 'NEUEN' MENSCHEN. CLUB VOLTAIRE  
4,112-144 1970.

HOCUTT, MAX O. FEIBLEMAN'S TWO EPISTEMOLOGIES. STUD GEN 24,736-756  
1971.

HOCUTT, MAX. ARMSTRONG AND STRAWSON ON 'DISEMBODIED EXISTENCE'. PHIL  
PHENOMENOL RES 35,46-59 S 74.

ARMSTRONG SAYS THAT 'DISEMBODIED EXISTENCE' IS INTELLIGIBLE BECAUSE  
NOT SELF-CONTRADICTORY. BUT NONSENSE NEED NOT BE  
SELF-CONTRADICTORY. STRAWSON SAYS THAT DISEMBODIED EXISTENCE IS  
CONCEIVABLE BECAUSE IMAGINABLE. BUT I CAN'T IMAGINE IT.

HODGES, MICHAEL P. CRITERIA AND DUALISM. S J PHIL 12,191-199 SUM 74.

HOEFT, Hartmut and Howard, Paul. A GRAPH THEORETIC EQUIVALENT TO THE  
AXIOM OF CHOICE. Z MATH LOG 19,191 1973.

HOELDERLIN, FRIEDRICH. EL DEVENIR EN EL PERECER. DIALOGOS 6,7-16 AP-JE  
69.

HOERZ, HELGA E AND HOERZ, HERBERT. DAS VERHAELTNIS VON OBJEKTIVEN  
GESETZEN UND MORALISCHEN NORMEN IM ERZIEHUNGSPROZESS. DEUT Z PHIL  
21,1248-1262 1973.

HOERZ, HERBERT AND HOERZ, HELGA E. DAS VERHAELTNIS VON OBJEKTIVEN  
GESETZEN UND MORALISCHEN NORMEN IM ERZIEHUNGSPROZESS. DEUT Z PHIL  
21,1248-1262 1973.

HOFFER, PETER C. CHARLES ELIOT NORTON: AESTHETIC REFORMER IN AN  
UNAFSTHETIC AGE. J AES EDUC 8,19-31 JL 74.

ALTHOUGH THE 'GILDED AGE' DISMAYED CRITICS, AESTHETES, AND  
PHILOSOPHERS, TO CHARLES ELIOT NORTON, HARVARD'S ARBITER OF ARTISTIC  
TASTE, THE ERA PROVIDED THE SPUR FOR AN INDEFATIGABLE, OPTIMISTIC  
PHILOSOPHY OF SOCIAL REFORM. HIS CAMBRIDGE YOUTH, TRAINING IN ART  
HISTORY, LOVE OF CLASSICAL FORM, AND FAITH IN HUMAN REASON PROVIDED  
NORTON WITH THE VISION OF THE GOOD SOCIETY. A CAREFUL EXAMINATION  
OF HIS ESSAYS, ARTICLES, LECTURES, AND PERSONAL CORRESPONDENCE  
REVEALS NOT THE ARISTOCRATIC NAY-SAYER, BUT A COMMITTED, DEMANDING,  
INTELLECTUAL REFORMER.

HOFFMAN, PIOTR. NOTE ON TIME AND SUBJECTIVITY IN KANT'S CRITIQUE OF PURE  
REASON. PHIL FORUM (BOSTON) 4,313-322 SPR 74.

HOFSTADTER, ALBERT. THE AESTHETIC IMPULSE. J AES ART CRIT 32,171-181  
WINT 73.

HOLBOROW, LES. FORMALLY JUST RULE-CHANGES. ANALYSIS 34,60-61 D 73.

THIS BRIEF PAPER ATTEMPTS TO PRODUCE A SERIES OF COUNTER-EXAMPLES TO  
THE CLAIM MADE BY T D CAMPBELL IN "ANALYSIS," MARCH 1973 THAT THE  
APPLICATION OF RULES CONTAINING A SPECIFIC TIME REFERENCE WILL  
INEVITABLY INVOLVE FORMAL INJUSTICE. IT PROCEEDS VIA A  
CONSIDERATION OF RULES WHICH REQUIRE ACTION WITHIN A SPECIFIED TIME  
TO DISCUSS CASES WHERE THERE IS A SPECIFIC REFERENCE TO A  
ONE-AND-FOR-ALL EVENT, SUCH AS THE ESTABLISHMENT OF A NEW STATE.

MORROW, LES. MATERIALISM AND PHENOMENAL QUALITIES: PART I. ARIS SOC 47,87-104 1973.

THREE RECENT BUT SIGNIFICANTLY DIFFERENT ATTEMPTS TO ACCOMMODATE PHENOMENAL QUALITIES SUCH AS REDNESS AND PAIN WITHIN A MATERIALIST ACCOUNT OF THE MIND ARE EXAMINED AND REJECTED. THE THEORIES EXAMINED ARE THOSE OF: D M ARMSTRONG, WHO PROPOSES TO ANALYZE PERCEIVING AS THE ACQUIRING BELIEFS, BUT WHO IS CONSEQUENTLY COMMITTED TO THE UNACCEPTABLE VIEW THAT WE KNOW NOTHING ABOUT THE INTRINSIC NATURE OF THE PHENOMENAL QUALITIES; DON LOCKE, WHO MAINTAINS THAT THE PHENOMENAL PROPERTIES ARE FEATURES OF THE EXTERNAL WORLD, BUT WHOSE ACCOUNT OF PERCEPTION ITSELF IS ARGUED TO BE FURTHER INCONSISTENT WITH THIS, OR INCOHERENT; AND JAMES CORNMAN, WHO CLAIMS THAT THE ADOPTION OF AN ADVERBIAL THEORY OF PERCEPTION ELIMINATES ANY PROBLEMATIC REFERENCE TO PHENOMENAL QUALITIES, BUT WHO FAILS TO DEMONSTRATE HOW CERTAIN FEATURES OF SENSING EXPERIENCES ARE TO BE ACCOMMODATED WITHOUT SOME REFERENCE TO PHENOMENAL ASPECTS. IN THE FINAL SECTION THE NON-MATERIALIST VIEW SUPPORTED BY THE ABOVE CRITIQUE IS DEFENDED AGAINST A COMMON EPISTEMOLOGICAL OBJECTION BY BRIEFLY INDICATING HOW THE CLAIM THAT THE AWARENESS OF PHENOMENAL QUALITIES IS CAUSALLY DEPENDENT ON THE CENTRAL NERVOUS SYSTEM CAN BE COMBINED WITH AN ACCOUNT OF OUR KNOWLEDGE OF THE WORLD.

MDCROFT, D. ESCAPING TAYLOR'S FATE. RATIO 15,303-314 D 73.

MDCROFT, D. PERFORMATIVES AND STATEMENTS. MIND 83,1-18 JA 74.

MDCROFT, DAVID. SEMANTIC MARKERS. PHILOSOPHIA (ISRAEL) 2,159-170 AP 72.

THE CONCEPT OF A SEMANTIC MARKER PLAYS A CENTRAL ROLE IN THE SEMANTIC THEORY PROPOSED BY J J KATZ IN HIS BOOK "THE PHILOSOPHY OF LANGUAGE," SINCE IT IS BOTH USED TO SPECIFY THE NORMAL FORM OF DICTIONARY ENTRIES, AND PRESUPPOSED BY HIS DEFINITIONS OF SEMANTIC CONCEPTS. TWO QUESTIONS ARISE: CAN THE CONCEPT BE DEFINED NON-CIRCULARLY? AND, ARE SEMANTIC MARKERS SO DEFINED EMPIRICALLY VACUOUS? THOUGH A NEGATIVE ANSWER HAS BEEN URGED TO THE FIRST QUESTION, THE CASE MADE IN SUPPORT OF THE ANSWER IS INADEQUATE. ON THE OTHER HAND, WHILST IT IS CLEAR THAT SEMANTIC MARKERS HAVE SOME EMPIRICAL CONTENT, THEIR CONTENT IS LESS THAN THAT KATZ INTENDS THEM TO HAVE, SO THAT HIS THEORY ONLY PARTIALLY ESCAPES THE CHARGE OF EMPIRICAL VACUITY.

LENSTEIN, ELMAR. JAKOBSON UND HUSSERL: EIN BEITRAG ZUR GENEALOGIE DES STRUKTURALISMUS. TIJDSCHR FILOSOF 35,560-607 S 73.

GEGENSTAND DER UNTERSUCHUNG IST DER EINFLUSS DER HUSSERLSCHEN PHAENOMENOLOGIE AUF DEN RUSSISCHEN FORMALISMUS UND DEN EUROPAEISCHEN STRUKTURALISMUS. DER EINFLUSS IST VOR ALLEM GREIFBAR IM WERKE R JAKOBSONS. ER BETRIFFT DIE ABSAGE AN DIE GENETISCH-KAUSAL ERKLAERENDE PSYCHOLOGIE, DAS PROGRAMM EINER UNIVERSALEN GRAMMATIK ODER FORMENLEHRE, VERSCHIEDENE PUNKTE IN DER BEDEUTUNGSLEHRE, DIE SUCHE VON INVARIANTEN SOWIE DIE METHODOLOGISCHE BEDEUTUNG DER SUBJEKTIVEN EINSTELLUNG IN DER ERFAHRUNG UND IN DER WISSENSCHAFTLICHEN FORSCHUNG. DAZU KOMMEN PARALLELE AUSFUEHRUNGEN ZUR ASSOZIATIVEN UND ZUR INTERSUBJEKTIVEN KONSTITUTION DER SPRACHE IN DER PHAENOMENOLOGIE UND IM STRUKTURALISMUS. DAS FUER DIE PHAENOMENOLOGISCHE PHILOSOPHIE ZENTRALE PROBLEM DER REDUKTION KANN VON JAKOBSON HER EINER ERWEITERTEN DISKUSSION UNTERZOGEN WERDEN.

LLAND, A. RETAINED KNOWLEDGE. MIND 83,355-371 JL 74.

THE CONTENTION IS THAT SOME FORM OF CAUSAL THEORY OF MEMORY IS ENTAILED BY THE VIEW THAT MEMORY IS RETAINED KNOWLEDGE. AFTER A LIMITED DEFENCE OF THE PROPOSAL TO ANALYZE MEMORY IN TERMS OF KNOWLEDGE IT IS ARGUED THAT BOTH THE INDIVIDUATION OF



MEMORY=KNOWLEDGE AND ITS IDENTIFICATION AS KNOWLEDGE REQUIRE A REFERENCE TO ORIGINS AND THUS INVOLVE A CAUSAL NOTION. AN ATTEMPT IS MADE TO MEET THE POINT THAT REFERENCE TO ORIGINS MAY NOT BE ENOUGH. IT IS SUGGESTED, IN CONCLUSION, THAT THE ACCOUNT OF MEMORY WHICH EMERGES DOES JUSTICE TO THE PERSISTING IDEA OF THE 'MEMORY TRACE'.

HOLLAND, R F. FOR EVER? PHIL QUART 24,1-16 JA 74.

'FOR EVER' AND COGNATE LOCUTIONS ARE ORDINARILY USED IN A RELATIVE SENSE. PEOPLE ENTERTAIN, OR THINK THEY CAN ENTERTAIN, AN ABSOLUTE CONCEPTION OF PERPETUAL DURATION AS WELL. THIS ARTICLE RAISES DIFFICULTIES ABOUT THE ABSOLUTE CONCEPTION. IT IS NOT DENIED THAT THERE ARE POSSIBLE EMPLOYMENTS FOR THE ABSOLUTE 'FOR EVER' BUT THE CONCLUSION IS THAT THERE IS NO SENSE IN PREDICATING IT OF AN EXISTENT.

HOLLINGER, ROBERT. NATURAL KINDS, FAMILY RESEMBLANCES, AND CONCEPTUAL CHANGE. PERSONALIST 55,323-333 AUTUMN 74.

I BEGIN BY PRESENTING AN HISTORICAL COUNTEREXAMPLE TO A CONVENTIONALIST MODEL OF CONCEPTUAL REVISION. THIS MODEL IS BASED UPON THE WITTGENSTEINIAN NOTIONS OF 'CRITERION' AND 'FAMILY RESEMBLANCE'. THE COUNTEREXAMPLE IS THE DISCOVERY OF ISOTOPES. IT IS ARGUED THAT THE ABOVE MODEL IS UNABLE TO ACCOUNT FOR THIS EPISODE IN THE HISTORY OF SCIENCE, PRIMARILY BECAUSE OF AN INADEQUATE VIEW OF CLASSIFICATION. IT IS THEN SUGGESTED THAT SCIENTIFIC CLASSIFICATION MUST BE BASED UPON REALISTIC ASSUMPTIONS, INCLUDING A THEORY OF NATURAL KINDS. SUCH A THEORY NOT ONLY PROVIDES A MORE FAITHFUL RECONSTRUCTION OF THE ISOTOPE CASE, BUT OF SCIENTIFIC CLASSIFICATIONS AND CONCEPTUAL CHANGE IN GENERAL. INDEED, I SKETCH A VIEW OF CLASSIFICATION WHICH, BY COMBINING ARISTOTELIAN ESSENTIALISM AND PEIRCEAN SCIENTIFIC REALISM, PROVIDES (AT A GLOBAL LEVEL) A DISTINCT, AND MORE VIABLE, ALTERNATIVE TO CONVENTIONALISM.

HOLLIS, MARTIN. DEDUCTIVE EXPLANATION IN THE SOCIAL SCIENCES: PART I. ARIS SOC 47,147-164 1973.

HOLLIS, MARTIN. THEORY IN MINIATURE. MIND 82,525-541 O 73.

A POSITIVIST EPISTEMOLOGY LEAVES NO USEFUL PLACE FOR IDEAL TYPES, CONSTRUED AS MODELS OF RATIONAL ACTION. PRAGMATISM DIAGNOSES THE TROUBLE BUT FAILS TO CURE IT. THE BEST HOPE IS TO TREAT SUCH MODELS IN A KANTIAN SPIRIT AND AS A SORT OF SOCIAL GEOMETRY. THE PAPER ILLUSTRATES THIS CASE THROUGHOUT BY ASKING WHAT IS INVOLVED IN CREATING A MINI-SCIENCE OF CHESS.

HOLMES, LARRY E. SCIENCE AS FICTION: THE CONCEPT "HISTORY AS A SCIENCE" IN THE USSR, 1917-1930. CLIO 3,27-50 O 74.

DURING THE 1920'S, PARTY HISTORIANS IN THE USSR REGARDED MARXISM NOT ONLY AS A SOURCE OF USEFUL HISTORICAL OBSERVATIONS BUT ALSO, INCREASINGLY, AS THE FONT OF THE ABSOLUTE TRUTH. ADHERENCE TO THE PRECEPTS OF MARXISM, AS FIRST THE HISTORIANS AND THEN THE PARTY DEFINED THEM, WAS IDENTIFIED AS THE ONLY SCIENTIFIC METHOD OF WRITING HISTORY.

HOLMES, ROBERT L. IS MORALITY A SYSTEM OF HYPOTHETICAL IMPERATIVES? ANALYSIS 34,96-100 JA 74.

MY CONTENTION IS THAT PHILIPPA FOOT (IN "MORALITY AS A SYSTEM OF HYPOTHETICAL IMPERATIVES", "PHILOSOPHICAL REVIEW," JULY 1972) HAS NOT SHOWN ANY PHILOSOPHICALLY INTERESTING SENSE IN WHICH MORALITY CAN BE REGARDED AS A SYSTEM OF HYPOTHETICAL IMPERATIVES.

JOLMES, ROBERT L. JOHN DEWEY'S SOCIAL ETHICS. J VALUE INQ 7,274-280 WINT 73.

A CENTRAL OBJECTION TO DEWEY'S ETHICS IS THAT HE PROVIDES ONLY A METHODOLOGY FOR DEALING WITH SOCIAL PROBLEMS, AND NEGLECTS TO PROVIDE THE CONTENT, OR AIMS, WHICH THAT METHODOLOGY SHOULD SERVE. I ARGUE THAT HE DOES PROVIDE SUCH CONTENT BY EXPLICATING THE CONCEPT OF GROWTH ULTIMATELY BY REFERENCE TO PERSONAL HAPPINESS.

JOLMES, ROBERT L. ON PACIFISM. MONIST 57,489-506 O 73.

A COMMON CRITICISM OF 'PACIFISM' IS THAT, WHILE IT WOULD BE GOOD IF EVERYONE WERE TO ACT PACIFISTICALLY, THE CONSEQUENCES WOULD BE DISASTROUS IF ONLY SOME DID WHILE OTHERS DID NOT. SINCE NOT EVERYONE PRESUMABLY WILL ACT PACIFISTICALLY, IT SEEMS THAT, AT LEAST SO FAR AS 'PACIFISM' IS THOUGHT TO HAVE A TELEOLOGICAL JUSTIFICATION, 'PACIFISM' IS SELF-DEFEATING. I OFFER A REFUTATION OF THIS OBJECTION.

JOLMES, ROBERT L. THE CONCEPT OF PHYSICAL VIOLENCE IN MORAL AND POLITICAL AFFAIRS. SOCIAL THEOR PRACT 2,387-408 FALL 73.

I ARGUE THAT THE CONCEPT OF PHYSICAL VIOLENCE IS COHERENT AND HAS AN IMPORTANT ROLE TO PLAY IN CONTEMPORARY AFFAIRS. THE FIRST PART OF THE ESSAY CONSTITUTES A REFUTATION OF R P WOLFF'S THESIS TO THE CONTRARY; THE SECOND PART PRESENTS A POSITIVE ACCOUNT OF VIOLENCE IN KEEPING WITH COMMON-SENSE THINKING ON THE TOPIC.

JOLZ, HARALD. DAS PROBLEM DES VOLLKOMMENEN MENSCHEN BEI KANT UND SCHELLING. KANTSTUDIEN 64,336-362 1973.

JOLZ, HARALD. DIE BEZIEHUNGEN ZWISCHEN SCHELLINGS "NATURPHILOSOPHIE" UND DEM IDENTITAETSSYSTEM IN DEN JAHREN 1801-1802. PHIL JAHR 78,260-294 1971.

JOLZKAMP, KLAUS. KONVENTIONALISMUS UND KONSTRUKTIVISMUS. Z SOZ 2,24-39 1971.

JONDERICH, TED. A DIFFICULTY WITH DEMOCRACY. PHIL PUB AFFAIRS 3,221-226 WINT 74.

THE 'PARADOX OF DEMOCRACY' IS SAID TO BE THAT A DEMOCRATIC VOTER, IN VOTING FOR POLICY A, HOLDS THAT POLICY A OUGHT TO BE ENACTED, AND, IF A MAJORITY VOTES FOR (THE INCONSISTENT) POLICY B, HOLDS THAT POLICY B OUGHT TO BE ENACTED. THE CORRECT RESOLUTION DEPENDS ON TAKING THE VOTER, IN HIS VOTE, REALLY TO HOLD: (I) POLICY A BEING ENACTED WITH MAJORITY SUPPORT IS PREFERABLE TO POLICY B BEING ENACTED WITH MAJORITY SUPPORT; (II) IF POLICY A HAS MAJORITY SUPPORT, IT OUGHT TO BE ENACTED; (III) IF POLICY B HAS MAJORITY SUPPORT, IT OUGHT TO BE ENACTED.

BOOK, SIDNEY. HUMANISM AND THE HUMAN EXPERIENCE. HUMANIST 34,7 JA-F 74.

A REJOINDER TO THE CRITICISM OF "HUMANIST MANIFESTO II" BY THE CATHOLIC SYNDICATED COLUMNIST, GARRY WILLS.

BOOKER, C A. SYSTEMATIC REALISM. SYNTHESIS 26,409-497 AP 74.

REALISM IS FORMALLY A SEMANTICAL DOCTRINE CONCERNING THEORETICAL DESCRIPTIONS. THE TRADITIONAL OBJECTIONS LEVELLED AGAINST THE DOCTRINE, HOWEVER, ARE EPISTEMOLOGICAL. THIS PAPER PARTIALLY EXEMPLIFIES THE THESIS THAT, FULLY DEVELOPED, REALISM MUST PROPERLY OFFER A COMPLETE ACCOUNT OF THEORIZING 'HOMO SAPIENS': ONTOLOGY (METAPHYSICS), EPISTEMOLOGY, SEMANTICS, RATIONALITY, METHODOLOGY, PSYCHOLOGY AND CULTURAL SOCIOLOGY. THE AIM IS NOTHING LESS THAN TO SET A COMPLETE ACCOUNT OF THEORIZING HOMO SAPIENS IN THE CONTEXT OF

A REALISTIC, NATURALISTIC ACCOUNT OF EVOLVING LIFE ON THIS PLANET, IN SHORT THE CONSTRUCTION OF A SYSTEMATIC WORLD VIEW. WHEN DEVELOPED IN THIS FASHION THE DOCTRINE IS SEEN TO BE IMMUNE TO THE TRADITIONAL OBJECTIONS. REALISM'S GREATEST CLAIM ON BELIEF IS THE PLAUSIBILITY AND SATISFACTORINESS OF ITS OVERALL VIEW OF LIFE, ESPECIALLY SCIENCE. (EDITED).

HOOKER, C A. THE NON-NECESSITY OF QUALITATIVE CONTENT. DIALOGUE (CANADA) 12,447-453 S 73.

D M ARMSTRONG IS A RECENT EXAMPLE OF A LONG LINE OF PHILOSOPHERS WHO HAVE ARGUED THAT A COHERENT DESCRIPTION OF THE PHYSICAL WORLD LOGICALLY REQUIRES THE APPLICATION OF AT LEAST ONE AMONG A CLASS OF PREDICATES WHICH MIGHT APPLY BE DESCRIBED AS QUALITATIVE PREDICATES. I CRITICIZE AND REJECT THE ARGUMENT, ARGUING FOR THE COHERENT POSSIBILITY OF PURELY STRUCTURAL (E.G., GEOMETRIC) WORLD DESCRIPTIONS.

HORAKOVA, DANA. MANN UND FRAU--KONFLIKT ODER KOEXISTENZ? INT DIALOG Z 6,254-258 1973.

HORBURGER, RAIMUND. LORENZ VON STEIN ET KARL MARX. ARCH PHIL 37,377-405 JL-S 74.

HORDER, DONALD. THE LANCASTER 'RE' PROJECT. J MORAL EDUC 1,43-47 O 71.

THE APPROACH OF THE PROJECT TO RELIGIOUS EDUCATION IS DESCRIBED AS NEITHER DOGMATIC NOR ANTI-DOGMATIC BUT AN UNDOGMATIC STUDY OF RELIGION IN ALL SIX OF THE DIMENSIONS LISTED BY NINIAN SMART. THE MORAL ASPECT IS SELECTED FOR SPECIAL COMMENT, AND THE ATTITUDE OF THE PROJECT TO MORAL EDUCATION IS SUMMARIZED IN EIGHT PROPOSITIONS. THESE ACKNOWLEDGE THE AUTONOMY OF MORAL KNOWLEDGE AND THAT MORAL EDUCATION IS NOT NECESSARILY THE RESPONSIBILITY OF THE RE DEPARTMENT. AT THE SAME TIME, THE POINTS OF RELEVANCE OF RELIGION ARE INDICATED AND STRESSED.

HORN, ANDRAS. THE CONCEPT OF 'MIMESIS' IN GEORG LUKACS. BRIT J AES 14,26-40 WINT 74.

HORN, JOACHIM C. HINWEISE AUF EINE THEORIE SENSIBLER ERFAHRUNG. Z PHIL FORSCH 25,48-59 1971.

HOROWITZ, IRVING LOUIS. SOCIALISM AND THE PROBLEM OF KNOWLEDGE: THREE STAGES IN MARX AND THREE STRATEGIES IN SOCIALISM. SOC PRAX 1,241-253 1973.

THIS ARTICLE SEEKS TO ESTABLISH LINKAGES BETWEEN THE EVOLUTION OF MARXISM AS A SYSTEM OF KNOWLEDGE AND AS AN EXPLANATION OF HOW KNOWLEDGE IS GAINED, WITH ALTERNATIVE STRATEGIES THAT HAVE DEVELOPED IN SOCIALIST THEORY OVER TIME. THE CLAIM IS MADE THAT CULTURALISM, ECONOMISM AND REVOLUTIONISM ARE THREE APPROACHES TO SOCIALIST IDEOLOGY THAT CAN BE LEGITIMATED THROUGH A SELECTIVE ANALYSIS OF MARXIAN WRITINGS. THE PAPER FURTHER DEMONSTRATES HOW THE ATTITUDES OF MARXISM TOWARD SCIENCE AS A WHOLE ARE DIRECT EXPRESSIONS OF ITS CHANGING ATTITUDES TOWARD SOCIAL SYSTEMS AND SOCIAL CHANGES. THE PAPER CONCLUDES BY SUGGESTING THAT THE EMERGENCE OF MARXISM AS A FUNCTIONAL REQUISITE OF PARTY AFFILIATION SERVES TO INTENSIFY RATHER THAN RESOLVE THE PROBLEM OF KNOWLEDGE IN CONTEMPORARY MARXISM. A DECISION MUST BE MADE BY ALL CONCERNED WHETHER THE PARTY OF MARXISM IS THE SOURCE OF ACTION; AND OF EQUAL SIGNIFICANCE, WHETHER MARXISM AS A SYSTEM OF KNOWLEDGE IS GREATER THAN, EQUAL TO, OR LESS THAN THE SUM TOTAL OF SOCIAL SCIENCE AND NATURAL SCIENCE AT ANY GIVEN TIME.

OROWITZ, MARYANNE C. THE STOIC SYNTHESIS OF THE IDEA OF NATURAL LAW IN MAN: FOUR THEMES. J HIST IDEAS 35,3-16 JA-MR 74.

THIS ARTICLE PRESENTS THE INTELLECTUAL FRAMEWORK FOR THE AUTHOR'S HISTORY OF NATURAL LAW AND VIRTUE IN ANCIENT, MEDIEVAL, AND RENAISSANCE THOUGHT. THE STOICS SYNTHESIZED THE IDEA OF NATURAL LAW IN MAN INTO FOUR UNIT-IDEAS: 'REASON', 'COMMON NOTIONS', 'SEEDS OF VIRTUE', AND 'SPARKS OF DIVINITY'. LAW EXISTS IN NATURE AS 'LOGOS'; MAN COMES TO KNOW IT THROUGH HIS RIGHT REASON. THE 'KOINAI ENNOIAI', COMMON NOTIONS, IN MAN'S REASON POTENTIALLY PROVIDE THE PRINCIPLES OF MORALITY. GOD AS 'LOGOS SPERMATIKOS', SEMINAL REASON, IMPLANTED SEEDS OF VIRTUE AND KNOWLEDGE IN MAN. GOD AS 'PYR', FIRE, INSERTED SPARKS OF DIVINITY IN MAN. IN THESE VARIOUS WAYS, THE STOICS MAINTAINED THAT MAN BY HIS OWN EFFORT CAN EXPERIENCE THE LIFE OF TRUE MORALITY.

ORTON, MARY. IN DEFENCE OF FRANCIS BACON: A CRITICISM OF THE CRITICS OF THE INDUCTIVE METHOD. STUD HIST PHIL SCI 4,241-278 N 73.

THE PURPOSE IS TO SHOW THAT CONTEMPORARY CRITICS OF INDUCTIVISM ARE NOT CRITICIZING THE METHOD FOR THE INTERPRETATION OF NATURE DESCRIBED BY BACON IN "NOVUM ORGANUM." THE PURPOSE IS ACHIEVED BY SUMMARIZING MEDAWAR'S OUTLINE OF THE 'SHORTCOMINGS' OF INDUCTIVISM GIVEN IN "INDUCTION AND INTUITION IN SCIENTIFIC THOUGHT" (1969), AND THEN SHOWING BY A CAREFULLY ANNOTATED DESCRIPTION OF BACON'S METHOD THAT NONE OF THE SO-CALLED 'SHORTCOMINGS' EXISTED IN THE ORIGINAL WORK, (THE "NOVUM ORGANUM"). THE MAIN CONCLUSIONS ARE FIRSTLY THAT BACON'S METHOD WAS THAT OF THE FORMULATION AND TESTING OF HYPOTHESES AND THEORIES; AND THE INITIAL FORMULATION WAS ACHIEVED BY MEANS OF AN EXPLICIT INTUITIVE LEAP THAT BACON CALLED 'INDUCTION'. SECONDLY, BACON HAD AN EXCELLENT GRASP OF EXPERIMENTAL DESIGN, AND THE CRITICAL FUNCTION OF EXPERIMENTATION WAS INHERENT IN HIS METHOD. FINALLY, THE SCIENTIFIC ENTERPRISE WAS THOUGHT BY BACON TO BE TO SOME EXTENT A PROCESS OF ELIMINATING ERRORS RATHER THAN CONFIRMING TRUTHS. IN BRIEF, BACON THE INDUCTIVIST IS A STRAW-MAN.

ORTON, ROBIN. PARADOX AND EXPLANATION: A REPLY TO MR SKORUPSKI, PART II. PHIL SOC SCI 3,289-312 D 73.

ORTON, ROBIN. PARADOX AND EXPLANATION: A REPLY TO MR SKORUPSKI. PHIL SOC SCI 3,231-256 S 73.

ORWICH, PAUL. ON CALCULATING THE UTILITY OF ACTS. PHIL STUD 25,21-31 JA 74.

THIS GIVES A CRITICISM OF DAVID LYONS' PROOF OF THE EXTENSIONAL EQUIVALENCE OF ACT AND GENERALIZED UTILITARIANISM. HIS ARGUMENT RELIES UPON THE THESIS THAT THE JOINT UTILITY OF N CAUSALLY HOMOGENEOUS ACTS IS N TIMES THE SIMPLE UTILITY OF EACH ACT. I OFFER A CLASS OF COUNTEREXAMPLES TO THIS THESIS, THEN EXPLAIN BY MEANS OF AN ANALYSIS OF THE NOTION OF 'CONSEQUENCES OF AN ACT' WHY IT IS MISTAKEN, AND FINALLY SUGGEST A REVISED VERSION OF LYONS' PROOF.\*

OSPERS, JOHN. RULE-EGOISM. PERSONALIST 54,391-395 AUTUMN 73.

IT HAS BEEN COMMON PRACTICE TO DISTINGUISH BETWEEN ACT-UTILITARIANISM AND RULE-UTILITARIANISM. A SIMILAR DISTINCTION COULD BE MADE IN ETHICAL EGOISM, BETWEEN ACT-EGOISM AND RULE-EGOISM. ACT-EGOISM ENJOINS ONE TO PERFORM THAT PARTICULAR ACT WHICH WILL (IN THE BEST JUDGMENT OF THE AGENT AT THE TIME OF ACTING) MAXIMIZE THE LONG-TERM BENEFITS TO HIMSELF. RULE-EGOISM ENJOINS ONE TO SELECT THOSE GENERAL RULES OF CONDUCT WHICH WILL MAXIMIZE THE LONG-TERM BENEFITS TO HIMSELF. THE FACT THAT A PERSON COULD SOMETIMES GET BY WITH A CRIME SUCH AS MURDER OR THEFT, AND THAT IN THOSE CASES IT MIGHT BE TO THE INTEREST OF THE AGENT TO PERFORM THEM, WOULD MAKE THEM RIGHT ACCORDING TO ACT-EGOISM, BUT NOT ACCORDING TO



RULE=EGOISM; FOR THE RULE=EGOIST'S CONCERN IS NOT WITH THE EFFECTS OF PARTICULAR ACTS BUT WITH THE EFFECTS OF THE ADOPTION OF GENERAL RULES OF CONDUCT. THUS, EVEN THOUGH HE MIGHT GET BY WITH COMMITTING A CRIME, HE WOULD NOT USUALLY WISH TO RECOMMEND IT AS A GENERAL RULE OF CONDUCT; IT WOULD BE MORE TO HIS INTEREST TO LIVE IN A SOCIETY IN WHICH THE COMMISSION OF SUCH KINDS OF ACTS WAS FORBIDDEN, THAN IN A SOCIETY IN WHICH THEY WERE PERMITTED.

HOSSFELD, KNUT. BIBLIOGRAPHIE HERMANN ZELTNER. Z PHIL FORSCH 27,453-456 1973.

HOUDE, ROLAND. PROFME A LA PHILOSOPHIE CONTEMPORAINE: SUICIDE OU REVIVISCENCE? PROG CATH PHIL ASS 47,49-56 1973.

TOUT ENSEIGNEMENT ICI DOIT D'ABORD ETRE UNE ENTREPRISE DE NETTOYAGE, D'AUTOCRITIQUE ET DE CRITIQUE PERMANENTE DES ERREURS LEGUEES A NOUS ET AUX ETUDIANTS PAR LA MAJORITE DES TEXTES PHILOSOPHIQUES CONTEMPORAINS, DES OUVRAGES DE CRITIQUE OU D'ERUDITION, OU PAR QUELQUES PSEUDO-MAITRES QUI SONT ENCORE EN RECHERCHE ET EN REDACTION D'EUX-MEMES. LA REPETITION N'A DE VALEUR QUE SI ELLE MODIFIE EN ADDITIONNANT; L'ENSEIGNEMENT UN VECTEUR: LE LONG DE CE VECTEUR, LA PHILOSOPHIE EST UNE ACCUMULATION. PAS UNE SOUSTRACTION. DANS LA RELATION RECHERCHE-ENSEIGNEMENT D'UNE DISCIPLINE VIVANTE, LE PROBLEME ACTUEL ME SEMBLE ETRE: COMMENT TRANSFORMER L'ENSEIGNEMENT EN UTILISANT LES RECHERCHES PHILOSOPHIQUES EN COURS?

HOUNTONDJI, PAULIN. PLURALISM = TRUE AND FALSE. DIOGENES 101-118 WINT 73.

HOURLANT, GEORGE F. IBN SINA ON NECESSARY AND POSSIBLE EXISTENCE. PHIL FORUM (BOSTON) 4,74-86 FALL 72.

CLOSE TRANSLATIONS OF FOUR ARABIC TEXTS WHERE IBN SINA (AIRCENNA) GIVES HIS WELL-KNOWN ARGUMENTS FOR A 'NECESSARY BEING' AS CAUSE OF ALL OTHER EXISTENTS.\*

HOWARD, DICK. A MARXIST ONTOLOGY: ON SARTRE'S 'CRITIQUE OF DIALECTICAL REASON'. CULT HERMEN 1,251-280 N 73.

PRESENTATION AND CRITIQUE OF SARTRE'S THEORY IN RELATION TO HEGEL AND MARX. THE CRITICAL STANDPOINT BORROWS ALSO FROM MERLEAU-PONTY'S LATER ONTOLOGICAL SPECULATIONS. RELATION TO THE 'CRISIS' OF CONTEMPORARY MARXISM, IN THEORY AND PRACTICE.

HOWARD, DICK. IN MEMORY OF SERGE MALLET. TELOS 20,119-127 SUM 74.

THE DEVELOPER OF THE NOTION OF A 'NEW WORKING CLASS', YET REMAINING WITHIN THE TRADITION OF MARXISM, SERGE MALLET DIED TRAGICALLY AT THE TIME THAT HIS WORK WAS TAKING A NEW TURN. HAVING EDITED A VOLUME OF MALLET'S WRITINGS (TELOS PRESS: 1975), I USED A LONG INTERVIEW WHICH CONTAINS BOTH BIOGRAPHICAL AND THEORETICAL DISCUSSION AS THE BASIS OF THIS RETROSPECTIVE/PROSPECTIVE OF MALLET'S CAREER AND ACTION.

HOWARD, PAUL AND HOEFT, HARTMUT. A GRAPH THEORETIC EQUIVALENT TO THE AXIOM OF CHOICE. Z MATH LCG 19,191 1973.

HOWARD, V A. ON MUSICAL QUOTATION. MONIST 48-307-318 AP 74.

DIFFERENT ARTS HAVE DIFFERENT PROBLEMS WITH QUOTATION CENTERING AROUND THE SEPARATE ISSUES OF ESTABLISHING CRITERIA OF DUPLICATION AND OF REFERENCE. FOR EXAMPLE, A PAINTING OF A PAINTING DENOTES BUT DOES NOT DUPLICATE THE PAINTING IT REPRESENTS, WHEREAS MUSICAL PASSAGES MAY DUPLICATE WITHOUT DENOTING EACH OTHER LIKE DUPLICATE DIMES OR PIECES OF FURNITURE. IN LANGUAGE THERE ARE PURELY SYNTACTIC CRITERIA OF DUPLICATION (SAMENESS OF SPELLING) AND OF REFERENCE (QUOTATION MARKS). IN MUSIC THE CRITERIA ARE LESS

STRINGENT AND MIXED. THIS PAPER ATTEMPTS TO CHARACTERIZE SOME SALIENT DIFFERENCES AND FAMILIAL SIMILARITIES BETWEEN LINGUISTIC AND MUSICAL QUOTATION. AMONG THE TOPICS DISCUSSED: NON-QUOTATIONAL ALLUSION, DIRECT QUOTATION, LOOSE QUOTATION, PARAPHRASE, INDIRECT QUOTATION, AND REFERENCE.

WHELL, ROBERT. INTUITION, SYNTHESIS, AND INDIVIDUATION IN THE "CRITIQUE OF PURE REASON". NOUS 7,207-232 S 73.

I PRESENT A UNITARY POSSIBLE WORLDS SEMANTICS INTERPRETATION OF KANT'S THEORETICAL PHILOSOPHY. THE ACTUAL WORLD CONTAINS THE THINGS IN THEMSELVES; THE RESULT OF PACKING TOGETHER INTO ONE STATE OF AFFAIRS ALL WORLDS COGNITIVELY ALTERNATIVE TO ACTUALITY IS (ROUGHLY) THE PHENOMENAL WORLD. I ADJUDICATE THE HINTIKKA-PARSONS-THOMPSON DISPUTE ABOUT INTUITION BY ARGUING THAT INTUITIONS ARE EXPRESSED BY DEMONSTRATIVES, AND I SHOW THAT KANTIAN SYNTHESIS IS APPROXIMATELY EQUIVALENT TO QUANTIFICATION INTO AN INTENSIONAL CONTEXT. I ARGUE FURTHER THAT KANT CANNOT ADEQUATELY DISTINGUISH THAT-CLAUSE FROM DIRECT-OBJECT PERCEPTUAL CONSTRUCTIONS BUT THAT THE LATTER ARE INTIMATELY RELATED TO THE GIVENESS OF THE MANIFOLD OF INTUITION. IN CONCLUSION I DISCUSS THE RELATION OF ACTUAL OBJECTS (THINGS IN THEMSELVES) TO PHENOMENAL OBJECTS AND INDICATE SOME PROBLEMS OPEN FOR INVESTIGATION.\*

WIE, JOHN. THE NATURE AND CRITERION OF TRUTH. INDIAN PHIL QUART 1,304-312 JL 74.

THE INSISTENCE BY BRAND BLANSHARD THAT THERE IS A LOGICAL CONNECTION BETWEEN THE ACCEPTANCE OF COHERENCE AS THE TEST OF TRUTH AND COHERENCE AS THE NATURE OF TRUTH IS SHOWN TO BE ESSENTIALLY UNSOUND. IT IS REASONABLE TO ACCEPT COHERENCE AS THE CRITERION OF TRUTH WITHOUT SUBSCRIBING TO THE VIEW THAT COHERENCE IS THE NATURE OF TRUTH. THE CLAIM THAT THE CRITERION AND NATURE OF TRUTH ARE THE SAME IS BASED ON A MONISTIC EPISTEMOLOGY THAT IS UNWARRANTED BY THE FACTS.

Y, RONALD C. COGNITIVE ASPECTS OF ART AND SCIENCE. PHIL SCI 40,294-297 JE 73.

IT IS SUGGESTED THAT IT IS A STRATEGIC MISTAKE TO ARGUE FOR THE COGNITIVE STATUS OF ARTISTIC EXPRESSION BY DRAWING UPON THE RELATIVISTIC IMPLICATIONS OF SOME CURRENT PHILOSOPHIES OF SCIENCE (FEYERABEND, KUHN, QUINE).

ONSKY, F. ON PROBLEMS OF FORMING THE SOCIALIST WAY OF LIFE UNDER CONDITIONS OF THE SCIENTIFIC AND TECHNOLOGICAL REVOLUTION (IN RUSSIAN). TEOR METOD 5,77-96 1973.

ING, PEN-SSU. SAINT-SIMON'S AND FOURIER'S SOCIAL DOCTRINES AND HISTORICAL VIEWS. CHIN STUD PHIL 5,74-106 WINT 73-74.

BER, WOLFGANG. FRIEDENSFORSCHUNG UND GESCHICHTE. INT DIALOG Z 4,291-301 1971.

CHINGSON, JAMES E. TOWARD A NATURALIZED TECHNOLOGY. ZYGON 8,185-199 S=O 73.

THE ARTICLE SEEKS TO RELATE TECHNOLOGY TO THE NATURAL ORDER IN WAYS THAT SUGGEST NORMS FOR HUMAN ACTION TOWARD NATURE. THE TASK IS PURSUED AT A HIGH LEVEL OF REFLECTION CONCERNING TECHNOLOGY, THAT IS, THE LEVEL OF TECHNIQUE APPLIED UNDER THE GUIDELINES OF METAPHYSICAL GENERALIZATION. A MODEL COMBINING FEATURES OF INFORMATION THEORY AND WHITEHEADIAN PROCESS THOUGHT IS USED FOR THIS PURPOSE. THIS MODEL DESCRIBES THE GENERAL DECISION AND VALUE PROCESSES FOUND BOTH IN NATURE AND TECHNOLOGY AND SUGGESTS THAT A NORM OF CONVERGENCE IS APPROPRIATE IN ANY ATTEMPT AT RECONCILIATION.

HUEBNER, KURT. PHILOSOPHISCHE FRAGEN DER ZUKUNFTSFORSCHUNG. STUD GEN 24,851-864 1971.

HUEBNER, KURT. THE PHILOSOPHICAL BACKGROUND OF HIDDEN VARIABLES IN QUANTUM MECHANICS. MAN WORLD 6,421-440 N 73.

DIFFERENT PHILOSOPHICAL PRINCIPLES ARE THE BACKGROUND OF THE DISCUSSION ON RIVAL PHYSICAL THEORIES. FOR EXAMPLE, TWO DIFFERENT CRITERIONS OF REALITY FORMED THE BASIS OF THE DEBATE BETWEEN EINSTEIN AND BOHR ON THE COMPLETENESS OF QUANTUM MECHANICS. THE AUTHOR COMES TO THE CONCLUSION THAT IT IS ONLY POSSIBLE TO UNDERSTAND THE JUSTIFICATIONS OF THESE FUNDAMENTAL PRINCIPLES ON THE BASIS OF THE UNITY OF PHILOSOPHY, PHYSICS, AND ESPECIALLY, HISTORY OF SCIENCE.

HUEBNER, KURT. UEBER DIE PHILOSOPHIE DER WIRKLICHKEIT IN DER QUANTENMECHANIK. PHIL NATUR 14,3-24 1973.

HUELSMANN, HEINRICH. HERMENELTIK UND DIALEKTIK: KRITISCHE BETRACHTUNGEN ZUR THEOLOGIE UND AUFLAERUNG. Z PHIL FORSCH 25,98-108 1971.

HUERTAS-JOUPDA, JOSE. THE GENETIC CONSTITUTION OF REALITY FROM THE INNERMOST LAYER OF THE CONSCIOUSNESS OF TIME. CULT HERMEN 1,225-249 N 73.

AN INVESTIGATION CONTINUING HUSSERL'S RESEARCHES ON THE PROTO-DOXIC LEVEL OF CONSCIOUS LIFE AND MODIFYING SOME OF HIS RESULTS BY EXPANDING THEM. THE GROUNDWORK IS LAID FOR A PHENOMENOLOGY OF SYMBOLIC PRESENTATION FROM THE LEVEL OF PASSIVE SYNTHESIS TO THE SOCIO-CULTURAL LEVEL. PROBLEMS OF INTRA- AND EXTRA-SUBJECTIVITY ARE RECOGNIZED, AND THE NOTIONS OF PROTO-SYMBOLS, RECLAMATION, VALENCE AND VALENCE-CARRIERS ARE OSTENSIBLY DEFINED ON THE BASIS OF THE EXPERIENCE OF TIME.\*

HUGHES, PATRICK R. LOI NATURELLE ET CONTROLE DES NAISSANCES: UNE NOUVELLE RECHERCHE. REV SCI PHIL THEOL 58,58-66 JA 74.

LOI NATURELLE ET CONTROLE DES NAISSANCES: UNE NOUVELLE RECHERCHE. LE DESSEIN DE L'AUTEUR EST DE MONTRER LA MORALITE POSSIBLE DU CONTROLE ARTIFICIEL DES NAISSANCES TOUT EN DEMEURANT DANS LE CADRE DE LA DOCTRINE DE LA LOI NATURELLE ET DCNC EN S'APPUYANT SUR LES MEMES PRINCIPES QUE LES ADVERSAIRES DE LA CONTRACEPTION. CE QUI IMPOSE LA NATURE, PRISE SELON LE BIEN COMMUN DE L'ESPECE, C'EST LA CONTINUATION DU GENRE HUMAIN: CE QUI EST CONTRE NATURE, C'EST DONC SOIT LA PREVENTION TOTALE DES NAISSANCES, SOIT LA SURREPRODUCTION, QUI ABOUTISSENT A METTRE UN TERME A L'ESPECE. DE PLUS, L'ESPECE MANIFESTE DANS LA POURSUITE DE SON BIEN COMMUN UNE GRANDE FLEXIBILITE: LES COUPLES ONT LE DROIT D'USER EN LA MALIERE D'UNE GRANDE SOUPLESSE. LE CONTROLE DES NAISSANCES N'EST DONC PAS CONTRAIRE A LA NATURE ET IMMORAL, MEME PRATIQUE AVEC DES METHODES ARTIFICIELLES; SEULE EST IMMORALE LA PREVENTION TOTALE DES NAISSANCES, MEME A L'AIDE DE METHODES NATURELLES.

HUGLY, PHILIP. INEFFABILITY IN FREGE'S LOGIC. PHIL STUD 24,227-243 JL 73.

IN A SOCIAL CONTEXT WHERE THE NOTION OF NOBLENES IS NOT STILL THOUGHT AS IN RELATION WITH LINEAGE BUT WITH LOVE, THOSE WHO ARE ENDOWED WITH 'GENTILFZZA' ARE THE PRIVILEGED ONLY THAT LOVE HAS A HOLD ON. IT WAS NORMAL THAT DANTE CAME TO DEDICATE HIS VERSES TO PRAISE THE VERY GENTLE ONE. BUT THIS 'DONNA GENTILE', WAS IT BEATRICE, WAS IT PHILOSOPHY? AT ANY RATE, DANTE'S HEART IS, IN ALL SENSES OF THE TERM, 'UN COEUR PARTAGE'. FOR HIM, THE WAY OF REUNIFICATION WILL PASS THROUGH THE WAYS OF WRITING, "WRITING, LUMINOUS STAR" ('STELLA PIENA DI LUCE'--CONVIVIO II, XV-1). OWING TO WRITTEN LANGUAGE, EXPRESSION OF THE WHOLE SENSE, IT WILL BE

REVEALED TO HIM THAT LOVE CANNOT HAVE ANOTHER OBJECT THAN ITSELF.\*

ULL, RICHARD T. SCIENTISM, OCCULTISM, AND RATIONAL SCIENCE. HUMANIST  
34,29-30 S-C 74.

I DISCUSS THE CURRENT INTEREST IN CULTS, ESPECIALLY THOSE WHICH MAKE CLAIMS THAT CONFLICT WITH MODERN SCIENCE; I ATTEMPT A DIAGNOSIS OF THE CONFLICTS AND THEIR APPARENT NONTERMINATION IN TERMS OF A DISTINCTION BETWEEN THE PHENOMENA OF EXPERIENCE, THEIR THEORY-NEUTRAL DESCRIPTION, THEIR INTERPRETATION OR THEORY-LADEN REDESCRIPTION, AND THEIR EXPLANATION. I CONCLUDE WITH A CRITICAL EVALUATION OF THE CLAIMS OF THE NEW CULTS, WHILE EMPHASIZING THEIR POSITIVE VALUE IN DRAWING ATTENTION TO THE MORE RECALCITRANT PHENOMENA OF HUMAN EXPERIENCE.

ULLETT, JAMES. WHICH STRUCTURE? EDUC THEORY 24,68-72 WINT 74.

THE ADVICE THAT WE TEACH 'THE STRUCTURE' OF THE DISCIPLINES THAT WE TEACH IS EXAMINED. THOUGH THE STRUCTURALIST'S RHETORIC SUGGESTS THAT 'THE STRUCTURE' OF A DISCIPLINE CAN BE IDENTIFIED WITH THAT STRUCTURAL DESCRIPTION WHICH HAS BEEN GENERATED BY 20TH CENTURY EFFORTS AT THE RATIONAL RECONSTRUCTION OF THE DISCIPLINES. SUCH AN INTERPRETATION YIELDS UNACCEPTABLE PEDAGOGY. INDEED, IT IS ARGUED THAT BECAUSE THERE IS NO UNIQUE STRUCTURAL DESCRIPTION OF ANY DISCIPLINE WHICH CAN BE CLAIMED TO HAVE ALL OF THE EDUCATIONAL BENEFITS CLAIMED BY THE STRUCTURALIST, THE CURRICULAR RESEARCH PROGRAM INSPIRED BY THE STRUCTURALIST IS A FRUITLESS ONE.

UMBER, JAMES M. CAUSAL NECESSITY AND THE ONTOLOGICAL ARGUMENT. RELIG  
STUD 10,291-300 S 74.

PROFESSOR ALAN NASSER HAS USED THE DEFINITION OF 'PHYSICALLY NECESSARY BEING' OFFERED BY PROFESSORS HICK AND PENELHUM IN AN ATTEMPT TO SHOW THAT WHATEVER IS PHYSICALLY NECESSARY MUST BE LOGICALLY NECESSARY. I ARGUE: (1) THAT ALTHOUGH NASSER'S ARGUMENT HAS THE APPEARANCE OF VALIDITY, IT EQUIVOCATES IN ITS USE OF 'PHYSICALLY NECESSARY BEING'; (2) THAT THE HICK-PENELHUM DEFINITION OF 'PHYSICALLY NECESSARY BEING' IS INCORRECT; (3) THAT WHEN PROPERLY ANALYZED, 'PHYSICALLY NECESSARY BEING' INCLUDES 'EXISTENCE' AS PART OF ITS MEANING; AND (4) THAT AS A RESULT, ALL THE SO-CALLED 'FORMS' OF THE ONTOLOGICAL ARGUMENT USE 'EXISTENCE' AS A DEFINING CHARACTERISTIC OF 'GOD'.

UMBERSTONE, I L. LOGIC FOR SAINTS AND HEROES. RATIO 16,103-114 JE 74.

UMPHREY, TED B. HOW DESCARTES AVOIDS THE HIDDEN FACULTIES TRAP. J HIST  
PHIL 12,371-377 AG 74.

UMPHRIES, BARBARA M. KNOWING THE MEANING. AMER PHIL QUART 11,55-62 JA  
74.

UMPHRIES, JILL. THE LOGIC OF ASSERTION AND PRAGMATIC INCONSISTENCY. CAN  
J PHIL 3,177-190 D 73.

A NUMBER OF STATEMENTS OF THE FORM 'X ASSERTS P', OFTEN DESCRIBED AS PRAGMATICALLY INCONSISTENT, ARE EXAMINED. BY APPLYING THE PREDICATE CALCULUS AND DESCRIPTIVE AXIOMS TO THESE SENTENCES IT IS SHOWN THAT IF IT IS ASSUMED THAT P IS TRUE A FORMAL INCONSISTENCY IS DEDUCIBLE FROM THEM. FROM THE RESULTS OF THIS ANALYSIS PARTIAL DEFINITIONS OF BOTH ASSERTION AND PRAGMATIC INCONSISTENCY ARE FORMULATED.



HUND, WILLIAM B. STRUCTURALISM AND ETHICS. PROC CATH PHIL ASS 47,177-182 1973.

THIS PAPER WILL ATTEMPT TO EXAMINE SOME STRUCTURES STUDIED IN ETHICS. FIRST, THE WORK OF R M HARE WILL BE DISCUSSED BECAUSE IT REVEALS THE STRUCTURE OF MORAL LANGUAGE. THE SECOND LEVEL IS THE STRUCTURE OF CHOOSING; FROM THE AMORAL STANDPOINT THE STRUCTURE OF GOOD AS FINAL END IS REVEALED, AND FROM THE MORAL STANDPOINT THE STRUCTURE IS THE TRUE GOOD. THE STRUCTURAL ANTHROPOLOGY OF C LEVI-STRAUSS WILL BE USED IN THIS TWOFOLD ANALYSIS OF THE STRUCTURES OF CHOOSING.

HUNDERT, E J. THE ACHIEVEMENT MOTIVE IN HUME'S POLITICAL ECONOMY. J HIST IDEAS 35,139-143 JA-MR 74.

HUME'S ECONOMIC ARGUMENTS, WHILE GROUNDED IN THE THOUGHT OF HIS MERCANTILIST CONTEMPORARIES, WERE NONE THE LESS NOVEL. THEY HELPED CHANGE THE CONCEPTION OF WORK AND THE WORKER DURING THE EIGHTEENTH CENTURY. HUME'S PSYCHOLOGICAL EGALITARIANISM AND HIS ASSUMPTION OF AN 'ACHIEVEMENT MOTIVE' AMONGST THE LABORING CLASSES ATTACKED THE TRADITIONAL VIEW OF THE POOR AS UNMOVED BY ECONOMIC INCENTIVES TO WORK. HIS ARGUMENTS OPENED THE WAY FOR A RECONSIDERATION OF PUBLIC POLICY WHEN THEY WERE INCORPORATED BY ADAM SMITH INTO A HIGHLY ARTICULATED VISION OF SOCIAL LIFE IN AN ACHIEVING COMMUNITY OF PSYCHIC EQUALS.

HUNG, CHEN-WAN. COMMENTS ON ENTAILMENT, PARADOXES OF IMPLICATION, AND LEWY'S ARGUMENT (IN CHINESE). PHIL REV (TAIWAN) 35-49 MY 73.

LEWY'S ACCEPTED LOGICAL PRINCIPLE (S) IF (P AND Q) ENTAILS R, P CONTINGENT, R PURELY CONTINGENT, AND Q NECESSARY, THEN P ENTAILS R; AND HIS ARGUMENT FOR (\*) A CONTINGENT PROPOSITION ENTAILS A NECESSARY PROPOSITION; ARE FORMALLY ANALYZED IN THE LIGHT OF S4 AND E. WE DEMONSTRATE THAT HIS ARGUMENT HOLDS IN S4 BUT DOES NOT HOLD IN ANY (WELL-DEFINED) ENTAILMENT LOGIC AND IN ANY E-LOGIC E, R, EM, AND RM. FIVE QUESTIONS ARE REMAINED FOR MORE DETAILED AND SEMINAL ANALYSIS.

HUNG, HIN-CHUNG. TRUTH BY CONVENTION. RATIO 15,274-290 D 73.

THIS PAPER PROPOSES A NOVEL EXPLANATION OF WHY CERTAIN STATEMENTS ARE TRUE A PRIORI. DESCRIPTIVE LANGUAGE IS NOT A MERE COLLECTION BUT A SYSTEM OF SYMBOLS. THE CHARACTERISTIC OF SYMBOLIC SYSTEMS IS THAT THEIR SYMBOLS ARE GENERATED BY THE APPLICATION OF OPERATORS. OPERATORS CAN BE CLOSED OR UNCLOSED. WE VERY OFTEN CLOSE THE OPERATORS IN ORDER TO SIMPLIFY THE RULES OF REPRESENTATION AND CALCULATION. THE INVENTION OF THE NEGATIVE INTEGRAL NUMERALS TO RENDER 'SUBTRACTION' CLOSED IS A GOOD EXAMPLE. IN THIS PAPER, THE AUTHOR ARGUES THAT THE SO-CALLED ANALYTIC STATEMENTS ARE RESULTS DUE TO THE CLOSURE OF CERTAIN OPERATORS SUCH AS THE 'OR'-OPERATOR.

HUNGERLAND, ISABEL C AND VICK, GEORGE R. HOBBS'S THEORY OF SIGNIFICATION. J HIST PHIL 11,459-482 O 73.

IN PART THROUGH CORRECTING MISTRANSLATIONS OF KEY PASSAGES IN THE "DE LOGICA" PART OF HIS "DE CORPORE," HOBBS IS SHOWN TO HAVE HELD A THEORY IN WHICH THE INTENTION TO COMMUNICATE ENTERS INTO THE DEFINITION OF SIGNIFICATION; AND IN WHICH SPEECH REQUIRES, IN ADDITION, (1) SOCIALLY AGREED-UPON CORRELATIONS BETWEEN KINDS OF UTTERANCES AND KINDS OF THINGS, AND (2) AN INTERRELATIONSHIP OF SUCH UTTERANCES (OR 'WORDS') IN WHAT HOBBS CALLS 'CONTEXTURE'. IT IS SHOWN THAT HOBBS DID NOT HOLD THAT FOR A LINGUISTIC EXPRESSION TO HAVE MEANING IS FOR IT TO STAND FOR SOMETHING, OR THAT WHAT AN EXPRESSION MEANS IS WHAT IT STANDS FOR--POSITIONS COMMONLY, AND MISTAKENLY, ATTRIBUTED TO HIM.\*

HUNTER, J F M. THE POSSIBILITY OF A RATIONAL STRATEGY OF MORAL PERSUASION. ETHICS 84,185-200 AP 74.

AN ARGUMENT AGAINST THE TEMPTING AND COMMONLY HELD VIEW THAT, IRRESPECTIVE OF THE MERITS OF A MORAL ARGUMENT, IT IS IMPOSSIBLE THAT IT SHOULD PERSUADE ANYONE. FOUR DIFFERENT BASES OF THIS SCEPTICISM ARE DISCUSSED, AND IT IS SHOWN HOW THEY ALL REST ON ASSUMPTIONS ABOUT THE PSYCHOLOGY OF PERSUASION WHICH, ALTHOUGH WITHOUT EMPIRICAL FOUNDATION, ARE MADE EXTREMELY PLAUSIBLE BY VARIOUS CONSIDERATIONS, CHIEFLY THE MISCONSTRUAL OF SOUND POINTS AS TO WHAT COUNTS AS FAIR PRACTICE IN PERSUASION. THE CONCLUSION DRAWN IS THAT WHILE HUMAN DULLNESS AND CUSSENESS MAY MAKE THE PROSPECTS OF RATIONAL PERSUASION DIM, IT IS NEITHER IMPOSSIBLE NOR LESS PROMISING THAN ANY OTHER TACTICS.

MURFORD, JAMES R. EXCLUSIVE OR INCLUSIVE DISJUNCTION. FOUND LANG 11,409-411 MY 74.

ORDINARY ENGLISH 'OR' SOMETIMES CONVEYS INCLUSIVE DISJUNCTION, AND SOMETIMES EXCLUSIVE DISJUNCTION. THIS IS ARGUED ON THE BASIS OF EVIDENCE CONCERNING THE ACCEPTABILITY IN DISCOURSE OF EXPRESSIONS WITH THE TAGS 'BUT NOT BOTH' AND 'OR BOTH'.

MURLEY, ROBERT. INTRODUCTION TO LYOTARD. TELOS 19,124-126 SPR 74.

MUHSAIN, SHAHID. DESCARTES' CONCEPT OF A PERSON. PAKISTAN PHIL J 11,108-118 JA-JE 73.

MUSSON, LEON. L'INFRASTRUCTURE DU RAISONNEMENT JURIDIQUE. LOG ANAL 16,3-20 MR-JE 73.

LA FORCE PROBANTE DU RAISONNEMENT JURIDIQUE NE DEPEND PAS SEULEMENT DE SA RIGUEUR FORMELLE; ELLE DEPEND AUSSI DU POIDS DES RAISONS QUI DICTENT LE CHOIX DE SES PREMISSES; CAR IL IMPLIQUE UN VA-ET-IENT ENTRE TROIS PLANS SUR CHACUN DESQUELS IL OPERE DES CHOIX QUI INTERFERENT ENTRE EUX: CELUI DES VALEURS, CELUI DES FINS ET CELUI DES MOYENS. IL NE SUFFIT PAS, POUR RENDRE COMPTE DE SA STRUCTURE, D'EN ANALYSER LA FORMULE; IL FAUT EN RECHERCHER LA MOTIVATION, CAR D'AUTRES INFERENCES QUE CELLES QU'IL MET EN OEUVRE AURAIENT PU RECEVOIR UNE FORME LOGIQUE AUSSI RIGOREUSE.

MYLAND, DREW A. MODES OF INQUIRY IN SPORT, ATHLETICS AND PLAY. J PHIL SPORT 1,123-128 S 74.

MYMAN, PETER F. COMMUNISM AND CHRISTIANITY: AN IDEOLOGICAL COMPARISON. J W VIR PHIL SOC 18-19 FALL 73.

NOUST, ION. DIALECTIQUE ET ESTHETIQUE. REV ESTH 25,295-301 JL-S 72.

ON DOIT ENVISAGER L'ACTIVITE ARTISTIQUE COMME UN PERPETUEL CONATUS D'INTEGRATION ET DE SYNTHETISATION DU REEL ET DE L'IDEAL, AU COURS DUQUEL SE MANIFESTE CETTE DEROUTANTE TRANSCENDANCE IMMANENTE, METAPHYSIQUE PHYSIQUE (LE SUPRASENSIBLE SENSIBILISE, LA VALEUR EPIDERMIQUE) QUI DISTINGUE NETTEMENT L'ART DES SCIENCES. SITUÉ A L'INTERSECTION DE LA NATURE ET DE LA PHILOSOPHIE, L'ART SE TROUVE ETRE LA PLUS NON-AUTONOME DES ACTIVITES HUMAINES AUTONOMES, EN RESTANT TOUJOURS UN DOMAINE PAR EXCELLENCE SYNCRETIQUE ET SYNTHETISATEUR. A L'IMPURETE DE L'ART CORRESPOND, COMME UN REFLEX INEVITABLE, L'IMPURETE (THEORIQUEMENT PURIFIEE) DE LA SCIENCE ESTHETIQUE. L'ESTHETICIEN SE VOIT ENFERME DANS UNE DIALECTIQUE QUI, PAR LE DECROULEMENT DE L'UNIQUE, POURSUIT LA CONCILIATION DES ESSENCES ET DES APPARENCES, DU REPETABLE ET DE L'IRREPETABLE, DU CATEGORIEL ET DE L'ACCIDENTEL. AUTANT D'ECHecs METHODOLOGIQUES SE TROUVENT CONVERTIS EN AUTANT DE VICTOIRES ET LES INCERTITUDES SUCCESSIVES MENENT VERS DES SENS PLUS COMPLEXES ET PLUS DURABLES.\*

IGNATOW, ASSEN. THE OLD AND NEW MARXISMS. STUD SOVIET THO 14,93-98  
MR-JE 74.

THE TASK OF THE ARTICLE IS A COMPARATIVE ANALYSIS OF THE EAST BLOC COMMUNISM AND THE WESTERN NEO-MARXISM (OR NEW LEFT). THE DIFFERENCES CAN BE SUMMARIZED AS FOLLOWS: EAST BLOC COMMUNISM IS ASCETIC, RIGID, BUREAUCRATIC, AUTHORITARIAN, REJECTS ANY NON-COMMUNIST CULTURAL PHENOMENON, AND MAKES AN OPEN APOLOGY OF THE EAST BLOC REALITY. ON THE CONTRARY, THE WESTERN NEO-COMMUNISM IS LIBERTINE, ANARCHIST AND IS BOUND TO SOME NON-COMMUNIST STREAMS AS PSYCHOANALYSIS, MODERN ART, ETC. NEO-COMMUNISTS ARE AGAINST BOTH THE CAPITALISM AND THE EAST BLOC COMMUNISM. BUT EAST BLOC COMMUNISM AS WELL AS NEO-COMMUNISM IS EQUALLY MESSIANIC, INTOLERANT AND UNCRTICAL. THERE IS A 'TRAGICOMIC DIALECTIC' IN THE WESTERN NEO-COMMUNISM BECAUSE THAT MOVEMENT, IN SPITE OF THE STRUGGLE WITH SOVIET COMMUNISM, BEGINS TO IMITATE THE RUSSIAN ORTHODOXY. THAT IS A SELF-DESTROYING PROCESS.

IHDE, DON. BACK TO ROCK, A MUSICAL ODYSSEY. MUSIC MAN 1,1-10 D 73.

IN AN INTERDISCIPLINARY CONTEXT THIS ARTICLE EXAMINES CERTAIN EXPERIENTIAL ASPECTS OF 'CLASSICAL' AND 'ROCK' MUSIC IN RELATION TO LISTENING. NOTE IS MADE OF THE DIFFERENT ASPECTS OF BOTH LINGUISTIC AND PERCEPTUAL CHARACTER OF THE DIFFERENCE. SOME SPECULATION CONCERNING A PARADIGM SHIFT IN YOUTH CULTURE IS THEN ENTERTAINED IN RELATION TO MUSICAL TECHNOLOGY.

IHDE, DON. PHENOMENOLOGY AND THE LATER HEIDEGGER. PHIL TODAY 18,19-31  
SPR 74.

IN THIS EXPOSITION OF THE LATER HEIDEGGER A CLOSE EXAMINATION OF AN ILLUSTRATION USED IN "GELASSENHEIT" IS MADE IN PARALLEL WITH A PHENOMENOLOGICAL ANALYSIS OF THE STRUCTURES OF THE VISUAL FIELD. THE LOCATION OF THE LIMITS OF EARLY PHENOMENOLOGY IS LOCATED IN THE PHENOMENON OF THE HORIZON WITH AN EXPOSITION OF HOW HEIDEGGER DEVELOPS THE PROBLEM IN HIS LATER WORKS. THE ARTICLE ARGUES THAT THE SEEMINGLY ODD LANGUAGE OF THE LATER HEIDEGGER IS IN FACT STRAIGHT DESCRIPTION REQUIRED BY THE PHENOMENA.

IJSSELING, S. NIETZSCHE EN DE RHETORICA. TIJDSCHR FILOSOF 35,766-799 D  
73.

AT THE TIME OF HIS PROFESSORSHIP AT THE UNIVERSITY OF BASEL NIETZSCHE WAS INTENSIVELY CONCERNED WITH CLASSICAL RHETORIC. IN THIS ARTICLE IT IS SHOWN THAT AND HOW THE RHETORICAL PROBLEMATIC IS DETERMINATIVE FOR THE WHOLE OF NIETZSCHE'S LATER THINKING. NIETZSCHE MAINTAINS, IN FACT, THAT, WHILE ON THE ONE HAND THE PHILOSOPHICAL TRADITION SINCE PLATO STANDS OPPOSED TO RHETORIC, ON THE OTHER HAND THE SAME TRADITION FROM THE VERY BEGINNING HAS BEEN GOVERNED BY A VERY SUBTLE AND HIDDEN RHETORIC. (EDITED).

ILLICH, IVAN. THE POLITICAL USES OF NATURAL DEATH. HASTINGS CENTER STUD 2,18-20 JA 74.

IN ANY SOCIETY THE DOMINANT IMAGE OF DEATH DETERMINES THE PREVALENT CONCEPT OF HEALTH. IN MODERN SOCIETIES TWO CONTRADICTORY CONCEPTS OF DEATH ARE SIMULTANEOUSLY HELD, AND THIS CONTRADICTION IS ACCENTUATED AND PERPETUATED BY JANUS-FACED MEDICINE. AS A PRODUCTIVE INDUSTRY MEDICINE IS ORGANIZED LIKE AN AGENCY FOR THE DEFENCE OF MANKIND AGAINST A HOST OF EVIL DEATHS, WHILE AS A WORLD WIDE RITUAL ITS NON-TECHNICAL STRUCTURE FOSTERS THE BELIEF THAT NATURAL EXTINCTION FROM PEACEFUL EXHAUSTION IS THE BIRTHRIGHT OF ALL MEN. THE IATROGENESIS OF HUMAN ILLS BY THE CONVERGENCE OF THE TECHNICAL AND NON-TECHNICAL FUNCTIONS OF MEDICINE TURN DELIVERY OF HEALTH-SERVICES INTO A HEALTH-DENYING INSTITUTION. THE THESIS IS ILLUSTRATED BY FOLLOWING THE EVOLUTION OF THE IDEAL OF 'NATURAL'



DEATH (DEATH INDEPENDENT FROM AN AGENT'S DECISION) THROUGH 6 STAGES OF EVOLUTION SINCE THE FIRST DANCE OF DEATH WAS PAINTED.

ELIENS, JOACHIM. ZOOLOGIE DER ZUKUNFTSENTWICKLUNG DES MENSCHEN. UNIVERSITAS 26,393-402 1971.

MAMICHI, TOMONO. L'HUMANISME, L'EXPRESSION ET L'IDEE DU BEAU. REV INT PHIL 28,128-150 1974.

MEYERWALD, JOHN. BERKELEY'S CAUSAL THESIS. NEW SCHOLAS 48,153-170 SPR 74.

THIS ARTICLE IS AN EXAMINATION OF BERKELEY'S VIEW THAT ONLY A MIND CAN TRULY BE SAID TO BE A CAUSE. ALTHOUGH THIS THESIS IS CENTRAL TO BERKELEY'S ATTACK ON MATERIALISM AS WELL AS TO HIS OWN METAPHYSICS, I ARGUE THAT THERE IS NO SATISFACTORY DEMONSTRATION OR EXPLANATION OF THIS PRINCIPLE IN HIS PUBLISHED WORKS. IN ORDER TO UNDERSTAND WHY BERKELEY ADOPTS THIS PRINCIPLE WE MUST EXAMINE HIS UNPUBLISHED NOTEBOOKS AND A SIMILAR THEORY FOUND IN MALEBRANCHE. I ARGUE THAT BERKELEY HAS TAKEN MALEBRANCHE'S DEFINITION OF CAUSE AND ADAPTED IT FOR HIS OWN PURPOSES. ALTHOUGH THIS ADAPTATION EXPLAINS THE CAUSAL THESIS AND IS CONSISTENT WITH BERKELEY'S PHILOSOPHICAL OUTLOOK GENERALLY, IT IS SHOWN TO RAISE CERTAIN DIFFICULTIES OF ITS OWN.

NADA, KENNETH K. TIME AND TEMPORALITY--A BUDDHIST APPROACH. PHIL EAST WEST 24,171-179 AP 74.

THE BUDDHIST APPROACH TO THE CONCEPTS OF TIME AND TEMPORALITY IS NECESSARILY BASED ON THE CORRECT UNDERSTANDING OF THE ORDINARY BUT DYNAMICALLY ORIENTED EXPERIENTIAL PROCESS. IN SUCH A PROCESS, THE CONCEPT OF TIME TAKES ON CONVENTIONAL, ARBITRARY AND ABSTRACT NATURES, AND SUBSEQUENTLY GIVES WAY TO THE CONCEPT OF TEMPORALITY WHICH IS PART AND PARCEL OF THE EXPERIENTIAL PROCESS AND DIRECTLY OPENS UP OTHER BUDDHIST DOCTRINES SUCH AS RELATIONAL ORIGINATION AND VOIDNESS OF BEING. TEMPORALITY IS NON-CONVENTIONAL 'LIVED TIME'.

NADEVA, SHIRAMA. GENESIS OF INDIAN CIVILIZATION: THE EVIDENCE OF GRHYA SUTRAS. DIOGENES 25-40 WINT 73.

AN ANALYSIS OF THESE APHORISMS REVEALS THEIR AFFINITY TO FOLKLORE. THE RAISING OF THIS FOLK TRADITION OF THE CONQUERORS TO THE LEVEL OF ELITE STRATUM ILLUMINATES THE GENESIS OF INDIAN CIVILIZATION. GRHYA-SUTRAS MARK THE TRANSITION BETWEEN VEDIC AND CLASSICAL RELIGION. MANY GODS OF INDIGENOUS ORIGIN, LATER ACCEPTED AS MEMBERS OF HINDU PANTHEON, ARE REGARDED AS HARMFUL. THE FACT THAT ARYANS HAD OFTEN TO TAKE INDIGENOUS WIVES MAY HAVE CONTRIBUTED TO LOW POSITION OF WOMEN. COLONIAL EXPANSION DID NOT PERMIT LARGE HOUSEHOLDS. THE HUSBAND HAD TO ACT EVEN AS MIDWIFE AND PRIEST AT THE TIME OF CHILD-BIRTH.

NAGDEN, ROMAN. A 'PRIORI' KNOWLEDGE IN KANT VS A 'PRIORI' KNOWLEDGE IN HUSSERL. DIALEC HUM 5-18 AUTUMN 73.

NGIANGA, YOLANDA. LA CATEGORIA ONTOLOGICA DE LA EXISTENCIA EN LA FILOSOFIA DE LOUIS LAVELLE. REV FILOSOF (COSTA RICA) 9,89-110 JA-JE 71.

OLFBY, DAVID. THE PSYCHOLOGY OF CHILD PSYCHOLOGY. HUMAN CONTEXT 5,557-567 AUTUMN 73.

THIS PAPER PRESENTS AN IDEOLOGICAL CRITIQUE OF THEORIES OF CHILD DEVELOPMENT, PARTICULARLY THOSE BASING THEIR METHODOLOGY ON THE BIOLOGICAL SCIENCES. IT ARGUES THAT CHILD-REARING CANNOT BE VIEWED IN ISOLATION FROM THE POLITICAL SYSTEM IN WHICH IT TAKES PLACE; CHILD PSYCHOLOGISTS, HOWEVER, USUALLY IGNORE THIS CONTEXT, AND FOSTER THE MYTH THAT PRIMARY SOCIALISATION SERVES ONLY THE INTERESTS



OF THE PRIMARY GROUP (THE CHILD AND HIS FAMILY). THIS ATTENUATION OF POLITICAL PERSPECTIVE, IT IS ARGUED, ARISES FROM THE FACT THAT PSYCHOLOGISTS IN SOCIETY ARE ASSIGNED THE TASK OF DEFINING AND TREATING HUMAN PROBLEMS AT AN INDIVIDUAL LEVEL, WITHOUT CHALLENGING ANY FEATURES OF SOCIAL ORGANIZATION.

INNIS, ROBERT E. MEANING, THOUGHT AND LANGUAGE IN POLANYI'S EPISTEMOLOGY. PHIL TODAY 18,47-67 SPR 74.

THREE QUESTIONS GUIDE THE DEVELOPMENT OF THIS ARTICLE. FIRST, IN WHAT WAY DOES POLANYI'S THEORY OF TACIT KNOWING MAKE POSSIBLE A GENERAL THEORY OF MEANING? SECOND, DOES THE THEORY OF TACIT KNOWING SPECIFY WITH THEORETICAL PRECISION THE NATURE OF THAT PROCESS BY WHICH CONCEPTUAL FOCI ARE BOTH RECOGNIZED AND GENERATED? THIRD, WHAT RELATIONS EXIST BETWEEN THE CONCEPTUAL FOCI AND THEIR EXPRESSION IN LANGUAGE AND TO WHAT EXTENT DOES LANGUAGE DETERMINE WHICH CONCEPTUAL FOCI DE FACTO COME TO THE FORE? I MAINTAIN THAT POLANYI HAS GIVEN A PENETRATING ACCOUNT OF THESE ISSUES, THOUGH THERE ARE AMBIGUITIES THAT MUST BE OVERCOME SPECIFICALLY IN HIS MODEL OF MENTAL ACTS AND IN HIS DISTINCTION BETWEEN EXISTENTIAL AND REPRESENTATIVE MEANINGS.

INOUE, SYUN. JAPANESE YOUTH CULTURE TODAY: 'PLAY' AS A WAY OF LIFE. DIOGENES 84-100 WINT 73.

THIS PAPER ATTEMPTS TO ANALYSE VALUES AND BEHAVIOR PATTERNS OF JAPANESE YOUTH TODAY IN TERMS OF 'PLAY-ORIENTEDNESS' OR 'PLAY-ATTITUDE'. THE CONCEPTION OF PLAY-ATTITUDE IS DERIVED FROM HUIZINGA AND CAILLOIS. WE DEMONSTRATE THAT THIS ATTITUDE IS GAINING GROUND AMONG JAPANESE YOUTH AND HAVING A RELATIVIZING EFFECT ON BOTH YOUTHFUL IDEALISM AND ADULT PRACTICALISM. IT ALSO SERVES TO RELATIVIZE THE EXISTING SOCIAL ORDER, REJECT THE OFFICIAL PARADIGM FOR INTERPRETING SOCIAL REALITY, AND DISCOVER NEW LAYERS OF MEANING. IN CONCLUDING REMARKS, SOME THEORETICAL IMPLICATIONS FOR YOUTH CULTURE THEORY AND EGO-IDENTITY THEORY ARE SUGGESTED.

IOBAL, JAVID. THE PROBLEM OF MORALITY IN DEVELOPING SOCIETIES. PAKISTAN PHIL J 12,19-26 JA-JE 74.

IRELAND, THOMAS R. THE RELEVANCE OF RACE RESEARCH. ETHICS 84,140-145 JA 74.

RESEARCH INTO POSSIBLE RACIAL DIFFERENCES IN AVERAGE INTELLIGENCE SHOULD BE ENCOURAGED BECAUSE: 1) SUCH RESEARCH MAY BE USEFUL TO DISADVANTAGED GROUPS, IF THEY EXIST; 2) SUCH RESEARCH DOES NOT PROVIDE A VALUE BASIS FOR ANY TYPE OF DISCRIMINATION AGAINST INDIVIDUALS, REGARDLESS OF ITS RESULTS; 3) AREAS OF RESEARCH THAT ARE SUPPRESSED LEND CREDENCE TO THE CLAIMS OF EXTREMISTS WHO MAY USE SUPPRESSION TO GAIN PUBLICITY AND PUBLIC SYMPATHY FOR UNDESIRABLE GOALS.\*

IRIBADJOKOV, NIKOLAI. PHILOSOPHY AND ANTIPHILSOPHY. SOVIET STUD PHIL 13,37-48 SUM 74.

IRWIN, TERENCE. RECOLLECTION AND PLATO'S MORAL THEORY. REV METAPH 27,752-772 JE 74.

ISEMINGER, GARY. SUCCESSFUL ARGUMENT AND RATIONAL BELIEF. PHIL RHET 7,47-57 WINT 74.

HOW CAN A SUCCESSFUL ARGUMENT SHOW THAT A BELIEF IS RATIONAL? MAVRODES HAS URGED AGAINST PLANTINGA THAT NO CLEAR SENSE HAS YET BEEN MADE OF THE NOTION THAT THE POINT OF AN ARGUMENT IS TO SHOW THAT ITS CONCLUSION IS RATIONAL. IN THIS PAPER CERTAIN FEATURES OF THE CONCEPT OF RATIONAL BELIEF ARE EMPHASIZED, IN PARTICULAR, THAT RATIONALITY DOES NOT ENTAIL TRUTH. IT IS THEN ARGUED THAT THERE IS

A PLAUSIBLE SENSE OF "SUCCESSFUL ARGUMENT," NOT CONSIDERED BY EITHER WRITER, IN WHICH SUCCESS CONSISTS NOT MERELY IN VALIDITY BUT WHICH, BECAUSE THE ADDITIONAL CONDITION OF SUCCESS BESIDES VALIDITY IS NOT AND DOES NOT ENTAIL THE TRUTH OF THE PREMISES, DOES NOT YET AMOUNT TO SOUNDNESS. GIVEN THESE POINTS ABOUT RATIONAL BELIEF AND SUCCESSFUL ARGUMENT, I ARGUE, IT BEGINS TO BECOME INTELLIGIBLE BOTH HOW SUCCESSFUL ARGUMENTS SHOW BELIEFS TO BE RATIONAL AND WHY RATIONALITY IS WORTH STRIVING TO ACHIEVE.

ISRAEL, G AND NEGRINI, P. LA RIVOLUZIONE FRANCESE E LA SCIENZE: PART II. SCIENTIA 108,357-375 1973.

NELLA PRIMA PARTE DELL'ARTICOLO E STATA TRATTATA LA SCIENZA FISICO-MATEMATICA IN FRANCIA NEL SETTECENTO, FINO ALLE SOGLIE DELLA RIVOLUZIONE. IN QUESTA SECONDA PARTE, ATTRAVERSO UNA RAPIDA RICOSTRUZIONE DELLA CRISI DELLE ISTITUZIONI SCIENTIFICHE E DEL DIBATTITO SUL RUOLO DELLA SCIENZA NELLA SOCIETA' NEGLI ANNI 1789-1795, SI MOSTRA COME SI AFFERMI UNA CONCEZIONE DEL RAPPORTO SCIENZA-TECNICA, CHE NON VEDE PIU' LA SECONDA SUBORDINATA ALLA PRIMA. VIENE QUINDI ACCENNATO COME TALE CONCEZIONE SI CONCRETI NELLA FONDAZIONE DI NUOVE ISTITUZIONI SCIENTIFICHE E NELLA DEFINIZIONE DELLA MODERNA FIGURA DELL'INGEGNERE. QUESTO SVILUPPO E LEGATO ALL'INIZIO DI UN PROCESSO DI 'AUTONOMIZZAZIONE' DELLE BRANCHE SCIENTIFICHE, CHE DA I SUOI PRIMI FRUTTI NELLA GEOMETRIA (MONGE) E POI NELL'ANALISI (CAUCHY).

VRY, ALFRED L. TOWARDS A UNIFIED VIEW OF AVERROES' PHILOSOPHY. PHIL FORUM (BOSTON) 4,87-113 FALL 72.

THE PURPOSE OF THIS ARTICLE IS TO DETERMINE IF THERE IS A BASIC PRINCIPLE WHICH CAN UNITE AVERROES' PHYSICS, METAPHYSICS, ETHICS AND POLITICS. EXAMINING PRIMARY SOURCES, WE FIND THE ULTIMATELY ARISTOTELIAN CONCEPT OF FORM AND MATTER SERVING AS SUCH A PRINCIPLE. HOWEVER AVERROES' USE OF IT IS SUCH AS TO RENDER ITS DISTINCTIONS QUESTIONABLE, THOUGH IT ALLOWS HIM TO CLING TO A PHYSICAL BASE AGAINST THE IDEALIST PULL OF HIS THOUGHT. THE RELATIVISM WHICH EMERGES AS CHARACTERISTIC OF AVERROES' PHILOSOPHY LEADS TO A NEW INTERPRETATION OF HIS 'DOUBLE TRUTH' THEORY; AN INTERPRETATION WHICH IS REJECTED, HOWEVER, FOR ITS ANTI-PHILOSOPHICAL IMPLICATIONS.

WANUS, BOGUSLAW. PROOF OF DECIDABILITY OF THE TRADITIONAL CALCULUS OF NAMES. STUD LOG 32,131-147 1973.

BY THE TRADITIONAL CALCULUS OF NAMES I MEAN THE AXIOMATIC SYSTEM OF ARISTOTELIAN SYLLOGISTIC CONTAINING THE NOMINAL NEGATION SIGN. IN THE PROOF OF DECIDABILITY OF THAT SYSTEM USE WAS MADE OF THE SO-CALLED LUKASIEWICZIAN AXIOMATIC METHOD OF REFUTATION. THE NOTION OF DECIDABILITY IS UNDERSTOOD IN THE PRESENT PAPER IN THE FOLLOWING SENSE: THERE EXISTS AN EFFECTIVE METHOD WHICH ENABLES US TO DECIDE WHETHER AN ARBITRARY SENTENTIAL FORMULA IS A THESIS OF THE SYSTEM OR IS A REJECTED FORMULA.\*

WASAKI, TAKEO. A CRITICISM OF PHENOMENALISM. REV INT PHIL 28,116-127 1974.

THE PURPOSE OF THIS ARTICLE IS TO RECONSIDER THE PROBLEM OF TRUTH THROUGH CRITICISM OF PHENOMENALISM. IN ORDER TO EXPRESS JUDGMENTS ABOUT SENSE-DATA, WE MUST ALWAYS USE THE EXPRESSION "IT SEEMS TO ME THAT." THEN, HOWEVER, INFINITE SETS OF SUCH JUDGMENTS MAY BE COLLECTED, STILL WHAT WE CAN SAY IS THAT "IT SEEMS TO ME EXTERNAL WORLD EXISTS," BUT NOT THAT "EXTERNAL WORLD EXISTS." THIS FAILURE OF PHENOMENALISM IS DUE TO ITS PRESUPPOSITION THAT TRUTH MUST BE ABSOLUTELY CERTAIN. WE MUST REALIZE, ALMOST EVERY EMPIRICAL JUDGMENT CANNOT HAVE ABSOLUTE CERTAINTY AND STILL WE DO NOT HAVE ANY DOUBT ABOUT ITS TRUTH. LIKEWISE, THE EXISTENCE OF EXTERNAL WORLD CANNOT BE ESTABLISHED AS ABSOLUTELY CERTAIN. BUT, AS FAR AS WE CAN

EXPLAIN SUCCESSFULLY, MANY SENSE-DATA GIVEN TO US BY SUPPOSING THAT EXTERNAL WORLD EXISTS, WE HAVE ADEQUATE REASON TO BELIEVE IN ITS EXISTENCE.

IWAYAMA, SABURU. LES MUMIENPORTRAITS ET LA PEINTURE MODERNE (1) (ARTICLE IN JAPANESE). BIGAKU 24,43-70 MR 74.

LES MUMIENPORTRAITS QUI FAISAIENT LEUR APPARITION DU 1ER AU 4E SIECLE EN EGYPTES SOUS LA DOMINATION ROMAINE PEUVENT ETRE CONSIDERES COMME UNE SCRITURE DE L'ART GREC, L'ENCAUSTIQUE QUI TRANSMET LA TRADITION DE LA PEINTURE GREQUE. ON CONSTATE LE FAIT QUE LEUR STYLE S'EST DEVELOPPE HISTORIQUEMENT A LA MEME MANIERE QUE CELUI DE LA PEINTURE MODERNE DEPUIS LA SECONDE MOITIE DU 19E SIECLE, CE QUI NOUS DONNE UNE VUE IMPORTANTE POUR L'INTERPRETATION DE CETTE DERNIERE. ON PARLE DANS CET ARTICLE DES MUMIENPORTRAITS COMME TELS QUI SONT TRES SUGGESTIFS POUR LES ETUDES DE LA PEINTURE MODERNE.

IZUTSU, TOSHIHIKO. CREATION AND THE TIMELESS ORDER OF THINGS: A STUDY IN THE MYSTICAL PHILOSOPHY OF AYN AL-QUDAT. PHIL FORUM (BOSTON) 4,124-140 FALL 72.

IZUTSU, TOSHIHIKO. THE PHILOSOPHICAL PROBLEM OF ARTICULATION IN ZEN BUDDHISM. REV INT PHIL 26,165-183 1974.

JACKSON, FRANK AND PARGETTER, ROBERT. INDEFINITE PROBABILITY STATEMENTS. SYNTHESIS 26,205-217 D 73.

BY INDEFINITE PROBABILITY STATEMENTS WE MEAN STATEMENTS LIKE 'A MAN OF 40 HAS A 95% PROBABILITY OF LIVING TO 60',--PROBABILITY STATEMENTS ABOUT KINDS OF THINGS RATHER THAN ABOUT PARTICULAR THINGS. IT HAS BEEN VERY WIDELY HELD THAT THESE KINDS OF PROBABILITY STATEMENTS ARE QUITE DIFFERENT FROM STATEMENTS LIKE 'THAT MAN OF 40 HAS A 95% PROBABILITY OF LIVING TO 60', ON THE GROUND THAT THE LATTER ARE ABOUT PROPOSITIONS--IN THE EXAMPLE, ABOUT THE PROPOSITION THAT THAT MAN OF 40 WILL LIVE TO BE 60--WHILE THE FORMER ARE ABOUT PROPERTIES, KINDS OF EVENTS, OR SOMETHING OF THAT KIND. WE ARGUE, VIA A CRITICISM OF FREQUENCY THEORIES, THAT (DESPITE APPEARANCES TO THE CONTRARY) INDEFINITE PROBABILITY STATEMENTS CAN ALSO BE CONSTRUED AS BEING ABOUT PROPOSITIONS.

JACKSON, FRANK. DEFINING THE AUTONOMY OF ETHICS. PHIL REV 83,88-96 JA 74.

A SLOGAN COMMONLY TAKEN TO EXPRESS THE AUTONOMY OF ETHICS IS: NO 'IS' STATEMENT LOGICALLY ENTAILS AN 'OUGHT' STATEMENT. BUT: 'JOHN IS TALL' ENTAILS 'IF TALL MEN OUGHT NOT BE LIED TO, THEN JOHN OUGHT NOT BE LIED TO', IS JUST ONE OF MANY COUNTEREXAMPLES TO THAT CLAIM. I BELIEVE, FOLLOWING PRIOR AND KURTZMAN, THAT SUCH COUNTEREXAMPLES SHOULD BE TAKEN SERIOUSLY AND PUT FORWARD A DEFINITION WHICH AVOIDS THEM AND WHICH EXPRESSES A SUBSTANTIVE THESIS OF THE KIND ETHICAL AUTONOMISTS HAVE WISHED TO MAINTAIN.

JACOB, ANDRE. ETAT PRESENT DE LA PHILOSOPHIE DU LANGAGE. REV PHIL FR 163,3-15 JA-MR 73.

LA PHILOSOPHIE CRITIQUE DU LANGAGE, QUI CARACTERISE "LA PHILOSOPHIE DES FORMES SYMBOLIQUES" DE CASSIRER, EST ENVISAGEE COMME POINT DE DEPART D'UNE RE-PENSEE DES RAPPORTS ENTRE PHILOSOPHIE ET LANGAGE ET COMME AU CENTRE DES COURANTS QUI QUADRILLENT ACTUELLEMENT CE VASTE DOMAINE: ETHNOLOGIQUES/PSYCHANALYTIQUES ET ONTOLOGIQUES/THEOLOGIQUES, LOGIQUES/EPISTEMOLOGIQUES ET ESTHETIQUES/ETHIQUES, ANALYTIQUES ET DIALECTIQUES, STRUCTURAUX ET HERMEUTIQUES. QUANT AUX RAISONS DE CET INTERET CONVERGENT POUR LE LANGAGE, UN SECOND MOMENT LES RAPPORT A UNE REDECOUVERTE DU CORPS--DANS NOTRE CIVILISATION TECHNIQUE--QUE N'AURA ETE QUE LE TREMPIN, VERS UNE SENSIBILISATION AUX CODES, SYSTEMES ET STRUCTURES



SEMIOTIQUES. D'OU LA TENSION, POUR LA PHILOSOPHIE, ENTRE LA RECHERCHE (ANALYTIQUE) DES CONDITIONS STRUCTURALES D'EFFETS DE SENS ET UN REMEMBRANCE (SYNTHETIQUE) DU LANGAGE, ENTRE LES HYPOTHESES CONTRAIRES DE LA MORT DE L'HOMME ET DE SON RENOUVEAU. (EDITED).\*

ACOB, KLAUS. ABSCHLIESSENDE ERWIDERUNG IN EIGENER SACHE. ARCH GESCH PHIL 53,98-99 1971.

ACOB, RUSSELL. LAING, COOPER AND THE TENSION IN THEORY AND THERAPY. TFLS 41-55 FALL 73.

THIS ESSAY SUBJECTS TO CRITICISM THE PSYCHOLOGY OF R D LAING AND DAVID COOPER AS A RADICAL PSYCHOLOGY WHICH IN FACT SURRENDERS TO CONFORMIST CONCEPTUALIZATIONS. THEIR PSYCHOLOGY LOSES THE SOCIAL CONTENT OF FREUDIAN PSYCHOLOGY BECAUSE IT LOSES THE DISTINCTION BETWEEN (INDIVIDUAL) THERAPY AND (SOCIAL) THEORY. FURTHERMORE IT SUCCUMBS TO AN EXISTENTIALISM WHICH TURNS INTO ABSTRACTIONS AND SPIRITUALITIES. FINALLY THE NOTION OF IDENTITY ADVANCED IN THEIR PSYCHOLOGY IS A PASSIVE AND REIFIED ONE.\*

ACQUES, FRANCIS. REFERENCE ET DESCRIPTION CHEZ MEINONG. REV INT PHIL 27,266-287 1973.

AEHNIG, DIETER. DIE BESEITIGUNG DER GESCHICHTE DURCH "BILDUNG" UND "ERINNERUNG". PRAXIS 63-72 1971.

VERGLEICH DER 'VORREDE' UND DER 'EINLEITUNG' IN HEGELS 'PHAENOMENOLOGIE DES GEISTES'. HEGELS BEGRIFFE DER 'BILDUNG' UND DER 'ER-INNERUNG' BESEITIGEN DIE 'ENTFERNUNG' ZWISCHEN GEGENWART UND VERGANGENHEIT, IN DER SICH DIE GESCHICHTLICHE PRAXIS VOLLZIEHT, DURCH ABSOLUTE PRAESENZ. DIE DIALEKTIK TILGT DIE ZEITSTRUKTUR, IN DER DAS VERHAELTNIS DES MENSCHEN ZUR WIRKLICHKEIT BERUHT. DARIN GLEICHT SICH DER ANALYTISCHEN PHILOSOPHIE. DIESE WELT-ZERSTOERUNG IST DIE VORAUSSETZUNG DER 'UMWELT'-ZERSTOERUNG.\*

AGGAR, ALISON. IT DOES NOT MATTER WHETHER WE CAN DERIVE 'OUGHT' FROM 'IS'. CAN J PHIL 3,373-379 MR 74.

SEARLE HAS CONSTRUCTED SOME CELEBRATED EXAMPLES PURPORTING TO SHOW HOW A CONCLUSION CONTAINING 'OUGHT' CAN BE DERIVED LOGICALLY FROM PREMISES WHICH CONTAIN NEITHER 'OUGHT' NOR ANY OF ITS SYNONYMS. FOR THE SAKE OF ARGUMENT, I ACCEPT HIS DERIVATIONS BUT DENY THAT THEY HAVE THE PHILOSOPHICAL SIGNIFICANCE WHICH HE SUPPOSES. IN PARTICULAR, I DENY THAT THEY SHOW ANYTHING ABOUT THE RELATIONSHIP BETWEEN THE DESCRIPTIVE/EVALUATIVE AND THE OBJECTIVE/SUBJECTIVE DISTINCTIONS, SINCE SEARLE GIVES NO CRITERION FOR DISTINGUISHING EVALUATIVE FROM DESCRIPTIVE UTTERANCES. INDEED, WHEN HE DISCUSSES HIS EXAMPLES, HIS IMPLICIT ASSUMPTION THAT EVALUATIVE UTTERANCES CAN BE DISTINGUISHED FROM DESCRIPTIVE ONES MERELY BY REFERENCE TO THE ARGUMENT THAT DESCRIPTION AND EVALUATION ARE MATTERS OF ILLOCUTIONARY FORCE AND NEITHER A FUNCTION OF THE WORDS USED IN UTTERING THE SENTENCE NOR EVEN OF THE PROPOSITION EXPRESSED.

AGGAR, ALISON. ON ONE OF THE REASONS FOR THE INDETERMINACY OF TRANSLATION. PHIL PHENOMENOL RES 34,257-265 D 73.

QUINE'S CLAIM FOR THE UNAVOIDABLE INDETERMINACY OF TRANSLATION IS PARTIALLY SUPPORTED BY AN ARGUMENT BASED ON THE PREMISS THAT THE ANALYTICAL HYPOTHESES OF THE TRANSLATOR ARE UNDERDETERMINED BY THE BEHAVIOURAL EVIDENCE ON THE STRENGTH OF WHICH THEY ARE ASSERTED. I MAKE THREE POINTS ABOUT THIS ARGUMENT. FIRST, I SHOW THAT QUINE'S TREATMENT OF ANALYTICAL HYPOTHESES IS INCONSISTENT WITH HIS TREATMENT OF THE HYPOTHESES OF PHYSICAL SCIENCE. SECONDLY, I ARGUE THAT, SINCE NO REASON FOR THIS DIFFERENCE IN TREATMENT IS GIVEN, QUINE'S ARGUMENT FAILS TO SHOW WHY TRANSLATION SHOULD BE REGARDED AS INDETERMINATE BUT NOT, FOR EXAMPLE, PHYSICAL SCIENCE. THIRDLY, I



CLAIM THAT QUINE'S ARGUMENT SHOULD BE REJECTED IN ANY CASE SINCE IT DEPENDS ON A SHARP DISTINCTION BETWEEN THEORY AND OBSERVATION WHICH CANNOT BE SUBSTANTIATED. I CONCLUDE THAT THE ARGUMENT FROM UNDERDETERMINATION PROVIDES NO SUPPORT FOR TRANSLATIONAL INDETERMINACY.

JAGGAR, ALISON. ON SEXUAL EQUALITY. ETHICS 84,275-292 JL 74.

ONE INTERPRETATION OF THE IDEAL OF SEXUAL EQUALITY REQUIRES THAT THERE SHOULD BE NO SOCIAL INSTITUTIONS WHICH DISTINGUISH BETWEEN THE SEXES. THIS PAPER DISCUSSES A NUMBER OF OBJECTIONS TO THAT VIEW, BOTH CONCEPTUAL AND MORAL, BUT CONCLUDES BY REAFFIRMING IT.

JAGGAR, ALISON. THE SANCTITY OF LIFE AS A HUMANIST IDEAL. J SOC PHIL 5,8-11 AP 74.

IN AN ARTICLE IN THE SAME ISSUE, KURT BAIER ATTEMPTS TO CLARIFY THE ANCIENT IDEAL OF THE SANCTITY OF LIFE AND TO SHOW THAT, UNDER HIS INTERPRETATIONS, IT IS AN IDEAL WHICH SHOULD NOT BE ABANDONED. I BEGIN BY ARGUING THAT, EVEN IF ONE ACCEPTS HIS INTERPRETATIONS OF THE PRINCIPLE, ONE CAN REACH THE SAME NORMATIVE CONCLUSIONS THROUGH THE USE OF PRINCIPLES WHICH ARE, FOR VARIOUS REASONS, PREFERABLE. NEXT, I CLAIM THAT BAIER'S INTERPRETATIONS OF THE SANCTITY OF LIFE IDEAL ARE, IN ANY CASE, TOO NARROW AND I ARGUE INSTEAD FOR A NEW AND BROADER INTERPRETATION. FINALLY, I SUGGEST THAT THE NEW INTERPRETATION RAISES IMPORTANT AND NEGLECTED MORAL CONSIDERATIONS AND THAT THE IDEAL, UNDER THIS INTERPRETATION, SHOULD BE USED TO SUPPLEMENT THE PRINCIPLES TO WHICH BAIER APPEALS.

JAKSIC, BOZIDAR. BOURGEOIS SOCIETY AND BOURGEOIS SCIENCE. PRAXIS 279-284 1971.

JAMES, GENE G. THE ORTHODOX THEORY OF CIVIL DISOBEDIENCE. SOCIAL THEOR PRACT 2,475-498 FALL 73.

A NUMBER OF PHILOSOPHERS HAVE GIVEN SIMILAR DEFINITIONS OF THE TERM 'CIVIL DISOBEDIENCE' IN THE PAST DECADE. THEIR DEFINITIONS ARE SO SIMILAR THAT ONE MAY SPEAK OF AN ORTHODOX THEORY. I ARGUE THAT THESE DEFINITIONS ARE STIPULATIVE AND EVALUATIVE RATHER THAN REPORTIVE AND NEUTRAL AS USUALLY CLAIMED AND THAT IT WOULD BE BETTER TO DROP TALK OF DEFINITION AND CLAIM ONLY THAT A TYPE OF CIVIL DISOBEDIENCE HAS BEEN SINGLED OUT. FOCUSING ON THE WORK OF CARL COHEN, WHO HAS GIVEN THE MOST THOROUGH STATEMENT OF THE THEORY, I ARGUE THAT ITS ACCEPTANCE LEADS TO UNWARRANTED CONCLUSIONS REGARDING THE JUSTIFICATION AND PUNISHMENT OF CIVIL DISOBEDIENCE.

JAMES, THEODORE E. PETER ALBINI OF MANTUA: PHILOSOPHER-HUMANIST. J HIST PHIL 12,161-170 AP 74.

HE TAUGHT NATURAL AND MORAL PHILOSOPHY AT THE UNIVERSITY OF BOLOGNA 1392-1399. HIS "LOGICA" AND "DE INSTANTI" ATTEST TO HIS ACHIEVEMENTS IN LOGIC AND NATURAL PHILOSOPHY. HIS "EXPOSITIO PRIME EPISTOLE SENECAE AD LUCILIUM" GIVES SOME EVIDENCE OF HIS INVOLVEMENT IN HUMANISM. THE EXTENT OF HIS INFLUENCE IS JUDGED FROM THE NUMBER OF EXTANT MANUSCRIPTS OF HIS "LOGICA" AND "DE INSTANTI," BY THE NUMBER OF THEIR PRINTED COPIES BEFORE 1500 AND BY THE COMMENTARIES ON THEM BY GIOVANNI MARLIANI, APOLLINARIS OFFREDI, MENGIO BIANCHELLI AND TWO OTHER ANONYMOUS COMMENTATORS. REFERENCES TO HIM ARE FOUND IN THE WRITINGS OF ERMOLAO BARBARO, BASSIANO POLITI DA LODI, GAETANUS DE THIFNIS, SIMON DE LENDENARIA, ALESSANDRO ACHILLINI AND PIETRO POMPONAZZI.

MIESON, DALE W AND TEUTSCH, RALPH J. HOCKETT ON EFFECTIVE COMPUTABILITY. FOUND LANG 11,287-293 MR 74.

AN EXPLICATION OF THE DEMONSTRATION THAT THERE EXISTS A NON-EFFECTIVELY CALCULABLE POSITIVE INTEGER-VALUED FUNCTION DEFINED ON THE POSITIVE INTEGERS. SHOWS THAT C F HOCKETT'S CLAIM ("THE STATE OF THE ART," MOUTON & COMPANY 1968) THAT THE ARGUMENT HAS A FATAL FLAW WHEN PRESENTED INFORMALLY AND IS IRRELEVANT TO THE STUDY OF NATURAL LANGUAGE WHEN FORMALIZED IS DUE TO A MISUNDERSTANDING OF THE ROLE IN THE ARGUMENT OF THE POSITING OF AN ALGORITHM TO RECOGNIZE EFFECTIVELY CALCULABLE FUNCTIONS. THUS THE UTILITY OF FORMAL METHODS FOR THE STUDY OF NATURAL LANGUAGE IS LIMITED ONLY IN THE SENSE THAT THE POWER OF THE FORMAL SYSTEM ITSELF IS LIMITED.

NIK, LINDA GARDINER. THE PRIMACY OF RHETORIC AND THE DEMORALIZATION OF HISTORY. HIST THEOR 12,389-404 1973.

THE ARTICLE AIMS AT SHOWING HOW LORENZO VALLA'S BELIEFS ABOUT THE VALUE OF RHETORIC AS OPPOSED TO PHILOSOPHY LED HIM TO A RADICAL THEORY OF HISTORICAL TRUTH. VALLA'S DEFENSE OF ORATORY AND ATTACK ON SCHOLASTIC PHILOSOPHY IS OUTLINED, WITH SPECIAL REFERENCE TO HIS OBJECTIONS TO THE TRADITIONAL CONCEPT OF TRUTH AS AN ABSTRACTION, AND HIS INSISTENCE ON THE VALUE OF THE PARTICULAR. VALLA'S REPLY TO FACIO'S ATTACK ON HIS "HISTORY OF FERDINAND" IS USED TO DEMONSTRATE HOW VALLA REJECTED THE MORALLY WEIGHTED CONCEPT OF VERISIMILITUDE, COMMON AMONGST HUMANISTS, IN FAVOUR OF A MORE OBJECTIVE RECORDING OF HISTORICAL MATERIAL BASED ON CONCERN FOR THE PARTICULAR AS VALUABLE IN ITSELF, NOT AS AN INSTANCE OF A MORAL UNIVERSAL. VALLA GIVES VERISIMILITUDE A NEW, NON-DIDACTIC INTERPRETATION, REFUSING TO MAKE A SIMPLE DICHOTOMY OF TRUTH AND FALSITY, AND STRESSING THE VALUE OF RHETORICAL CRITERIA IN THE CONSTRUCTION OF HISTORICALLY PLAUSIBLE NARRATIVE.

NAZZO, ANTONIO. LA CONCEZIONE CROCIANA DELLA CULTURA. RIV STUD CROCE 10,443-447 O=D 73.

NOVITZ, FULVIO. QUATTRO CONVERSAZIONI SU CROCE. RIV STUD CROCE 10,434-438 O=D 73.

NOVITZ, MORRIS. WISSENSCHAFTSHISTORISCHER UEBERBLICK ZUR ENTWICKLUNG DES GRUNDBEGRIFFS "SOZIALE KONTROLLE". KOELNER Z SOZ 25,499-514 1973.

NOWSKI, HELGA. NOTIZEN UEBER DEN BEITRAG VON MARX UND ENGELS ZUR ENTWICKLUNG DER MARXISTISCH-LENINISTISCHEN PARTEI. INT DIALOG Z 4,77-82 1971.

SOHN, HEINZ. SACHLICHKEIT, EIN PAEDAGOGISCHES GRUNDPROBLEM SOZIALPHILOSOPHISCH BETRACHTET. Z PHIL FORSCH 25,402-425 1971.

SSENS, PAUL. HISTOIRE ECONOMIQUE OU ECONOMIE RETROSPECTIVE? HIST THEOR 13,21-38 1974.

LES RAPPORTS ENTRE L'HISTOIRE ET L'ECONOMIE RENVOIENT AUX RAPPORTS ENTRE LA CONNAISSANCE HISTORIQUE ET LES SCIENCES HUMAINES. UNE ANALYSE DE LA METHODOLOGIE HISTORIQUE TRADITIONNELLE MONTRE QUE L'ASSIMILATION DE L'HISTOIRE AU PASSE, AINSI QUE LA PRIORITE ABSOLUE ACCORDEE A LA CRITIQUE DES SOURCES GARANTISSENT L'OBJECTIVITE DE L'ERUDITION (CONNAISSANCE DESCRIPTIVE), MAIS ENTRETIENNENT LA SUBJECTIVITE DE LA SYNTHESE (CONNAISSANCE COMPREHENSIVE, NON EXPLICATIVE). LE RECOURS AUX SCIENCES HUMAINES PERMET D'ELIMINER L'ARBITRAIRE DE L'EXPLICATION, NON L'INCERTITUDE INHERENTE AU CARACTERE STOCHASTIQUE DE LA REALITE CONCRETE. ENFIN, DANS LA MESURE OU LA THEORIE ECONOMIQUE N'EST PAS UNIVERSELLEMENT VALABLE, L'HISTOIRE ECONOMIQUE NE SE CONFOND PAS AVEC UNE ECONOMIE RETROSPECTIVE, MAIS RESTE NEANMOINS D'AUTANT PLUS TRIBUTAIRE DU MODE

DE PENSEE ECONOMIQUE QUE CELUI-CI PRECISEMENT EST HISTORIQUE.

JAPPE, GEORG. DIE AGGRESSION ALS ENTSCULDIGUNG. MERKUR 25,1161-1177 1971.

JARDINE, JOHN G. CYBERNETICS AND ETHICS: SOME PRELIMINARY REFLECTIONS. DIANOIA 19-27 SPR 70.

JARDINE, JOHN G. EXPERIENCE AS REVELATORY OF NATURE IN DEWEY'S METAPHYSICAL METHODOLOGY. TULANE STUD PHIL 22,38-50 1973.

JAROSZEWSKI, TADEUSZ M. CHRISTIANS AND MARXISTS IN FIGHT FOR PEACE. DIALEC HUM 1,13-18 WINT 74.

JAROSZEWSKI, TADEUSZ M. THE DEFINITION OF THE NOTION OF 'PRAXIS' IN KARL MARX'S PHILOSOPHY. DIALEC HUM 31-52 AUTUMN 73.

JARRETT, JAMES L. PERSONAL KNOWLEDGE AND HUMANISTIC PHILOSOPHY. DIOTIMA 1,149-168 1973.

JAY, MARTIN. THE FRANKFURT SCHOOL'S CRITIQUE OF KARL MANNHEIM AND THE SOCIOLOGY OF KNOWLEDGE. TELOS 20,72-89 SUM 74.

JEFFKO, WALTER G. A PERSONALIST CONCEPT OF HUMAN REASON. INT PHIL QUART 14,161-180 JE 74.

THE AIM OF THIS ARTICLE IS TO BROADEN THE CONCEPT OF REASON SO THAT IT CAAN COVER THE HUMAN 'DIFFERENTIA' MORE ADEQUATELY THAN TRADITIONAL THEORIES HAVE DONE. THE AFFECTIVE AND PRACTICAL, AS WELL AS THE STRICTLY INTELCTUAL, ASPECTS OF REASON ARE TREATED. A RELATIONAL AND INTERPERSONAL CONCEPT OF REASON IS DEVELOPED: THE CAPACITY FOR THE SYNTHESIS OF SUBJECTIVITY AND OBJECTIVITY. A NOTION OF IRRATIONALITY IS PRESENTED WHICH APPEARS AS THE NEGATIVE ASPECT OF REASON. IN TERMS OF THE INTERRELATION BETWEEN THE VARIOUS LEVELS OF THE SELF (OR SUBJECT) AND OTHER (OR OBJECT), BASIC MODES OF REASON ARE THEN DISTINGUISHED.

JEFFREY, RICHARD C. PREFERENCE AMONG PREFERENCES. J PHIL 71,377-391 18 JL 74.

IN MY BOOK, "THE LOGIC OF DECISION" (1965), PREFERENCE IS TREATED AS A BINARY RELATION BETWEEN PROPOSITIONS. BY TREATING IT INSTEAD AS AN ITERABLE SENTENTIAL CONNECTIVE, ONE INCREASES THE EXPRESSIVE POWER OF THE SYSTEM IN WAYS NEEDED FOR THE DESCRIPTION OF VARIOUS CHARACTERISTICALLY HUMAN PROPOSITIONAL ATTITUDES. EXAMPLE: ONE MAY PREFER SMOKING TO ABSTENTION, BUT PREFER PREFERRING ABSTENTION. APPARENT DIFFICULTIES ARE DISCUSSED, AS IS THE CONNECTION BETWEEN PREFERENCE AND OPTIONALITY. A MODEL THEORY FOR HIGHER-ORDER PREFERENCE IS SKETCHED BRIEFLY.

JENKINS, IREDELL. THE CONDITIONS OF PEACE. MONIST 57,507-526 O 73.

I ARGUE THAT THREE MISTAKES HAVE MISLED OUR THINKING ABOUT WAR AND PEACE. WE HAVE EMPLOYED THE WRONG CATEGORIES, STUDIED THE WRONG DATA, AND PURSUED THE WRONG GOALS. WE HAVE FOCUSED ATTENTION ON ONLY ONE SIDE OF THE ISSUE: WE THINK IN TERMS OF 'WAR', 'NATION STATES', 'ALLIANCES', 'THE BALANCE OF POWER'. AND WE CONCEIVE PEACE NOT IN POSITIVE TERMS, BUT MERELY AS THE ABSENCE OF WAR. SO WE STUDY ONLY THE CAUSES OF WAR AND THE WAYS TO WIN THEM. FINALLY, OUR GOAL IS ONLY TO PREVENT WAR, NOT TO CREATE PEACE. TO CORRECT THIS, I URGE THAT WE STUDY THE NATURE AND CONDITIONS OF PEACE. WE NEED TO EXAMINE THE CIRCUMSTANCES AND PROCEDURES THAT PROMOTE PEACE IN THOSE SITUATIONS AND RELATIONSHIPS WHERE IT ACTUALLY EXISTS, SUCH AS FAMILIES, COMMUNITIES, INSTITUTIONS, AND ALL GROUPS WHERE THE SENSE OF COMMON BELONGING AND COOPERATION ARE SUFFICIENTLY STRONG TO PERMIT COMPETITION CREATING CONFLICTS.

NSEN, FINN V. INTERPOLATION AND DEFINABILITY IN ABSTRACT LOGICS.  
SYNTHESE 27,251-257 MY-JE 74.

SSUP, JOHN A. PEIRCE'S EARLY ACCOUNT OF INDUCTION. TRANS PEIRCE SOC  
10,224-234 FALL 74.

IN HIS 1867 ARTICLE "ON THE NATURAL CLASSIFICATION OF ARGUMENTS,"  
PEIRCE ATTEMPTED TO GIVE A PROOF THAT INDUCTION AND HYPOTHESIS ARE  
PROBABLE, MEANING BY THIS THAT THEY LEAD FROM TRUE PREMISES TO A  
TRUE CONCLUSION MORE OFTEN THAN NOT. THIS PAPER IS MEANT AS AN  
ATTEMPT TO EXPLAIN HOW PEIRCE'S PROOF WORKS, AND TO DETERMINE  
WHETHER OR NOT IT IS SOUND.

J. BERNARD. A NOTE ON SOME ARMENIAN PHILOSOPHERS. STUD SOVIET THO  
13,251-260 S-D 73.

POSSESSED OF A LONG AND HONORABLE PHILOSOPHICAL TRADITION OF ITS  
OWN, SOVIET ARMENIA PROVIDES AN UNEQUALLED OPPORTUNITY FOR EXAMINING  
THE ATTEMPT TO RECONCILE THE NEW SOVIET CULTURE WITH LONG-STANDING  
CULTURAL VALUES. UNFORTUNATELY, A THOROUGH EXAMINATION OF AVAILABLE  
SOURCES PROVIDES NO UNAMBIGUOUS CONCLUSION. SOME CONTEMPORARY  
ARMENIAN PHILOSOPHERS DO MANAGE TO IMBUE THEIR WORK WITH A  
DEFINITELY NATIONAL STAMP. ON THE OTHER HAND, SOVIET ARMENIA--LIKE  
OTHER AREAS OF THE SOVIET UNION--HAS ITS SHARE OF 'CENTRALISTS'.  
HOWEVER, WHAT IS MOST INTERESTING IS THAT THEIR EXISTENTIAL  
SITUATION HAS LED THEM TO FRUITFUL PURSUIT OF A PHILOSOPHICAL  
ELABORATION OF PROBLEMS OF CULTURE.

J. BERNARD. LA PENSEE POLITIQUE DE MALINOVSKI OU LES AMBIGUITES DU  
PREDECMBRISME. STUD SOVIET THO 14,231-255 S-D 74.

LE DECEMBRISME, UN POINT DE NON RETOUR HISTORIQUE, MALINOVSKI, UN  
CENTRE DE PERSPECTIVE QUI SE SITUE EN-DECA DE L'EVENEMENT DECISIF.  
OU SONT LES AMBIGUITES? D'ABORD, AU NIVEAU DE L'INTERPRETATION  
IMMEDIATE DE L'EPOQUE PAR SES CONTEMPORAINS. ENSUITE, AU NIVEAU DE  
LA SIGNIFICATION ACCORDEE A TRAVERS LE TEMPS A L'OEUVRE  
MALINOVSKIENNE, C'EST-A-DIRE SA CHARGE POTENTIELLE DE VALEURS  
POLITIQUES. PARADOXES, ANALOGIES. ULTIME AMBIGUITE DE LA REPRISE  
SOVIETIQUE.

IFRSKI, ROMUALD. ETHICAL SYSTEM OF HUMANISM: ITS PREMISES AND MODEL.  
DIALEC HUM 103-113 AUTUMN 73.

KUSCH JR, CARL AND SOARE, ROBERT I. ENCODABILITY OF KLEENE'S '0'. J  
SYM LOG 38,437-440 S 73.

LET  $W$  BE THE NONNEGATIVE INTEGERS. G E SACKS ONCE ASKED WHETHER  
THERE EXISTS AN INFINITE SUBSET  $X$  OF  $w$  SUCH THAT FOR ALL SUBSETS  $Y$   
OF  $X$ ,  $w-1(Y) = w-1$ , WHERE  $w-1$  IS THE FIRST NON RECURSIVE ORDINAL AND  
WHERE  $w$ ,  $(Y)$  DENOTES  $w-1$  TO THE POWER  $Y$ . IN THIS NOTE WE NEGATIVELY  
ANSWER THIS QUESTION BY GIVING A SIMPLE PROOF THAT FOR EVERY  
INFINITE SUBSET  $X$  OF  $W$  THERE IS A SUBSET  $Y$  OF  $X$  SUCH THAT  $w-1(Y)$  IS  
GREATER THAN OR EQUAL TO  $w-1(E)$ , WHERE  $E$  IS THE FIRST RECURSIVELY  
INACCESSIBLE ORDINAL. THIS IS ACCOMPLISHED BY PROVING THAT THE  $N$ -TH  
HYPERJUMP OF THE EMPTY SET IS HYPERARITHMETIC IN  $Y$  (WHERE THE  
HYPERJUMP IS DEFINED FOR ALL  $N$  LESS THAN  $w-1(E)$ ). (EDITED).\*

KUSCH JR, CARL G.  $\Pi_1^0-1$  CLASSES AND BOOLEAN COMBINATIONS OF  
RECURSIVELY ENUMERABLE SETS (TITLE EDITED). J SYM LOG 39,95-96 MR  
74.

A RECURSIVE BINARY TREE IS CONSTRUCTED WHICH HAS BRANCHES BUT NO  
BRANCH WHICH IS A BOOLEAN COMBINATION OF RECURSIVELY ENUMERABLE  
SETS. AN APPLICATION TO TILING PROBLEMS IN THE PLANE IS MENTIONED.



JOCKUSCH, CARL G AND SOARE, ROBERT I. POST'S PROBLEM AND HIS HYPERSIMPLE SET. J SYM LOG 38,446-452 S 73.

A STANDARD ENUMERATION OF THE RECURSIVELY ENUMERABLE (R.E.) SETS IS AN ACCEPTABLE NUMBERING  $w\text{-SUB-}N$ ,  $N$  A NATURAL NUMBER, OF THE R.E. SETS IN THE SENSE OF ROGERS TOGETHER WITH A ONE-TO-ONE RECURSIVE FUNCTION  $F$  WITH RANGE THE SET OF ALL PAIRS  $(M,N)$  WITH  $M$  IN  $w\text{-SUB-}N$ . IN HIS QUEST FOR NONRECURSIVE INCOMPLETE R.E. SETS POST CONSTRUCTED A HYPERSIMPLE SET  $H$  RELATIVE TO A FIXED BUT UNSPECIFIED STANDARD ENUMERATION  $F$ . ALTHOUGH IT WAS LATER SHOWN THAT HYPERSIMPLICITY DOES NOT GUARANTEE INCOMPLETENESS, THE IRONIC POSSIBILITY REMAINED THAT POST'S OWN PARTICULAR HYPERSIMPLE SET MIGHT BE INCOMPLETE. WE SETTLE THE QUESTION BY PROVING THAT  $H$  MAY BE EITHER COMPLETE OR INCOMPLETE DEPENDING UPON WHICH STANDARD ENUMERATION  $F$  IS USED. IN CONTRAST, D A MARTIN HAS SHOWN THAT POST'S SIMPLE SET  $S$  IS COMPLETE FOR ANY STANDARD ENUMERATION. FURTHERMORE, WHAT MOST MODERN RECURSION THEORISTS WOULD REGARD AS THE 'NATURAL' CONSTRUCTION OF A HYPERSIMPLE SET (WHICH WE GIVE IN THE FIRST SECTION) IS ALSO COMPLETE FOR ANY STANDARD ENUMERATION. (EDITED).\*

JOHNSEN, BREDC C. KNOWLEDGE. PHIL STUD 25,273-282 MY 74.

THE PAPER PROPOSES AN ANALYSIS OF NON-BASIC KNOWLEDGE (KNOWLEDGE WHICH DEPENDS ON EVIDENCE), AS WELL AS POINTING OUT A STRIKING, BUT HITHERTO UNNOTICED, PAIR OF CONSTRAINTS ON ANY PROPOSED ANALYSIS. THE ANALYSIS PROPOSED IS ADEQUATE TO ALL OF THE DIFFICULT CASES FAMILIAR FROM THE POST-GETTIER LITERATURE, AS WELL AS BEING CONSISTENT WITH THESE CONSTRAINTS.

JOHNSON, DAVID M. THE TEMPORAL DIMENSION OF PERCEPTUAL EXPERIENCE: A NON-TRADITIONAL EMPIRICISM. AMER PHIL QUART 11,71-76 JA 74.

I THINK OF DATA OF PERCEPTION NOT AS OBJECTS OF IMMEDIATE AWARENESS, BUT AS GIVENS FOR KNOWLEDGE. FORMAL ELEMENTS IN WHAT WE PERCEIVE (E.G., VISUAL SHAPE) ARE MORE INFORMATIVE ABOUT THE INTERSUBJECTIVE WORLD THAN ARE CONTENT ELEMENTS (E.G., COLORS). FOR THIS REASON, I IDENTIFY THE FORMER WITH THE IMPORTANT EMPIRICAL PART OF PERCEPTUAL EXPERIENCE, OR 'SENSUOUS DATA'. ONE CONTROVERSIAL IMPLICATION OF THIS IDEA IS THAT SINCE FORMAL ELEMENTS IN EXPERIENCE CAN EXTEND OVER TIME, IT MUST ALSO BE POSSIBLE FOR SENSUOUS DATA TO EXTEND OVER TIME. BUT HOW CAN ONE PERCEIVE (AS OPPOSED TO REMEMBER) SOMETHING WHICH IS NOT CONFINED TO A SPECIOUS PRESENT? I ARGUE THAT MEMORY IN ADDITION TO THE SENSES MUST SOMETIMES 'TAKE' THAT WHICH IS GIVEN FROM THE EXTERNAL ENVIRONMENT, BECAUSE SOMETIMES THE ONLY THING SUFFICIENT TO DISTINGUISH THE STATES OF AFFAIRS WHICH WE LEARN ABOUT NON-INFERENTIALLY BY MEANS OF PERCEPTION IS A WHOLE TEMPORAL PATTERN OF EXPERIENCE.

JOHNSON, J S. AXIOM SYSTEMS FOR FIRST ORDER LOGIC WITH FINITELY MANY VARIABLES. J SYM LOG 38,576-578 D 73.

$L$  IS A FIRST ORDER LANGUAGE WITH ' $N$ ' INDIVIDUAL VARIABLES. A SENTENCE  $M$  OF  $L$  IS ' $M$ '-VALID IF IT IS TRUE IN EVERY  $L$ -STRUCTURE HAVING AT MOST ' $M$ ' ELEMENTS. THERE IS A FINITE SET OF LOGICAL AXIOMS FOR THE ' $M$ '-VALID SENTENCES. THE PROOF USES POLYADIC ALGEBRAS. HERE ' $M$ ' AND ' $N$ ' ARE POSITIVE INTEGERS.

JOHNSON, JAMES TURNER. TOWARD RECONSTRUCTING THE 'JUS AD BELLUM'. MONIST 57,461-488 O 73.

THIS ARTICLE ARGUES THAT TWENTIETH-CENTURY ATTEMPTS TO FOUND A 'JUS AD BELLUM' ON THE AGGRESSOR-DEFENDER DISTINCTION ARE INADEQUATE EXPRESSIONS OF CRITERIA FOR JUSTICE IN THE INITIATION OF WAR. POLITICAL AND RELIGIOUS DOCTRINES ON THE 'JUS AD BELLUM' ARE TREATED. ON THE POLITICAL SIDE, THE LEAGUE OF NATIONS COVENANT, THE KELLOGG-BRIAND PACT AND THE UN CHARTER ARE EXAMINED, WHILE ON THE

- RELIGIOUS SIDE CONTEMPORARY CATHOLIC DOCTRINE IS TREATED, WITH SPECIFIC ATTENTION TO THE POSITIONS OF THE LAST THREE POPES. THE CONCLUSION IS THAT BOTH SETS OF ATTEMPTS PRODUCE UNJUST DOCTRINES OF 'JUS AD BELLUM' BECAUSE OF PREOCCUPATION WITH FIRST USE OF FORCE AS DEFINING AGGRESSION, SECOND USE AS DEFINING DEFENSE. TRADITIONAL JUST WAR DOCTRINE, IT IS SUGGESTED, INCLUDED A MORE FUNDAMENTALLY JUST 'JUS AD BELLUM'.
- JOHNSON, OLIVER A. THE KANTIAN INTERPRETATION. ETHICS 85,58-66 O 74.
- JONES, BARRINGTON. ARISTOTLE'S INTRODUCTION OF MATTER. PHIL REV 83,474-500 C 74.
- JONES, D CARADOG. CHAIRMAN'S REMARKS. J BRIT SOC PHEN 3,274-276 O 72.
- JONES, D CARADOG. HEGELIAN MARXISM. J BRIT SOC PHEN 2,64-68 O 71.
- JONES, NEIL D AND SELMAN, ALAN L. TURING MACHINES AND THE SPECTRA OF FIRST-ORDER FORMULAS. J SYM LOG 39,139-150 MR 74.
- JONES, ROYCE. PLATO'S ANALOGY OF BEAUTY. MIDWEST J PHIL 13-21 SPR 74.
- ANALOGY IS NOT A METHOD OF PROOF, BUT A METHOD FOR INDICATING SPECIAL KINDS OF RELATIONSHIPS BETWEEN TERMS. ANALOGIES CANNOT BE EVALUATED APART FROM THE ARGUMENTS IN WHICH THEY OCCUR. PLATO USED BEAUTY ANALOGICALLY AS A MEANS FOR UNITING TWO TERMS. SPECIFICALLY, HIS USE OF BEAUTY SUGGESTS THAT IT FUNCTIONS AS A MEDIUM THROUGH WHICH ONE CAN COME TO SEE THE CONNECTION BETWEEN FORMS AND APPEARANCES. ANDERSON HAS MAINTAINED THAT THE 'ANALOGY OF GENERIC PREDICATION' IS THE BASIC TYPE OF ANALOGY IN PLATO'S METAPHYSICS. ANALYSIS OF PLATO'S ANALOGY OF BEAUTY SUGGESTS THAT THIS INTERPRETATION IS INADEQUATE AND REDUCTIONISTIC.
- JORDAN, JAMES N. ON COMPREHENDING FREE WILL. S J PHIL 11,184-201 FALL 73.
- ANALYZES THE PHENOMENA OF DELIBERATE IMPRUDENCE AND INTENTIONAL SELF-DECEPTION, SHOWING THE INABILITY OF BOTH TRADITIONAL VOLITION AND RECENT AGENCY THEORIES OF ACTION TO ACCOUNT FOR THEM, AND CONCLUDING THAT THE MOST SATISFACTORY ACCOUNT IS IN TERMS OF KANT'S VIEWS ON IMPUTABLE ACTION IN THE RELIGION, ACCORDING TO WHICH FREE WILL IS IN A CERTAIN SENSE INCOMPREHENSIBLE. OTHER VIEWS EXAMINED INCLUDE THOSE OF PLATO, SCHOPENHAUER, KIERKEGAARD, BROAD, RYLE, CHISHOLM, A E MURPHY, AND R TAYLOR.
- OSKE, W D. PHILOSOPHY AND THE MEANING OF LIFE. AUSTRAL J PHIL 52,93-104 AG 74.
- IT IS WIDELY HELD THAT PHILOSOPHICAL ARGUMENTS CANNOT DEMONSTRATE THAT LIFE IS MEANINGLESS. THE PHILOSOPHICAL PESSIMIST IS FREQUENTLY ACCUSED OF CONCEPTUAL MUDDLE. THE AUTHOR ARGUES THAT PHILOSOPHICAL POSITIONS ARE RELEVANT TO QUESTIONS ABOUT THE MEANING OF LIFE AND COULD LEND SUPPORT TO PESSIMISM. HE ARGUES THAT LIFE MAY BE MEANINGLESS IN A SENSE ANALOGOUS TO THAT IN WHICH ACTIONS CAN LACK MEANING AND AN ATTEMPT IS MADE TO SUGGEST A VOCABULARY WHICH IS HELPFUL TO THE ASSESSMENT OF BOTH ACTIONS AND LIFE STYLES. IT IS SUGGESTED THAT CERTAIN PHILOSOPHICAL VIEWS DO DETRACT FROM THE MEANING OF THE HUMAN LIFE STYLE.
- JHL, PETER D. INTENTION AND LITERARY INTERPRETATION. DEUT VIER LIT 45,1-23 1971.

- JUHOS, BELA. DIE TRIADISCHE METHODE. STUD GEN 24,924-945 1971.
- JUHOS, BELA. FORMEN DES POSITIVISMUS. Z ALLG WISS 2,27-62 1971.
- JUHOS, BELA. GEOMETRIE UND WAHRSCHEINLICHKEIT. Z PHIL FORSCH 25,500-510 1971.
- JUN, UI. DER JAPANISCHE KAPITALISMUS ALS VORHUT DER ÖKOLOGISCHEN KATASTROPHE. KURSBUCH 33,163-174 1973.
- JUNG, HWA YOL. THE PLACE OF VALUATION IN THE THEORY OF POLITICS: A PHENOMENOLOGICAL CRITIQUE OF POLITICAL BEHAVIORALISM. J VALUE INQ 8,17-29 SPR 74.
- JUNOY GARCIA-VIEDMA, JOSE MARIA. LA PRIMACIA DE LA RAZON PRACTICA Y LA FE RACIONAL EN KANT. PENSAMIENTO 29,409-430 O-D 73.

EXISTEN DOS ORDENES IGUALMENTE VALIDOS Y OBJETIVOS PARA LA RAZON, DOS PLANOS DE REALIDAD OBJETIVA: EL TEORICO Y EL PRACTICO. AMBOS SON AUTONOMOS E INDEPENDIENTES ENTRE SI. POR ELLO, NO TODO SABER O INTELIGIR ES AL MODO DE LA 'CIENCIA' (WISSENSCHAFT). EL SABER CIENTIFICO EXPERIMENTAL ES UNO DE LOS MODOS DE CONOCIMIENTO, EL QUE CORRESPONDE A LAS REALIDADES FENOMENICAS. PERO EXISTE UN MODO DE SABER O INTELIGIR, LA FE RACIONAL, QUE NI SE FUNDAMENTA NI ES ATACABLE POR LAS 'WISSENSCHAFTEN' POR SER AUTONOMO, ORIGINARIO, PURO Y ERICTAMENTE RACIONAL. ESTE SABER SUPONE ADEMAS LA MAS PROFUNDA SABIDURIA, LA MAS VITAL E IMPORTANTE PARA EL HOMBRE, PORQUE ESTA EN CONEXION DIRECTA CON LOS FINES ESENCIALES DE LA RAZON HUMANA, CON EL FIN SUPREMO Y EL DESTINO TOTAL DEL HOMBRE. ESTE MODO DE SABER O INTELIGIR TIENE POR OBJETO LAS REALIDADES NOUMENICAS. POR ESO, REPRESENTA EL AUTENTICO SABER METAFISICO. SABER AL QUE ACCEDEMOS, NO POR UNA DEMOSTRACION CIENTIFICA, SINO POR UNA FE Y CONFIANZA EN LA RAZON Y EN SUS SUPREMAS EXIGENCIAS RACIONALES.\*

- KAESER, E. EIN DOGMA DES KRITISCHEN RATIONALISMUS. DIALECTICA 28,21-42 1974.
- KAHL, JOACHIM. ERZIEHUNG OHNE RELIGION. CLUB VOLTAIRE 4,250-269 1970.
- KAINZ, HOWARD P. PHILOSOPHY AND ECOLOGY. NEW SCHOLAS 47,516-519 AUTUMN 73.

THE CHARACTER OF MAN'S RELATIONSHIP TO NATURE MAY HAVE ITS ROOTS IN THE EXIGENCIES OF THE STATE OF CONSCIOUSNESS HE HAPPENS TO BE IN. AFTER THE STAGE OF PRIMITIVE CONSCIOUSNESS, MAN BEGAN THE PAINFUL PROCESSES OF SELF-DIFFERENTIATION, WHICH SEEMED TO ENTAIL AN AGGRESSIVE AND OFTEN ALIENATED POSTURE TOWARD THE ENVIRONMENT. NOW THIS PROCESS SEEMS TO BE UNDERGOING A REVERSAL; AND VARIOUS THEORIES CONCERNING 'STAGES OF CONSCIOUSNESS' SEEM TO OFFER SOME TESTIMONY THAT SUCH A REVERSAL IS TAKING PLACE.

- KAINZ, HOWARD P. WITTGENSTEIN'S "TRACTATUS:" SOME METAPHILOSOPHICAL CONSIDERATIONS. J THOUGHT 9,172-178 JL 74.

SOME METAPHILOSOPHICAL COMPARISONS ARE DRAWN IN THIS ARTICLE BETWEEN A) WITTGENSTEIN'S NOTION OF NUMBER AND PLATO'S 'MATHEMATICA'; B) WITTGENSTEIN'S STATEMENT THAT A PROPOSITION COULD BE A FACT AND ARISTOTLE'S STATEMENT THAT FORM ITSELF COULD BE THE SUBJECT OF A SCIENCE; C) WITTGENSTEIN'S FORMULA FOR THE GENERAL FORM OF PROPOSITIONS AND HEGEL'S DEFINITION OF ABSOLUTE KNOWLEDGE AS THE NEGATION OF NEGATIONS.

KALGHATGI, T G. JAINA ETHICS. INDIAN PHIL QUART 2,77-86 O 74.

JAINA ETHICAL THOUGHT IS NOT NEGATIVE. IT TAKES A SYNOPTIC VIEW OF LIFE. IT DOES NOT ADVOCATE RENUNCIATION AS THE ONLY WAY TO SELF-REALIZATION. 'PRAVRTTI MARGA' (THE WAY OF AFFIRMATION) LEADS TO THE FULLER REALIZATION OF 'NIVRTTI MARGA' (THE WAY OF RENUNCIATION). THE SPIRIT OF 'ANEKANTA' PERVADES THE ENTIRE JAINA ETHICAL DISCIPLINE. MORAL LIFE HAS BEEN DISTINGUISHED INTO TWO LEVELS: I) INDIVIDUAL MORALITY OF THE ASCETICS AND II) SOCIAL MORALITY OF THE LAY FOLLOWERS. FOR MONKS THE NEGATION OF COMPROMISE AND FOR THE CITIZENS MODERATION ROOTED IN COMPROMISE ARE THE CARDINAL PRINCIPLES OF JAINA ETHICS. INDIVIDUAL MORALITY AIMS AT SEEKING SALVATION; SOCIAL MORALITY AT SOCIAL WELFARE. JAINISM GIVES PRIMARY IMPORTANCE TO THE PRACTICE OF NON-VIOLENCE. JAINA ETHICS AIMS AT EFFECTING HARMONY BETWEEN VIRTUE AND HAPPINESS. JAINA 'WELTANSCHAUNG' IS MELIORISTIC.

KALINOWSKI, GEORGES. L'HOMME: AME ET MATIERE A PROPOS DU "PROBLEME DE L'AME" DE C TRESMONTANT. ARCH PHIL 37,411-433 JL-S 74.

"LE PROBLEME DE L'AME" DE CLAUDE TRESMONTANT EVOQUE ENTRE AUTRES LES CONCEPTIONS DE L'HOMME D'ARISTOTE ET DE THOMAS D'AQUIN. L'ARTICLE DE G KALINOWSKI APPORTE DES PRECISIONS, DES DEVELOPPEMENTS, VOIRE DES RECTIFICATIONS A CE SUJET, NOTAMENT A PROPOS DE LA THEORIE DE LA FORME ET DE LA MATIERE PREMIERE AINSI QUE RELATIVEMENT AUX QUESTIONS DE LA SUBSTANTIALITE ET DE L'INCORRUPTIBILITE DE L'AME HUMAINE.

KALINOWSKI, GEORGES. LA PHILOSOPHIE, SAVOIR OU CROYANCE? REV UNIV OTTAWA 44,396-405 JL-S 74.

SI L'ON REFUSE A LA PHILOSOPHIE LE STATUT D'UN SAVOIR C'EST AUSSI PARCE QU'ON CONFOND PROUVER ET CONVAINCRE. OR A LA DIFFERENCE DE LA PREUVE SCIENTIFIQUE LA PREUVE PHILOSOPHIQUE PEUT, POUR DES RAISONS SUBJECTIVES INHERENTES A L'INTERLOCUTEUR, NE PAS CONVAINCRE. IL FAUT QUE LE PHILOSOPHE EN PRENNE SON PARTI ET SE SOUCIE SURTOUT DE MONTRER OU DEMONTRER, SELON LE CAS, CE QU'IL VOIT, CAR SON ROLE ESSENTIEL EST CELUI DE TEMCIN DE LA VERITE AGISSANT PAR SA FORCE IMMANENTE.

KALUPAHANA, DAVID J. THE BUDDHIST CONCEPTION OF TIME AND TEMPORALITY. PHIL EAST WEST 24,181-191 AP 74.

KAMENIECKI, J. KARL MARX'S CONCEPTION OF ALIENATION. DIALEC HUM 1,63-79 WINT 74.

KAMINSKI, STANISLAUS. RATIONALE FAKTOREN IN DER MODERNEN WISSENSCHAFT UND THEOLOGIE, 'METHODOLOGISCHE ASPEKTE'. THEOL PHIL 48,494-503 1973.

KAMLER, HOWARD F. EMOTIONAL FEELINGS. PHILOSOPHIA 3,381-411 O 73.

A BEHAVIORALLY ROOTED LANGUAGE OF EMOTIONAL FEELINGS IS DEVELOPED IN THIS PAPER. THE CENTRAL CONCEPT DEFINED IS THE 'FELT-DISPOSITION'. WITH THE DEVELOPMENT OF THIS AND RELATED CONCEPTS, I SHOW HOW WE CAN SPEAK WITH PRECISION ABOUT FEELING QUALITIES WHICH PSYCHOLOGISTS HERETOFORE HAVE BEEN UNABLE TO SPEAK ABOUT WITH MUCH EXACTITUDE--FEELING QUALITIES SUCH AS VAGUENESS, CONTROLLABILITY, AND INTENSITY. A SECONDARY AIM OF MINE IS THIS: MANY PHILOSOPHERS AND PSYCHOLOGISTS CLAIM THAT EMOTIONAL 'FEELINGS' ARE ONE OF MANY EMOTIONAL 'STATE' COMPONENTS. WHAT I DO HERE IS DEVELOP THIS THEME, SHOWING THE RELATIONSHIP BETWEEN EMOTIONAL FEELINGS AND THE OTHER EMOTIONAL STATE COMPONENTS.



- KAMP, HANS. FREE CHOICE PERMISSION. PROC ARIS SOC 74,57-74 1973-74.
- KAMPE, CORNELIUS. MIND-BODY IDENTITY: A QUESTION OF INTELLIGIBILITY. PHIL STUD 25,63-67 JA 74.
- KAMPITS, PETER. PERSON UND TRANZENDENZ. WISS WELT 26,227-232 1973.
- KANGRGA, MILAN. HEGEL-METAPHYSIK ODER REVOLUTION? PRAXIS 27-38 1971.
- KANSARA, N M. VIJNANABHIKSU'S CONTRIBUTIONS TO THE SAMKHYA THOUGHT. VEDANTA KESARI 60,381-387 JA 74.

THIS ARTICLE, APPEARING IN THE VEDANTA KESARI AS THE FOURTH INSTALMENT, DEALS WITH THE SECOND TOPIC CONCERNING THE ULTIMATE GOAL OF THE SAMKHYA SYSTEM AS REJUVENATED BY VIJNANABHIKSU, WHO GOES BEYOND THE POPULARLY KNOWN END OF FINAL AND COMPLETE ELIMINATION OF THE THREEFOLD SUFFERING, AND TRIES TO PROBE THE PROBLEM FURTHER IN MINUTE DETAIL BY DISCUSSING THE NATURE OF 'SUFFERING' AS ALSO OF THE 'ELIMINATION' OF SUCH SUFFERING. VIJNANABHIKSU HERE FOLLOWS VYASA, THE COMMENTATOR OF THE YOGA-SUTRA; AND HE INVESTIGATES THE PROBLEM OF THE NATURE OF THE SELF AND THE PROCESS OF EXPERIENCE ON THE PART OF THAT SELF. BY A PROCESS OF ELIMINATION IT IS ESTABLISHED THAT THE ULTIMATE GOAL OF FINAL AND COMPLETE END TO POTENTIAL SUFFERING IS ACHIEVED BY REALIZATION OF THE SELF.

- KAPADIA, R. PARADOX FOUND. MIND 83,296-297 AP 74.

- KAPLAN, FRED. 'THE MESMERIC MANIA': THE EARLY VICTORIANS AND ANIMAL MAGNETISM. J HIST IDEAS 35,691-702 O-D 74.

A DESCRIPTION AND ANALYSIS OF THE ORIGIN AND BASIC CONCEPTS OF ANIMAL MAGNETISM OR MESMERISM PRIMARILY IN REGARD TO ITS IMPACT IN ENGLAND DURING THE FIRST FIFTY YEARS OF THE NINETEENTH CENTURY. THE PURPOSE OF THE ARTICLE IS TO REVEAL HOW MESMERISM ANTICIPATED AND FULFILLED SOME OF THE DOMINANT VICTORIAN PREOCCUPATIONS WITH MIND AND WILL POWER, BECAME PART OF THE MAJOR CULTURAL CONFLICTS OF THE PERIOD IN REGARD TO MIND AND MATTER, AND CONTRIBUTED TO A RHETORIC AND A THEORY THAT LED TO HYPNOSIS AND PSYCHOANALYSIS. PART OF A LARGER STUDY, "DICKENS AND MESMERISM: THE HIDDEN SPRINGS OF FICTION," PRINCETON UNIVERSITY PRESS, 1975.

- KAPLAN, MILTON A. SIMULTANEITY IN THE ARTS. J AES EDUC 7,35-41 JL 73.

THE ARTIST, CONCENTRATING ON THE MOVING INSTANT, CATCHES BUT ONE GLIMPSE OF IT. IN AN EFFORT TO PRESENT SEVERAL ASPECTS OF THE SAME EVENT, HE SOMETIMES RESORTS TO A STYLISTIC DEVICE. PICASSO, FOR EXAMPLE, IN HIS CUBISTIC PERIOD, PLACED SEVERAL VIEWS OF A WOMAN'S FACE ON CORRESPONDING AXES OF HER BODY. IN POETRY, E E CUMMINGS, WHILE FOCUSING ON ONE VIEW OF EVENT, USED PARENTHESES TO DESCRIBE ANOTHER THAT WAS OCCURRING SIMULTANEOUSLY. WILLIAM FAULKNER, IN HIS NOVELS, USED PARENTHESES, TOO, NOT SO MUCH TO DEPICT SEVERAL PHASES OF THE SAME EVENT AS TO TRANSFORM THE PRESENT FROM MERELY A STATIC INSTANT INTO AN OCCURRENCE THAT FLOWED FROM THE PAST INTO THE FUTURE. IN A SENSE, THESE ARTISTS TRIED TO DO ARTIFICIALLY WHAT COUNTERPOINT IN MUSIC DOES NATURALLY, AS IN A BACH FUGUE.

- KARGOPOULOS, PH. INFINITY, LIMITS AND ORDER: A STUDY ON THE PARADOX. PHILOSOPHIA (ATHENS) 3,74-96 1973.

- KARPINSKY DE M, ROSE MARIE. HEGEL Y SU TIEMPO. REV FILOSOF (COSTA RICA) 8,7-18 JA-JE 70.

EL PROPOSITO DEL ARTICULO ES MOSTRAR LA PROFUNDA RELACION QUE SE OPERA ENTRE LA OBRA DE HEGEL Y SU CIRCUNSTANCIA TEMPORAL. ESTO SE PRUEBA ANALIZANDO A HEGEL COMO PRODUCTO DE LA DOBLE PRESION TEMPORAL: AUFGKLAERUNGROMANTICISMO ALEMAN. (PARA LO CUAL SE ANALIZA

SU RELACION PERSONAL CON AMIGOS Y CON HECHOS HISTORICOS RELEVANTES, VGR. LA REVOLUCION FRANCESA) PERO SE LE MUESTRA TAMBIEN COMO PADRE DE LA CONTEMPORANEIDAD Y POR LO TANTO COMO REVOLUCIONADOR, AUNQUE A VECES A PESAR SUYO (A ESTE RESPECTO SE ENFATIZA EN SUS POSICIONES POLITICO-FILSOFICAS PERSONALES Y EN LA HERMENEUTICA DADA POR SUS SEGUIDORES A SUS IDEAS CENTRALES).\*

KASHER, ASA. LOGICAL FORMS IN CONTEXT: PRESUPPOSITIONS AND OTHER PRECONDITIONS. MONIST 57,371-395 JL 73.

NATURAL LOGIC IS CONCERNED WITH EXPLANATIONS OF LOGICAL INTUITIONS BY THE FORMULATION OF RULES THAT GOVERN THEM. EVERY GENERALIZATION DETERMINES A 'TRIBE' OF VALID ARGUMENTS. LOGICAL FORMS ARE CLEAR AND DISTINCT, BUT ALSO CONTEXT-DEPENDENT, TRIBAL EMBLEMS. WE INVESTIGATE WAYS FOR REPRESENTING PRESUPPOSITIONS AND OTHER PRECONDITIONS IN NATURAL LOGIC. A SPEAKER A, UTTERING AN INSTANCE OF SENTENCE S IN CONTEXT C IS COMMITTED TO GRANTING IN C THAT PROPOSITION P IS TRUE IF AND ONLY IF A'S BELIEF THAT P IS TRUE IS A NECESSARY CONDITION FOR A'S PERFORMING A HAPPY SPEECH ACT BY UTTERING AN INSTANCE OF S IN C. P IS THEN A PRECONDITION OF S FOR A IN C. IN THIS PAPER, WE CONSIDER PARTICULAR PRECONDITIONS PERTAINING TO CONTEXTS (SPEAKERS, ADDRESSEES, AND THEIR MUTUAL RELATIONS), RADICALS (RESTRICTIVE RELATIVE CLAUSES, ADJECTIVES AND ADVERBS, CLEFT FORMS, AND COMPLEMENTS), AND MOODS. SOME SYNTACTICAL AND SEMANTICAL EXTENSIONS OF FIRST ORDER LANGUAGE ARE DEFINED TO PROVIDE AN ADEQUATE FRAMEWORK FOR REPRESENTING PRESUPPOSITIONS AND OTHER PRECONDITIONS.\*

KASS, LEON R. AVERTING ONE'S EYES, OR FACING THE MUSIC? HASTINGS CENTER STUD 2,67-80 MY 74.

KASSEM, MAHMOUD. EL PROBLEMA DE LA PREDESTINACION Y DEL LIBRE ALBEDRIO EN LEIBNIZ Y EN IBN'ARABI. PENSAMIENTO 30,149-172 AP-JE 74.

KATSOFF, LOUIS C. THE ROLE OF CONSEQUENCES IN MORAL DECISIONS. STUD INT FILOSOF 5,53-62 AUTUMN 73.

IT IS ARGUED THAT CONSEQUENCES MAY SERVE AS 'DATA' UPON WHICH MORAL DECISIONS ARE BASED. ALTHOUGH CONSEQUENCES DO NOT DEFINE MORALITY, THEY ARE 'OBSERVATIONS' WHICH AID IN THE DETERMINATION OF THE MORALITY OF AN ACT OR AGENT. THIS EXPLAINS THE PROBABILISTIC NATURE OF MORAL DECISION MAKING.\*

KATSOFF, L O. ON THE NATURE OF MATHEMATICAL ENTITIES. INT LOG REV 4,29-45 JE 73.

MATHEMATICAL OBJECTS ARE 'SUI GENERIS'. AXIOMS AND POSTULATES ARE DISTINCT. THERE ARE SYNTHETIC MATHEMATICAL STATEMENTS. SOME MATHEMATICAL STATEMENTS ARE PROBABILISTIC. MATHEMATICAL OBJECTS ARE 'A PRIORI' WITH RESPECT TO SENSE OBSERVATION. THERE ARE 'A PRIORI' SYNTHETIC STATEMENTS IN MATHEMATICS.

KATZ, JERROLD J AND NAGEL, RICHARD I. MEANING POSTULATES AND SEMANTIC THEORY. FOUND LANG 11,311-340 MY 74.

THIS PAPER CLAIMS THAT SEMANTIC THEORY OFFERS A BETTER APPROACH TO THE STUDY OF THE LOGICAL STRUCTURE OF NATURAL LANGUAGES THAN SYSTEMS OF MEANING POSTULATES. WE TRY TO ESTABLISH THIS CLAIM BY SHOWING THAT CARNAPIAN SYSTEMS FAIL REASONABLE CONDITIONS OF ADEQUACY ON THEORIES OF NATURAL LANGUAGE, CONDITIONS THAT INTENSIONALISTS OUGHT TO FIND ACCEPTABLE. WE ALSO ARGUE THAT CHANGING THESE SYSTEMS SO THAT THEY NO LONGER FAIL SUCH CONDITIONS TRANSFORMS THEM INTO A SEMANTIC THEORY, SO THAT SUCH SYSTEMS MAY BE THOUGHT OF AS A FIRST APPROXIMATION TO A SEMANTIC THEORY.

KATZ, JERROLD J. WHAT THE LINGUIST IS TALKING ABOUT. J PHIL 71,347-367 27 JE 74.

KATZ, SOLOMON H. EVOLUTIONARY PERSPECTIVES ON PURPOSE AND MAN. ZYGMON 8,325-340 S-D 73.

KATZ, SOLOMON H. THE DEHUMANIZATION AND REHUMANIZATION OF SCIENCE AND SOCIETY. ZYGMON 9,126-138 JE 74.

KAUBER, PETER. DOES JAMES'S ETHICS OF BELIEF REST ON A MISTAKE? S J PHIL 12,201-214 SUM 74.

THIS PAPER EXAMINES THE QUESTION WHETHER OR NOT IT IS A MISTAKE TO SUBSUME BELIEF UNDER MORAL CATEGORIES. SPECIFICALLY, IT EXAMINES WHETHER OR NOT BELIEF IS UNDER OUR VOLUNTARY CONTROL. THIS TOPIC IS TREATED BOTH FROM A CONTEMPORARY POINT OF VIEW AND IN TERMS OF JAMES'S OWN "PSYCHOLOGY." I CONCLUDE THAT IT IS NOT A MISTAKE TO SUBSUME BELIEF UNDER MORAL CATEGORIES AND THUS THAT JAMES'S ETHICS OF BELIEF DOES NOT REST ON A MISTAKE--AT LEAST NOT ON THAT MISTAKE.

KAUBER, PETER. THE FOUNDATIONS OF JAMES'S ETHICS OF BELIEF. ETHICS 84,151-166 JA 74.

AN EXAMINATION OF THE EARLY DEVELOPMENT OF JAMES'S ETHICS OF BELIEF, FOCUSING ON THE PERIOD 1868-1880. THE TREATMENT CONSIDERS JAMES'S EARLY VIEWS ON BELIEF, MORALITY, SCIENCE, THE APPLICATION OF MORAL CATEGORIES TO BELIEF; AND AN EARLY DEFENSE OF 'OVERBELIEF'--BELIEF BEYOND THE EVIDENCE. THE DIFFERENCES BETWEEN THE 1880 VERSION AND THE MATURE STATEMENT OF "THE WILL TO BELIEVE" ARE SKETCHED. IT IS CONCLUDED THAT THE MOST SERIOUS DEFICIENCIES IN JAMES'S ETHICS OF BELIEF AT THIS STAGE INCLUDE INSUFFICIENT ATTENTION TO THE PROBLEM OF THE 'MEANINGFULNESS' OF "ETHICS OF BELIEF," AND AN INADEQUATE DEFENSE OF THE DUTY TO ATTEND TO EVIDENCE.

KAUFMAN, ARTHUR. DAL GIUSNATURALISMO E DAL POSITIVISMO GIURIDICO ALL'ERMENTUTICA. RIV INT FILOSOF DIRITTO 50,712-722 O-D 73.

KAUFMANN, ARTHUR. SENTIDO ACTUAL DE LA FILOSOFIA DEL DERECHO. AN CATED SUAREZ 12,7-36 1972.

DIE ANTWORT DES VERFASSERS AUF DIE IM TITEL GESTELLTE FRAGE IST SO ALT WIE DIE RECHTSPHILOSOPHIE SELBST: SIE SOLL DAS RECHT GERECHTER UND DAMIT DIE VERHAELTNISSE MENSCHLICHER MACHEN. ABER WIE KANN SIE DAS? DER VERFASSER WARNT VOR DER ERRICHTUNG RECHTSPHILOSOPHISCHER SYSTEME, DIE MIT 'NATURRECHTLICHEM' ABSOLUTHEITSANSPRUCH PROKLAMIERT WERDEN. ER SIEHT DIE EIGENTLICHE AUFGABE DER PHILOSOPHIE VIELMEHR IN IHRER 'APPELLFUNKTION': IN DER ENTFALTUNG VON DENKMODELLEN ZUM ZWECKE DER PHILOSOPHISCHEN REFLEXION UND KOMMUNIKATION. IHR MEDIUM IST DIE SPRACHE, DIE SPRACHE SOMIT MOEGLICHKEIT UND SCHRANKE DER PHILOSOPHIE.\*

KAULBACH, FRIEDRICH. DAS COPERNICANISCHE PRINZIP UND DIE PHILOSOPHISCHE SPRACHE BEI LEIBNIZ. Z PHIL FORSCH 27,333-347 1973.

KAULBACH, FRIEDRICH. DIALEKTIK UND THEORIE DER PHILOSOPHISCHEN METHODE BEI KANT. KANTSTUDIEN 64,395-410 1973.

KAUPPI, RAILI. Ueber das RATIONALE. AJATUS 35,9-20 1973.

THE AMBIGUITY OF THE WORD 'RATIO' EFFECTS THE AMBIVALENCE OF RATIONALITY. THE PURPOSE OF THIS PAPER IS TO EMPHASIZE SOME FEATURES OF THE CONCEPT OF RATIO AS THE ESSENTIAL CHARACTERISTIC OF MAN ACCORDING TO CLASSICAL PHILOSOPHY. THE RATIO CONTAINS THE--NOT NECESSARILY CONSCIOUS--FACULTY OF UNIVERSALITY WITH RESPECT TO KNOWLEDGE, AND THE DEMAND OF UNIVERSALITY WITH REGARD TO ACTION (AS STATED BY THE CATEGORICAL IMPERATIVE). AS THE RATIO MAY CONTAIN

NEVER, OR ONLY PARTIALLY, ACTUALIZED POSSIBILITIES, THE TASK OF HUMAN BEINGS IS SEEN AS BECOMING MORE HUMAN THROUGH CREATIVE ACTUALIZATION OF THEIR FACULTIES, GUIDED BY THE IDEAL OF HUMANITY.\*

KAVANAUGH, ROBERT. FACING DEATH. RELIG HUM 8,110-113 SUM 74.

KAVKA, GREGORY S. WRONGDOING AND GUILT. J PHIL 71,663-664 24 D 74.

PHILOSOPHERS WHO WRITE ABOUT GUILT TEND TO ASSUME THAT PERSONS CAN ONLY FEEL GUILTY OVER ACTIONS THEY BELIEVE TO HAVE BEEN WRONG. I SUGGEST THAT CONSIDERATION OF CASES IN WHICH AN AGENT MUST CHOOSE BETWEEN HARMFUL COURSES OF ACTION AND CHOOSES THE LEAST HARMFUL ACT SHOWS THIS ASSUMPTION TO BE MISTAKEN. I ARGUE THAT IN SUCH CASES IT IS LOGICALLY POSSIBLE, AND IT MAY BE MORALLY DESIRABLE, THAT THE AGENT SUFFER GUILT FEELINGS EVEN THOUGH HE BELIEVES HE HAS ACTED AS HE SHOULD, ALL THINGS CONSIDERED.

KAYSER, JOHN R AND MOORE, KENT T. AKRIBE LOGON, AKRIBOLOGEI, AKRIBESTATOS IN POLITEIA 340E-3416,503B (IN ENGLISH). APEIRON 8,31-32 MY 74.

KEAT, RUSSELL AND MILLER, DAVID. UNDERSTANDING JUSTICE. POLIT THEOR 2,3-31 F 74.

THE PAPER CRITICALLY EXAMINES RAWLS' "A THEORY OF JUSTICE." FIRST, THE DERIVATION OF THE TWO PRINCIPLES OF JUSTICE FROM THE HYPOTHETICAL SITUATION FAILS. RAWLS HAS NOT SHOWN THAT THE DIFFERENCE PRINCIPLE WOULD BE CHOSEN IN PREFERENCE TO UTILITY. NOR HAS HE SHOWN WHY PRIORITY SHOULD BE GIVEN TO LIBERTY. SECOND, THE DIFFERENCE PRINCIPLE WOULD SANCTION UNACCEPTABLY LARGE INEQUALITIES. EQUALITY OF OPPORTUNITY WOULD NOT REMEDY THIS. 'EXCUSABLE ENVY' MAY THEREFORE THREATEN THE STABILITY OF A SOCIETY BASED ON THE TWO PRINCIPLES. FINALLY, THE CONTRACTUAL METHOD OF ESTABLISHING PRINCIPLES OF JUSTICE FAILS BECAUSE OF ITS CULTURALLY-BOUNDED ASSUMPTIONS AND ITS UTILITARIAN OUTCOME.

KEATON, A E. DESCARTES' METHOD. SW J PHIL 5,89-94 SPR 74.

KECHRIS, ALEXANDER S. ON PROJECTIVE ORDINALS. J SYM LOG 39,269-282 JE 74.

KEENAN, EDWARD L. PRESUPPOSITION IN NATURAL LOGIC. MONIST 57,344-370 JL 73.

WE FORMALLY DEFINE A 3-VALUED FIRST ORDER LOGIC IN WHICH 'THAT JOHN PASSED SURPRISED EVERYONE' CAN BE SHOWN TO PRESUPPOSE, IN A STRAWSONIAN SENSE, 'JOHN PASSED'. SIMILARLY 'THE GIRL WHO LEFT EARLY WAS TIRED' PRESUPPOSES 'SOME GIRL LEFT EARLY'. SEVERAL META-THEOREMS RELATING ENTAILMENT, PRESUPPOSITION AND ASSERTION ARE PROVEN. E.G., THERE EXIST SENTENCES WHICH ARE NEVER FALSE BUT NOT ALWAYS TRUE, E.G., 'THE MAN WHO LEFT LEFT'. SUCH SENTENCES PRESUPPOSE THEMSELVES AND ASSERT NOTHING. ALSO, THERE EXIST SENTENCES HAVING THE SAME ENTAILMENTS BUT DIFFERENT PRESUPPOSITIONS. E.G., 'THE ONLY DOCTOR WHO FAINTED WAS ILL' AND 'EXACTLY ONE DOCTOR FAINTED AND ANY DOCTOR WHO FAINTED WAS ILL'. CONJUNCTION WITH 'AND' IS IN GENERAL SHOWN TO BE A LOGICALLY EXPLICIT OPERATION IN THAT WHENEVER A CONJUNCTION (S & T) PARAPHRASES, I.E., HAS THE SAME ENTAILMENTS AS, A NON-CONJUNCTION S\* THEN THE ASSERTIONS OF (S & T) INCLUDE THOSE OF S\*.\*

KEISLER, H JEROME AND PRIKRY, KAREL. A RESULT CONCERNING CARDINALITIES OF ULTRAPRODUCTS. J SYM LOG 39,43-48 MR 74.



KEKES, JOHN. LOGICAL DUALISM: HUMAN VALUES AND METHOD IN THE SOCIAL SCIENCES. CULT HERMEN 2,61-73 MY 74.

THE PAPER ATTEMPTS TO RESOLVE THE CONFLICT BETWEEN THE NATURALISTIC PICTURE OF MAN AND THE SPECIAL REGARD IN WHICH MAN HOLDS HIMSELF. ONTOLOGICAL DUALISM, THE CLASSIC DEFENSE OF OUR SENSE OF VALUES AND IMPORTANCE, RESTS UPON AN ONTOLOGICAL COMMITMENT TO THE MIND WHICH IS BECOMING LESS AND LESS TENABLE. THE PROBLEM, THEN, IS TO RETAIN HUMAN VALUES WITHOUT GETTING INTO CONFLICT WITH THE REMARKABLE ACHIEVEMENTS OF SCIENCE. THE TASK OF LOGICAL DUALISM IS TO CARVE OUT A FIELD WITHIN WHICH HUMAN VALUES CAN FUNCTION. THIS FIELD IS THE DOMAIN OF ANTHROPOCENTRISM, COMPRISING SIGNIFICANT, THAT IS, FORMATIVE AND CONSCIOUS, INFLUENCES UPON HUMANITY. OF SUCH INFLUENCES IT IS POSSIBLE TO GIVE AN EXTERNAL, SCIENTIFIC ACCOUNT, AND ALSO AN INTERNAL, IMAGINATIVE ACCOUNT. INTERNAL ACCOUNTS LEAD TO SELF-KNOWLEDGE AND THIS, IN TURN, MAKES POSSIBLE THE PURSUIT OF IDEALS. THIS LATTER ACTIVITY IS THE REPOSITORY OF HUMAN VALUES.

KEKES, JOHN. RATIONALITY AND COHERENCE. PHIL STUD 26,51-61 S 74.

THE PURPOSE OF THIS PAPER IS TO SHOW THE UNTENABILITY OF PETER WINCH'S COHERENCE THEORY OF RATIONALITY. THE FUNDAMENTAL DIFFICULTY IS THAT WINCH'S ACCOUNTS OF FORM OF LIFE, RULES, AND RATIONALITY ARE INCOMPATIBLE. THIS RESULTS IN BOTH THE NECESSITY AND THE IMPOSSIBILITY OF DISTINGUISHING DIFFERENT FORMS OF LIFE AND ALSO IN THE SUPPOSED IMPOSSIBILITY AND ACTUAL POSSIBILITY OF LEGITIMATELY CRITICIZING ONE FORM OF LIFE FROM THE POINT OF VIEW OF ANOTHER.

KEKES, JOHN. TOWARDS A THEORY OF RATIONALITY. PHIL SOC SCI 3,275-288 D 73.

THE PURPOSE OF THIS PAPER IS TO PROVIDE THE STARTING POINT OF A THEORY OF RATIONALITY. THE PROCEDURE IS TO USE WINCH'S THEORY AS A FOIL AND THROUGH INCREASINGLY GENERAL CRITICISMS OF IT ARRIVE AT THE BEGINNINGS OF A DEFENSIBLE THEORY. THE FIRST CRITICISM SHOWS THAT WINCH'S THEORY FAILS IN ITS OWN TERMS BECAUSE THE NOTIONS OF 'FORM OF LIFE', 'RULE', AND THE THEORY ARE INCOMPATIBLE. THE SECOND CRITICISM IS DIRECTED AGAINST ANY THEORY THAT ACCEPTS THE IDEA OF A FORM OF LIFE. 'FORM OF LIFE' IS AN ABUSED METAPHOR. THE THIRD CRITICISM PROVIDES AN EXTERNAL STANDARD OF RATIONALITY AND THEREBY REFUTES ALL THEORIES THAT ARE COMMITTED TO THE DENIAL OF THERE BEING EXTERNAL STANDARDS.

KEKES, JOHN. TRANSCENDENTAL ARGUMENTS AND THE SCEPTICAL CHALLENGE. PHIL FORUM (BOSTON) 4,422-431 SPR 74.

THERE IS A FORM OF SCEPTICISM THAT PRESENTS A FUNDAMENTAL PROBLEM IN PHILOSOPHY. THE PURPOSE OF THIS PAPER IS TO RESTATE THE PROBLEM IN A WAY THAT RESISTS EXISTING SOLUTIONS; EXAMINE THE ATTEMPT TO SOLVE THE PROBLEM BY THE PROVISION OF A NEW AND IMPROVED TRANSCENDENTAL ARGUMENT; SHOW HOW THE NEW ATTEMPT STILL FAILS BECAUSE IT MISUNDERSTANDS THE NATURE OF THE SCEPTICAL CHALLENGE; AND SUGGESTS A WAY OF SOLVING THE PROBLEM.

KELBLEY, CHARLES A. AN INTRODUCTION TO EMMANUEL LEVINAS. THOUGHT 5,81-86 MR 74.

KELISSIDOU-CALANOS, A. PLOTIN ET LA DIALECTIQUE PLATONICIENNE DE L'ABSOLU. PHILOSOPHIA (ATHENS) 3,307-338 1973.

L'ETUDE FAIT SUITE A LA RECHERCHE SUR LA NOTION DE L'UN ABSOLU CHEZ PLATON ET CONSTITUE UN PARALLELISME ANALYTIQUE DE THESES PLATONICIENNES ET PLOTINIENNES DE L'UNITE. L'AUTEUR INSISTE SUR LA CARACTERISTIQUE PSYCHOLOGIQUE ET LA POSITION ESSENTIELLEMENT MYSTIQUE DU PLOTINISME ET POSE QUE CE QUI CONSTITUE UNE DEVIATION PAR RAPPORT A PLATON TIENT DANS UN CERTAIN SENS AU CARACTERE

METHODOLOGIQUE ET AU DYNAMISME DE LA PENSEE PLATONICIENNE. A PART LA DEMONSTRATION DE LA PARENTE INTERIEURE, LE BUT DE L'ETUDE EST DE MONTRER L'EQUIVALENCE DES DEUX THESES.

FLKAR, ASHOK R. WILL, WILL, AND MUST: A STUDY IN FAMILY RELATIONSHIPS. INDIAN PHIL QUART 1,183-216 AP 74.

SOME ASPECTS OF LINGUISTICS CAN BE PHILOSOPHICALLY INTERESTING. ENGLISH MODAL VERBS ACT AS PREDICATES, THE REST OF THE SENTENCE SUPPLYING THE ARGUMENT(S). THEY MAY BE EPISTEMIC OR MANDATORY, BINDING OR RELEASING, PERFORMATIVE OR NOT. AFTER A LINGUISTIC DESCRIPTION OF THEIR NINE SUBSYSTEMS PHILOSOPHICAL IMPLICATIONS ARE SUGGESTED: (I) THE ABSENCE OF ANY SERIOUS CONSTRAINTS ON THE PROPOSITIONS ACTING AS AN ARGUMENT OF THE MODAL; (II) THE RELEVANCE OF TENSE=CONSIDERATIONS IN EXPLICATING MODAL SENTENCES; (III) THE INTER-AND INTRA-SUBSYSTEM RELATIONS THAT DEFINE DISPUTABILITY, REFUTABILITY, AND INFELICITY OF MODAL SENTENCES.

ELLENBERGER, J. GOD AND MYSTERY. AMER PHIL QUART 11,93-102 AP 74.

THE PRIMARY CONCERN IS TO EXAMINE THE RELATIONSHIP BETWEEN RELIGIOUS BELIEF AND THE RELIGIOUS SENSE OF MYSTERY, EMBODIED IN THE NUMINOUS EXPERIENCE, AS CHARACTERIZED BY RUDOLF OTTO. SOME HAVE THOUGHT THAT A SENSE OF MYSTERY IS AT ODDS WITH BELIEF, WHICH 'CONCEPTUALIZES' GOD. IN THIS CONNECTION STACE'S VIEW OF MYSTICISM IS EXAMINED. THE VIEW THAT GOD'S EXISTENCE MUST BE 'MYSTERIOUS', IN THE SENSE OF 'NOT EVIDENT', SO THAT FAITH CAN BE CHOSEN IS ALSO EXAMINED. THREE MODELS OF FAITH ARE COMPARED.\*

ELLER, BERNDT. ALLGEMEINE KRITIK DER COLLECTIVE BARGAINING-THEORIEN. SOZ WELT 24,242-256 1973.

ELLER, EDMUND B. HEBREW THOUGHTS ON IMMORTALITY AND RESURRECTION. INT J PHIL RELIG 5,16-44 SPR 74.

ELLMANN, PAUL. SCHULE, KOLLEKTIVE IDENTITAET UND ETHNISCHE SPANNUNGEN. KOELNER Z SOZ 25,576-593 1973.

ELLY, DEREK. REASON AND POLITICAL AUTHORITY. J VALUE INQ 7,261-273 WINT 73.

THE BASIC AIM IS TO SUGGEST THAT THE GROUNDS WHICH MAY JUSTIFY COMMITMENT TO ANY ONE VIEW OF POLITICAL AUTHORITY RESULT FROM DIFFERENT VIEWS CONCERNING THE LOGICAL CHARACTER OF RATIONALITY: WHAT COUNTS AS REASONABLE IN ONE TYPE OF PHILOSOPHY MAY NOT HOLD FOR ANOTHER. THIS OBJECTIVE IS ACHIEVED THROUGH AN EXAMINATION OF FOUR FUNDAMENTAL PHILOSOPHIC TYPES EXEMPLIFIED BY PLATO, ARISTOTLE, KANT, AND OTHERS. THESE FOUR TYPES ARE CHARACTERISTIC OF DIFFERENT PHILOSOPHIC PROCEDURES THAT MAY BE USED TO JUSTIFY POLITICAL AUTHORITY. FOR EACH TYPE I HAVE ATTEMPTED TO DELINEATE ITS CONCEPT OF REASON, THAT IS, TO IDENTIFY WHAT IT TAKES TO BE ACCEPTABLE ARGUMENT, WHAT IT HOLDS TO BE THE CONDITIONS OF DISCOURSE CONCERNING FUNDAMENTAL INQUIRIES. DISPUTES AND DISAGREEMENTS OVER WHAT IS TO COUNT AS REASONABLE, OR OVER THE GROUNDS FOR POLITICAL AUTHORITY, ARE DISPUTES AND DISAGREEMENTS OVER THE LOGICAL NATURE AND STATUS OF REASON.

ELLY, GEORGE ARMSTRONG. A NOTE ON ALIENATION. POLIT THEOR 1,46-53 F 73.

ENNETH, A. BOWEN. CUT ELIMINATION IN TRANSFINITE TYPE THEORY. Z MATH LOG 19,141-162 1973.

KENT, EDWARD. COMMENT ON PROFESSOR BOWIE'S PAPER. IDEAL STUD 4,156-159 MY 74.

THIS COMMENT NOTES MINOR DISAGREEMENTS WITH NORMAN E BOWIE'S ARTICLE, "THE 'WAR' BETWEEN NATURAL LAW PHILOSOPHY AND LEGAL POSITIVISM": 1) THAT BOWIE MINIMIZES THE RANGE OF IDEOLOGICAL DIFFERENCES BETWEEN AND WITHIN THE NATURAL LAW AND POSITIVIST CAMPS, 2) MISREADS HART'S DISTINCTIONS BETWEEN TYPES OF RULES, 3) ATTEMPTS A TOO TIDY RECONSTRUCTION OF HART, 4) EXCESSIVELY STRESSES WITH HART THE FUNCTION OF RULES AS DEFINING CRITERION OF LAW, 5) NEGLECTS THE ROLE OF POSITIVISM AS THEORETICAL BASIS OF CONTEMPORARY DISSENT.

KEOHANE, NANNERL O. NONCONFORMIST ABSOLUTISM IN LOUIS XIV'S FRANCE: PIERRE NICOLE AND DENIS VEIRAS. J HIST IDEAS 35,579-596 O-D 74.

ABSOLUTIST THEORY IN SEVENTEENTH-CENTURY FRANCE WAS MORE VARIED THAN IS OFTEN RECOGNIZED. TWO WRITERS ARE TAKEN AS EXAMPLES OF UNORTHODOX MONARCHICAL THEORY WHICH SUPPORTS ABSOLUTISM ON GROUNDS OTHER THAN THOSE USED BY FAMILIAR SPOKESMEN SUCH AS THE BISHOP BOSSUET. PIERRE NICOLE'S POLITICAL THOUGHT, HEAVILY INFLUENCED BY HOBBS AS WELL AS SAINT AUGUSTINE, AND THE UTOPIAN IDEAS OF DENIS VEIRAS, WHO HAD CONNECTIONS WITH THE BUCKINGHAM ENTOURAGE IN ENGLAND, ARE STUDIED IN ORDER TO ASSESS THEIR CONTRIBUTIONS TO BAROQUE THEORIES OF THE STATE.

KERBS, DIETHART. DAS RITUAL UND DAS SPIEL—UEBER EINE POLITISCHE DIMENSION DER AESTHETISCHEN ERZIEHUNG. AES KOMMUN 1,40-47 1970.

KERKHOFF, M. FEGEL SOBRE LA NATURALEZA. DIALOGOS 6,87-106 JL-S 69.

KERKHOFF, MANFRED. ASPECTOS DEL INSTANTE VIVIDO. DIALOGOS 9,33-57 N 73.

KERKHOFF, MANFRED. HOELDERLIN Y LA FILOSOFIA. DIALOGOS 6,17-34 AP-JE 69.

KERN, JOHANNA. VERSOEHNUNG—IM KLASSENKAMPF? INT DIALOG Z 6,198-200 1973.

KERN, WALTER. DIE ARISTOTELESDEUTUNG HEGELS: DIE AUFHEBUNG DES ARISTOTELISCHEN "NOUS" IN HEGELS "GEIST". PHIL JAHR 78,238-259 1971.

KERN, WALTER. HEGEL-BUECHER 1961-1968: EIN AUSWAHLBERICHT, 4. THEOL PHIL 46,71-87 1971.

KERN, WALTER. HEGEL-BUECHER 1961-1971: EIN AUSWAHLBERICHT. THEOL PHIL 48,398-409 1973.

KERNS, THOMAS A. THE MYSTICAL EXPERIENCE AND VERIDICALITY: A HISTORY OF THE ARGUMENT FROM UNANIMITY. KINESIS 5,111-133 SPR 73.

IS THE EXPERIENCE THAT THE MYSTICS DESCRIBE AS UNION WITH GOD, OR COSMIC UNION, VERIDICAL OR HALLUCINATORY? THREE PHILOSOPHERS HAVE ARGUED THAT THE EXPERIENCE IS AUTHENTIC, VALID, OBJECTIVE AND VERIDICAL AND HAVE ARGUED FROM THE FACT THAT THE MYSTICS ARE IN UNANIMOUS AGREEMENT ABOUT THE ESSENTIAL NATURE OF THE EXPERIENCE AND WHAT IT SAYS ABOUT THE NATURE OF THE COSMOS. GIVEN THIS UNANIMITY, THEN, R M BUCKE, C D BROAD, AND W T STACE ARGUE THAT THE UNANIMITY IS EVIDENCE FOR THE AUTHENTICITY AND VERIDICALITY OF THE MYSTICAL EXPERIENCE. THE PAPER TRACES THE HISTORICAL DEVELOPMENT OF THAT ARGUMENT FROM 1901-1960 AND CONCLUDES THAT ALTHOUGH THE ARGUMENT HAS MADE CONSIDERABLE PROGRESS IN THAT TIME, STILL IT IS INSUFFICIENT AS A RATIONAL ARGUMENT TO AROUSE BELIEF IN THE STAUNCH SKEPTIC. ONLY EXPERIENTIAL VALIDATION CAN ACHIEVE THAT.

KERR, DONNA H AND SOLTIS, JONAS. LOCATING TEACHER COMPETENCY: AN ACTION DESCRIPTION OF TEACHING. EDUC THEORY 24,3-16 WINT 74.

THE PURPOSE OF THIS PAPER IS TO PROVIDE A CONCEPTUALIZATION OF TEACHING AS A PURPOSEFUL, GOAL ORIENTED HUMAN ACTIVITY WHICH WILL SERVE TO ILLUMINATE VARIOUS LEVELS UPON WHICH TO MAKE JUDGEMENTS OF TEACHER COMPETENCE. IDENTIFICATION OF THE ELEMENTS OF: LEARNING GOALS, TACTICS, AND IMPLEMENTATIONS; ALL EMBEDDED IN THE CONTEXT OF TEACHER ASSESSMENTS OF SITUATIONAL FACTORS AND TEACHER-HELD MORE GENERAL GOALS, BELIEFS AND PRINCIPLES, BECOME THE MEANS FOR EXPLICATING THE NEEDED CONCEPT.

KERR, DONNA H. ANALYSES OF "TEACHING". EDUC PHIL THEOR 6,59-67 MR 74.

THIS REVIEW OF THE ANALYTIC LITERATURE ON THE CONCEPT OF TEACHING TRACES THE TREATMENTS OF A SERIES OF QUESTIONS THAT CONSTITUTE THE MAIN LINES OF DEVELOPMENT OF THAT LITERATURE. THE REVIEW SERVES (A) TO IDENTIFY WHICH QUESTIONS CAN BE TERMINATED AS DEAD ISSUES AND WHICH GENERATE FURTHER QUESTIONS AND (B) TO UNCOVER A CLUSTER OF CONCEPTUAL QUESTIONS THAT NEED ATTENTION FOR PURPOSES OF DEVELOPING A LOGICALLY ADEQUATE, ACTION DESCRIPTION OF TEACHING THAT WILL ENABLE US TO LOCATE TEACHING COMPETENCE IN A WAY THAT MIGHT OFFER GUIDANCE TO EMPIRICAL RESEARCH.

KIRSTEN, FRED. CAN SARTRE COUNT? PHIL PHENOMENOL RES 34,339-354 MR 74.

I ARGUE THAT SARTRE'S THEORY OF CONSCIOUSNESS IS UNTRUE BECAUSE IT IS BASED UPON A SET OF CONFUSIONS HAVING THEIR ORIGIN IN THE FAILURE TO DISTINGUISH BETWEEN APPREHENDING THE 'PROPERTIES' OF CONSCIOUSNESS AND APPREHENDING THE FORM CONFERRED ON CONSCIOUSNESS BY ITSELF. REHEARSING SARTRE'S EXAMPLE OF COUNTING, WHICH ILLUSTRATES HIS THEORY, LEADS INEVITABLY TO THAT DISTINCTION, THEREBY BRINGING TO LIGHT THE INSIGHT THAT 'PASSIVELY' CONSTITUTED SELF-IDENTITY AND NON-RECURRENCE FOUND SYNTHESSES, ALSO 'PASSIVE', IN WHICH MUTUAL TRANSFER OF SENSE PROCEEDS SUCH THAT THE EIDOS 'CONSCIOUSNESS', PASSIVELY MEANT AND BELIEVED IN, STANDS OUT READY TO BE ADVERTED TO IN ACTS OF CONSCIOUSNESS. THE REJECTION OF SARTRE'S THEORY OF CONSCIOUSNESS ALONG THESE LINES OPENS UP NEW AREAS OF INQUIRY, MOST NOTABLY WITH RESPECT TO THE DIFFERENCE IN THE WAY IN WHICH FORMAL AND MATERIAL 'UNIVERSALS' ARE CONSTITUTED.

KIRSTEN, FRED. HEIDEGGER AND TRANSCENDENTAL PHENOMENOLOGY. S J PHIL 11,202-215 FALL 73.

THIS ESSAY SEEKS TO DETERMINE THE EXTENT TO WHICH HEIDEGGER'S ONTOLOGY IS TRANSCENDENTAL IN A HUSSERLIAN SENSE. AT THE SAME TIME IT SEEKS TO EVALUATE THE MUTUAL CRITICISM OF HUSSERL AND HEIDEGGER. A PHENOMENOLOGICAL ANALYSIS OF THE ACQUISITION OF EMPIRICAL MEANING OF USE OBJECTS (GURWITSCH) IS DEVELOPED TO PROVIDE A COMMON BASIS FOR COMPARISON AND CRITICISM OF THE RESPECTIVE ONTOLOGIES. THE CONCLUSION REACHED IS THAT A TRANSCENDENTAL CONSTITUTIONAL ANALYSIS IS PRESUPPOSED BY AN EIDETIC ONTOLOGY AS MUCH AS A FUNDAMENTAL ONTOLOGY, AND THAT, BY NOT MAKING THAT PRESUPPOSITION EXPLICIT, HEIDEGGER'S ONTOLOGY BEGS THE QUESTION.

KUETH, HERBERT. ON PRIOR PROBABILITIES OF REJECTING STATISTICAL HYPOTHESES. PHIL SCI 40,538-546 D 73.

KUETH'S STATEMENT "IN MOST PSYCHOLOGICAL RESEARCH, IMPROVED POWER OF A STATISTICAL DESIGN LEADS TO A PRIOR PROBABILITY APPROACHING 1/2 OF FINDING A SIGNIFICANT DIFFERENCE IN THE THEORETICALLY PREDICTED DIRECTION" (PHILOSOPHY OF SCIENCE, VOLUME 34, PAGES 103-115), IS WITHOUT FOUNDATION. THE COMPUTATION OF PRIOR PROBABILITIES OF ACCEPTING OR REJECTING A HYPOTHESIS PRESUPPOSES KNOWLEDGE OF THE PRIOR PROBABILITIES THAT THIS HYPOTHESIS OR ANY OF ITS CONCEIVABLE ALTERNATIVES ARE TRUE. AS WE DO NOT HAVE SUCH KNOWLEDGE, WE CANNOT



GIVE ANY NUMERICAL VALUES OF PRIOR PROBABILITIES OF ACCEPTING OR REJECTING HYPOTHESES IN ANY STATISTICAL TEST PROCEDURE. ONLY TOPOLOGICAL STATEMENTS ARE POSSIBLE, AS FOR EXAMPLE: WHEN THE REGION OF ACCEPTANCE OF A HYPOTHESIS NARROWS, THE PRIOR PROBABILITY THAT IT WILL BE ACCEPTED REMAINS CONSTANT OR INCREASES.

KHAMARA, E J. ETERNITY AND OMNISCIENCE. PHIL QUART 24,204-219 S 74.

BOETHIUS' PUZZLING NOTION OF ETERNITY AS THE 'TOTUM SIMUL' OF TIME IS EXAMINED IN SOME DETAIL; AND IT IS ARGUED THAT THE SOURCE OF HIS ERROR LIES IN ASSIMILATING KNOWLEDGE IN GENERAL, INCLUDING DIVINE KNOWLEDGE, TO HUMAN PERCEPTION. A DISTINCTION IS INSISTED ON BETWEEN THE TWO QUESTIONS "WHAT DOES IT MEAN TO SAY OF 'ANYONE' THAT HE KNOWS THAT 'P'?" AND "HOW DOES AN AGENT 'A' COME TO KNOW THAT 'P'?" IT IS ARGUED THAT, UNLIKE THE ANSWER TO THE FIRST, THE ANSWER TO THE SECOND QUESTION DEPENDS ON WHAT THE PARTICULAR PROPOSITION IS AND SOMETIMES ON WHO THE AGENT IS. FAILURE TO OBSERVE THIS DISTINCTION IN DISCUSSIONS OF OMNISCIENCE HAS LED TO SOME WEIRD RESULTS, AND THE VIEWS OF CLARKE, BERKELEY AND LEIBNIZ ARE CONSIDERED BY WAY OF FURTHER ILLUSTRATIONS.

KHAN, MOHAMMAD AHMAD. DASEINANALYSE OR EXISTENTIAL ANALYSIS. PAKISTAN PHIL J 12,60-68 JL-D 73.

KHATCHADOURIAN, HAIG. ART: NEW METHODS, NEW CRITERIA. J AES EDUC 8,69-85 JL 74.

THE ARTICLE EXPLORES, FIRST, THE NATURE OF THE BASIC 'REVISIONS' AND/OR 'EXTENSIONS' IN THE CURRENT WESTERN CONCEPT OF A WORK OF ART (AS EXEMPLIFIED IN EVERYDAY THINKING ABOUT ART) WHICH MAY BE NECESSITATED BY CONTEMPORARY ART. SECOND, AND CORRELATIVELY, IT EXPLORES THE PROBLEM OF THE CRITERIA FOR THE EVALUATION OF CONTEMPORARY ART. A DOUBLE-BARRELED PRINCIPLE IS PROPOSED FOR DEALING WITH THIS TWOFOOLD PROBLEM; VIZ. THE 'PRINCIPLE OF EXTENSION BY RESEMBLANCE OR ANALOGY', WHICH FOLLOWS FROM MY VIEW, DEFENDED IN "THE CONCEPT OF ART" CONCERNING THE NON-ESSENTIAL AND OPEN-TEXTURED CHARACTER OF THE ORDINARY CONCEPT OF ART. FINALLY, THE ARTICLE OUTLINES SOME OF THE PSYCHOLOGICAL, EPISTEMIC AND RELATED PROBLEMS FACED BY THE CONTEMPORARY AUDIENCE IN ITS ENDEAVOR TO UNDERSTAND AND ENJOY CONTEMPORARY, ESPECIALLY AVANT GARDE, ART, AND SOME WAYS IN WHICH THEY CAN BE ALLEVIATED OR RESOLVED.

KHATCHADOURIAN, HAIG. CONDITIONS OF ILLOCUTIONARY ACTS. PHIL STUD 26,1-22 S 74.

KHATCHADOURIAN, HAIG. THE IDENTITY OF A WORK OF MUSIC. MUSIC MAN 1,33-57 D 73.

KHOSHKISH, A. THE CONCEPT OF VALUES: A SOCIOPHENOMENOLOGICAL APPROACH. J VALUE INQ 8,1-16 SPR 74.

AIMING TO SYNTHESIZE THE METAETHICAL NORMATIVE AND THE EMPIRICAL POSITIVIST APPROACHES TO THE PERENNIAL DEBATE ON VALUES, THIS STUDY PROPOSES THAT AS SOCIAL PHENOMENA, VALUES RELATE TO CERTAIN DIMENSIONS OF MAN'S EXISTENTIAL REALITY AND LIFE EXPERIENCE WHICH, BEYOND HIS PHYSIOLOGICAL INTERESTS, EMANATE FROM HIS PSYCHOLOGICAL AND SOCIOLOGICAL DRIVES, LENDING THEMSELVES TO SOCIAL ELABORATIONS WHICH ENHANCE THE COHESION OF HUMAN GROUPS. A RECOGNITION OF VALUES AS BASIC COMPONENTS OF THE HUMAN FABRIC, AND OF THEIR INTEREST-ORIENTING AND INTEREST-JUSTIFYING FUNCTIONS WITHIN THE SOCIAL TEXTURE WILL EQUIP POLICY MAKERS AND POLITY BUILDERS WITH A MORE ENCOMPASSING VISION OF POLITICAL ALCHEMY.

KHOSLA, SNEH. METAPHYSICAL BASIS OF INDIAN ETHICS. INDIAN PHIL CULT 17,14-20 MR 72.

THE PURPOSE OF MY WRITING THIS ARTICLE IS TO SHOW THAT INDIAN THINKERS HAVE DISCUSSED ETHICS FROM BOTH THE SOCIAL OR OBJECTIVE AND THE PERSONAL OR SUBJECTIVE STANDPOINTS WITH EMPHASIS ON THE LATTER, IN CONSONANCE WITH THE HINDU METAPHYSICAL VIEW THAT THE ULTIMATE GOAL OF LIFE IS LIBERATION. INDIAN PHILOSOPHY INSISTS THAT EVERY HUMAN BEING HAS IN DEPTH OF HIS SOUL SOMETHING UNCREATED, DEATHLESS AND ABSOLUTELY REAL, AND THAT, THEREFORE, THE MEANING OF HIS LIFE IS TO BE FOUND NOT IN THIS WORLD BUT IN SOMETHING WHICH IS HIGHER THAN THE HISTORICAL REALITY. THE MORAL AND METAPHYSICAL PROBLEMS RISE TOGETHER AND CAN BE SOLVED ONLY TOGETHER; SPECULATION REACHES ITS END ONLY THROUGH A SCHEME OF LIFE, AND LIFE FULFILLS ITSELF ONLY THROUGH SPECULATION.\*

KHOZIN, G. S. SCIENCE AND TECHNOLOGY IDEOLOGY AND POLITICS IN THE USA. SOVIET STUD PHIL 12,50-67 WINT 73-74.

ARTICLE EXPLORES NEW MECHANISMS OF INTERACTION OF SCIENCE, TECHNOLOGY AND SOCIETY AT CONTEMPORARY STAGE OF SCIENTIFIC AND TECHNOLOGICAL PROGRESS. ON THE BASIS OF THE ANALYSIS OF THE NATIONAL SPACE PROGRAM OF THE U.S.A. SPECIFIC FEATURES OF LARGE SCALE TECHNOLOGICAL PROGRAMS ARE EXAMINED: THEIR PLACE IN THE SYSTEM OF NATIONAL GOALS AND PRIORITIES; ORGANIZATIONAL STRUCTURE; INFLUENCE ON PERSONAL VALUES OF INDIVIDUALS AND SOCIAL GROUPS, ETC. LIMITED CAPABILITIES OF SINGLE DEVELOPED CAPITALIST STATES TO REALIZE SUCH PROJECTS IMPLY INTERNATIONAL COOPERATION AS AN ADEQUATE APPROACH TO SOLUTION OF TECHNOLOGICAL PROBLEMS OF GLOBAL SCALE.\*

KIELKOPF, CHARLES F. CRITIQUE OF THE ROUTLEYS' FIRST DEGREE SEMANTICS. AUSTRL J PHIL 52,105-120 AG 74.

IT IS ARGUED THAT R AND V ROUTLEY'S MODEL STRUCTURE SEMANTICS FOR ANDERSON AND BELNAP'S TAUTOLOGICAL ENTAILMENTS, NOUS 6(1972) 335-359, FAIL TO GIVE A SENSE TO SAYING THAT THE PREMISES OF A DISJUNCTIVE SYLLOGISM CAN BE TRUE AND ITS CONCLUSION FALSE. IT IS FURTHER ARGUED THAT THE ROUTLEYS PRESUPPOSE CLASSICAL SENTENTIAL LOGIC.

KIELKOPF, CHARLES F. K1 AS A DAWSON MODELLING OF A R ANDERSON'S SENSE OF 'OUGHT'. NOTRE DAME J FORM LOG 15,402-410 JL 74.

A K ANDERSON DEFINED THE DEONTIC PERMITTED OPERATOR:  $P(Q)$ , BY MEANS OF THE ALETHIC POSSIBILITY OPERATOR:  $M(Q)$ , AND A CONSTANT B WHICH SAYS THAT A SANCTION IS APPLIED. HIS DEFINITION IS:  $P(Q)=M(Q \ \& \ NOT \ (M \ (NOT \ B) \ \& \ B))$ . TO FINISH HIS REDUCTION OF DEONTIC TO ALETHIC LOGIC I REPLACE B IN THE ABOVE DEFINITION WITH Q. THEN ANDERSON'S  $P(Q)$  BECOMES  $ML(Q)$ , WHERE  $L( )$  IS THE ALETHIC NECESSITY OPERATOR, AND THE DEONTIC OUGHT OPERATOR:  $O(Q)$ , BECOMES  $LM(Q)$ . THEN I INVESTIGATE THE BEHAVIOR OF THE IRREDUCIBLE MODALITIES IN K1 OF SOBOCINSKI/MCKINSEY:  $LM(Q)$  AND  $ML(Q)$  AS IF THEY WERE DEONTIC OPERATORS. THE MAJOR RESULTS OBTAINED ABOUT THIS DEONTIC LOGIC ARE: (1) NO DEONTIC OPERATOR NEED LIE IN THE SCOPE OF ANOTHER DEONTIC OPERATOR, (2) JUXTAPOSITION OF AN ALETHIC OPERATOR WITH A DEONTIC OPERATOR REDUCES TO A SINGLE DEONTIC OPERATOR.

KIELKOPF, CHARLES F. OFFICE-HOLDER VS OFFICE QUANTIFIERS. PHILOSOPHIA (ISRAEL) 2,321-339 O 72.

THIS IS AN INVESTIGATION OF QUANTIFIER SEMANTICS FOR A FIRST ORDER MODAL PREDICATE CALCULUS WITH CONTINGENT IDENTITY. ATTENTION IS CONFINED TO SEMANTICS WHICH INVALIDATE 'IF  $X=Y$ , THEN  $L(X=Y)$ ' IN KRIPKE TYPE MODEL STRUCTURES BY ASSIGNING SINGULAR TERMS TO CERTAIN SERIES OF INDIVIDUALS (OFFICES). WHEN SINGULAR TERMS ARE ASSIGNED TO SUCH SERIES WE FACE THE PROBLEMS OF HOW TO USE SINGULAR TERMS TO

REFER TO A SINGLE INDIVIDUAL, I.E., AN OFFICE-HOLDER, AND HOW TO RESTRICT AT LEAST ONE EXISTENTIAL QUANTIFIER TO ASSERTING THE EXISTENCE OF ONLY INDIVIDUALS. IT IS ARGUED THAT SINGULAR TERM Y IS USED TO REFER TO AN INDIVIDUAL IF Y IS USED IN B(Y), WHERE Y IS THE ONLY FREE SINGULAR TERM IN FORMULA B, AND B(Y) IS SATISFIED IF AND ONLY IF Y IS ASSIGNED TO A SERIES MADE UP OF A SINGLE INDIVIDUAL. WHILE CRITICIZING SEMANTICS OF HUGHES AND CRESSWELL AND STIG KANGER, I DEVELOP NECESSARY AND SUFFICIENT CONDITIONS FOR AN EXISTENTIAL QUANTIFIER TO ASSERT ONLY THE EXISTENCE OF INDIVIDUALS. (EDITED).

KILIAN, HANS. DIE LINKE THEORIE UND IHRE RECHTE PRAXIS. CLUB VOLTAIRE 4,39=50 1970.

KIM, JAEGBON. NONCAUSAL CONNECTIONS. NOUS 8,41=52 MR 74.

KIMMENICH, OTTO. DER STAND DER FRIEDENSFORSCHUNG. UNIVERSITAS 26,289=302 1971.

KINEN, A E. METAFISICA E IDEOLOGIA. STROMATA 28,597=602 O=D 72.

"EL HECHO DE QUE EL HOMBRE TIENDA A PENSAR MONISTICAMENTE A LO LARGO DEL TIEMPO, NO SE JUSTIFICA 'METAFISICAMENTE' DESDE LA MISMIAD DEL SER, SINO QUE SOCIOLOGICAMENTE SE EXPLICA DESDE LA TENDENCIA QUE TODO 'MUNDO' TIENE A AFIRMARSE EN SU MISMIAD." "CORROBORA ESTO, EL QUE LAS FORMULACIONES MONISTAS A LO LARGO DEL TIEMPO NO SON REPETICIONES IDENTICAS, SINO EN ULTIMA INSTANCIA, FORMULACIONES ACORDES CON UN AMBITO CULTURAL DESDE EL QUE SE HABLA." "LA SUPERACION DEL MONISMO SE REALIZA EN LA HISTORICIDAD, POR LA QUE ESTAMOS ABIERTOS AL FUTURO." A PARTIR DE LO ANTERIOR ADQUIERE OTRO SENTIDO LA CLASICA PREGUNTA: "EXISTE TRASCENDENTEMENTE A LO ENTITATIVO UN FUNDAMENTO ABSOLUTO (DIOS)?"\*

KING-FARLOW, JOHN. IMMORTALITY, ANALOGY AND THE PHENOMENOLOGY OF DEATH. PROC CATH PHIL ASS 47,191=200 1973.

KING-FARLOW, JOHN. LANGHAM, TRUTH AND LOGIC. LAVAL THEOL PHIL 30,83=84 F 74.

THIS REPLIES TO PAUL LANGHAM'S PRECEDING REPLY "THE IT-TISH LANGUAGE" (81-83) TO MY "MONISM, NATURALISM AND NOMINALISM" (IN LAVAL T-P, 1973, 123-142). LANGHAM'S EXTREME RELATIVIST CRITICISMS. I ARGUE, PRESUPPOSE COMMON INTELLIGIBILITY CONDITIONS AND COMMON COGENCY CONDITIONS WHICH HE AFFECTS LIKE A GOOD EXTREMIST TO DISDAIN AND DISPROVE. LANGHAM TUMBLES INTO RELATIVE AND ABSOLUTE PARADOX.

KING-FARLOW, JOHN. NIELSEN'S DECISION PROCEDURE AND HUMAN SURVIVAL. PHILOSOPHIA 3,439=442 O 73.

KAI NIELSEN (PHILOSOPHIA, 1971, P. 133) MAKES THE FOLLOWING CONDITION (1) A 'NECESSARY CONDITION' FOR JUSTIFIABLY TREATING SOMETHING GENERALLY TAKEN TO BE AN IMMORALITY AS A CRIME PUNISHABLE BY CRIMINAL LAW. CONDITION (1), THE FIRST OF THREE, GOES: "THERE IS A RATIONAL CONSENSUS CONCERNING ITS IMMORALITY." UNHAPPILY THE ACCEPTANCE OF (1) AS A NECESSARY CONDITION SEEMS TO MAKE IT UNJUSTIFIABLE TO WORK FOR THE PROTECTION OF FUTURE GENERATIONS FROM CRIPPLING POLLUTION AND EXHAUSTION OF NATURAL RESOURCES--OR UNJUSTIFIABLE TO WORK FOR THESE EFFECTIVELY IF HUMAN SELFISHNESS PREVENTS MEN FROM PUTTING TWO AND TWO TOGETHER.

KING-FARLOW, JOHN. THE POSITIVE MCTAGGART ON TIME. PHILOSOPHY 49,169=178 AP 74.

MCTAGGART'S ACCOUNT OF TIME IS REPEATEDLY PORTRAYED AS NEGATIVE AND 'MYSTICAL' IN COMPARISON WITH 'A-THEORETICAL' AND 'B-THEORETICAL' TREATMENTS OF TIME. CHRONOLOGICALLY RELATED EVIDENCE INDICATES THAT MCTAGGART'S "THE UNREALITY OF TIME" IS IMPORTANTLY RELATED TO

RUSSELL'S AND OTHERS' 'B-THEORIES'. ATTENTION IS ALSO GIVEN TO MCTAGGART'S CONFUSING ACCOUNT OF A C-SERIES AND THE RESULTING DIFFICULTY PRESENTED FOR COMMENTATORS. FINALLY, MCTAGGART'S VIEW IS NOT TO BE CONFUSED WITH THE ELEATICS'--DESPITE COMMENTATORS' LEANINGS--SINCE HE BELIEVES IN A PLURALITY OF EVENT-SUBSTANCES.

KING, RICHARD. VIOLENCE AND JOHN BROWN. J SOC PHIL 5,9=12 S 74.

IN THE ARTICLE THREE TYPES OF CRITERIA ARE SUGGESTED FOR JUDGING THE USE OF VIOLENCE: PURPOSE, APPROPRIATENESS, AND MEANS. THE FOCUS IS THE CAREER OF ABOLITIONIST, JOHN BROWN, AND HIS USE OF VIOLENCE IN KANSAS IN 1856 AND HARPER'S FERRY IN 1859 AS MEASURED AGAINST THE SUGGESTED CRITERIA. THE CONCLUSION IS THAT NO MATTER HOW ADMIRABLE THE PURPOSE OF BROWN'S ACTIONS MORALLY, LITTLE OR NO CARE WAS TAKEN CONCERNING THE SUITABLE MEANS AND THE POSSIBILITY OF SUCCESS. THUS MORE THAN AN ABSTRACT MORAL JUDGMENT IS REQUIRED OF PHILOSOPHERS AND HISTORIANS WHEN THEY EVALUATE THE USE OF VIOLENCE IN THE HISTORICAL CONTEXT.\*

KIRCHNER, LANDON C. THE SUPER, SPACED-OUT, PSYCHOPATHIC, SURREALISTIC, VIBRATING, TENDERIZING, DOWN-HOME, PHILOSOPHICAL WELTANSCHAUUNG. J W VIR PHIL SOC 1-6 FALL 73.

KIRK, ROBERT. SENTENCE AND BEHAVIOR. MIND 83,43-60 JA 74.

THE AIM IS TO SHOW THAT THERE ARE NO CONCEPTUAL ABSURDITIES IN THE IDEA OF A 'ZOMBIE': AN ORGANISM INDISTINGUISHABLE FROM A NORMAL MAN IN ALL ANATOMICAL, BEHAVIORAL, AND OTHER OBSERVABLE RESPECTS, YET INSSENTIENT. A NORMAL MAN'S BEHAVIOR MIGHT BE MODIFIED IN WAYS WHICH WOULD BE UTTERLY BAFFLING EXCEPT ON THE HYPOTHESIS THAT HE HAD BEEN BY STAGES DEPRIVED OF ALL VARIETIES OF SENSATIONS AND OTHER EXPERIENCES UNTIL HE REACHED ZOMBIHOOD, AFTER WHICH, AGAIN BY STAGES, HE RETURNED TO NORMALITY. BEHAVIORISTIC AND VERIFICATIONISTIC OBJECTIONS TO THIS STORY ARE REBUTED, AND THE LOGICAL POSSIBILITY OF ZOMBIES VINDICATED.\*

KIRK, ROBERT. ZOMBIES VS MATERIALISTS. ARIS SOC 48,135-152 1974.

AN EXAMINATION AND CLARIFICATION OF THE CLAIM THAT 'MAN IS NOTHING BUT A PHYSICAL OBJECT' REVEALS THAT ANY VARIETY OF PHYSICALISTIC MONISM INVOLVES A USUALLY UNRECOGNISED COMMITMENT TO WHAT IS HERE CALLED THE ENTAILMENT THESIS ('ENTAILMENT' BEING USED IN A SPECIALLY WIDE SENSE). (THE IDENTITY THESIS IS INCIDENTALLY SEEN TO BE NEITHER NECESSARY NOR SUFFICIENT FOR PHYSICALISM.) A COUNTER-EXAMPLE TO THE CAUSAL ANALYSIS OF MENTAL CONCEPTS IS USED AS A BASIS FOR AN ARGUMENT AGAINST THIS ENTAILMENT THESIS AND THUS AGAINST PHYSICALISM IN GENERAL.

KIRKENDALL, LESTER A. HUMANISTIC VALUES IN THE TWENTY-FIRST CENTURY. RELIG HUM 7,163-171 AUTUMN 73.

WITHIN A SHRINKING WORLD THE MORAL-ETHICAL DECISION MAKING APPROACH USED MUST HAVE UNIVERSALITY. IT MUST GO BEYOND TRADITIONAL SUPERNATURALISTIC ORIGINS AND EMBRACE CERTAIN CHARACTERISTICS. IT MUST BE RATIONAL, UNDERSTANDABLE, AND POSITIVE, HELP INSURE SURVIVAL OF THE HUMAN RACE PERMITTING ALSO MAXIMUM DEVELOPMENT OF INDIVIDUAL CAPACITIES, BE IN HARMONY WITH THE INHERENT NATURE OF MAN, BE DEEPLY CONCERNED WITH BOTH PRIMARY AND SECONDARY ASSOCIATIONS, RECOGNIZE AND SUPPORT CROSS-CULTURAL DIFFERENCES, MOVE TOWARD AN OPEN SOCIETY, AND ACTUALIZE MAN'S SOCIALITY. A MORAL DECISION WILL CREATE TRUST, CONFIDENCE, AND INTEGRITY IN RELATIONSHIPS AND HELP INDIVIDUALS TO COOPERATE. ACTS WHICH CREATE DISTRUST, SUSPICION, AND MISUNDERSTANDING, WHICH BUILD BARRIERS AND DESTROY INTEGRITY ARE IMMORAL.



KIRWAN, CHRISTOPHER. PLATO AND RELATIVITY. PHRONESIS 19,112-129 1974.

KISIEL, THEODORE. ON THE DIMENSIONS OF A PHENOMENOLOGY OF SCIENCE IN HUSSERL AND THE YOUNG DOCTOR HEIDEGGER. J BRIT SOC PHEN 4,217-234 O 73.

THIS ESSAY EXPLORES THE RELATIONS AND DIFFERENCES BETWEEN TRANSCENDENTAL (HUSSERL) AND HERMENEUTICAL (HEIDEGGER) PHENOMENOLOGY OF SCIENCE AND SUGGESTS THE POSSIBILITIES AND LIMITS OF EACH ON THE BASIS OF THEIR DIVERGENCE ON THE ISSUE OF THE HISTORICITY OF RATIONALITY. THE BROADENING SCOPE OF A PHENOMENOLOGY OF SCIENCE IS UNFOLDED IN TERMS OF HEIDEGGER'S OWN DEVELOPMENT FROM A LOGICAL (1915) TO AN EXISTENTIAL (1927) AND AN EPOCHAL-METAPHYSICAL (1935) CONCEPTION OF SCIENCE.

KISIEL, THEODORE. ZU EINER HERMENEUTIK NATURWISSENSCHAFTLICHER ENTDECKUNG. Z ALLG WISS 2,195-221 1971.

KISKER, K P. THE FUTURE OF PSYCHIATRIC THERAPY. HUMAN CONTEXT 5,537-551 AUTUMN 73.

KISS, GABOR. PARSONS: GLEICHGEWICHT UND WANDEL. KOELNER Z SOZ 25,567-575 1973.

KJØRUP, SØREN. GEORGE INNESS AND THE BATTLE AT HASTINGS, OR DOING THINGS WITH PICTURES. MONIST 58,216-235 AP 74.

IN MY ESSAY I ARGUE THAT THERE ARE AT LEAST TWO DIFFERENT WAYS IN WHICH PICTURES CAN BE SAID TO 'TELL US SOMETHING', I.E., TO HAVE MEANINGS AND BE TRUE OR FALSE. FIRSTLY, HUMAN BEINGS MAY USE PICTURES AS VEHICLES FOR PICTORIAL SPEECH ACTS, OF WHICH THE MOST USUAL KIND IS THE ACT OF DEPICTING SOMETHING (THE EQUIVALENT OF DESCRIBING SOMETHING WITH WORDS). SECONDLY, AS AN ONLOOKER YOU MAY CONCENTRATE ON WHAT A PICTURE PRIMARILY EXEMPLIFIES, I.E., ANY OF ITS PROPERTIES, OR ON WHAT IT SECONDARILY EXEMPLIFIES, I.E., WHAT CAN BE DERIVED FROM ITS HAVING THESE PROPERTIES. DEPICTION AND OTHER PICTORIAL SPEECH ACTS ARE THE MORE INTERESTING WHERE ILLUSTRATION AND THE LIKE ARE CONCERNED. EXEMPLIFICATION IS THE MORE INTERESTING WHERE ARTISTIC PICTURES ARE CONCERNED, SINCE IT SEEMS TO BE A RULE OF OUR 'INSTITUTION OF ART' THAT WORKS OF ART ARE NOT USED AS VEHICLES FOR SPEECH ACT LIKE DEPICTION (OR DESCRIPTION, FOR THAT MATTER).

KLAPWIJK, J. CALVIN AND NEO-CALVINISM ON NON-CHRISTIAN PHILOSOPHY. PHIL REFORM 38,43-61 1973.

THIS ARTICLE CONCERNS THE CHRISTIAN ATTITUDE TO NON-CHRISTIAN PHILOSOPHY FROM A CALVINISTIC POINT OF VIEW. HOW CAN THE CALVINISTIC DOCTRINE OF THE RADICAL CORRUPTION OF SIN PERMIT THE APPRECIATION OF THE FRUITS OF A PAGAN OR SECULARIZED WORLD? ATTENTION IS GIVEN TO CALVIN'S REJECTION OF THE SCHOLASTIC THEORY OF THE "LUMEN NATURALE" AND TO THE WAYS IN WHICH HE ACCOUNTS FOR THE INSIGHTS OF PAGAN PHILOSOPHERS. GROEN VAN PRINSTERER'S IDEA OF THE CHRISTIAN ORIGIN OF ALL SCIENTIFIC TRUTH IS DISCUSSED. A CLOSE ANALYSIS IS GIVEN OF THE CONCEPTION OF ABRAHAM KUYPER, WHO BALANCED THE IDEA OF RELIGIOUS ANTITHESIS WITH THE IDEA OF COMMON GRACE. FINALLY, THE POSITIONS OF THE NEO-CALVINISTIC PHILOSOPHERS VAN PEURSEN, DOOYEWEERD AND VOLLENHOVEN ARE EXAMINED. THE AUTHOR WARNS AGAINST FACILE 'SOLUTIONS' EITHER OF SYNTHESIS SCHEMES OR OF ANTITHESIS FORMULAS. HE STRESSES THE AMBIVALENCE OF NON-CHRISTIAN THINKING, IN WHICH GOD'S TRUTH IS ALWAYS PRESENT BUT IN VARIOUS WAYS SUPPRESSED BY THE INGENUITY OF MAN'S SIN. HENCE THE CHRISTIAN POSITION REQUIRES COMPLETE OPENNESS AND RADICAL OPPOSITION AT THE SAME TIME.\*

LEVIN, J THEODORE. WITTGENSTEIN'S ANALYSIS OF THE USE OF 'I' IN THE  
"PHILOSOPHICAL INVESTIGATIONS". MOD SCH 51,47-53 N 73.

IN THIS ARTICLE I ATTEMPT TO SHOW HOW WITTGENSTEIN DENIES THAT THERE  
IS A PROCESS OF OBSERVING OR PERCEIVING ONESELF UPON WHICH THE USE  
OF 'I' IS BASED. BY THIS DENIAL WITTGENSTEIN IS TRYING TO SEPARATE  
THE USE OF 'I' FROM TRADITIONAL PROBLEMS CONCERNING PERSONAL  
IDENTITY WITH WHICH IT HAS OFTEN BEEN ASSOCIATED. YET, I THINK IT  
IS ALSO TRUE THAT WITTGENSTEIN SEES 'I' AS A REFERRING TERM, AND  
THUS WITTGENSTEIN IS NOT COMMITTED TO ANYTHING LIKE A 'NO-OWNERSHIP'  
VIEW OF THE MEANING OF 'I'.

LEVIN, TED. BEING AS ONTOLOGICAL PREDICATE: HEIDEGGER'S INTERPRETATION OF  
"KANT'S THESIS ABOUT BEING". SW J PHIL 4,35-51 FALL 73.

HEIDEGGER INTERPRETS KANT'S THESIS ABOUT 'BEING' AS POSITING TO MEAN  
THAT IT IS AN ONTOLOGICAL PREDICATE. I EXPLICATE HIS CLAIM, WHAT HE  
MEANS BY AN INTERPRETATION AND WHAT CRITERIA OF ITS RIGHTNESS HE  
ALLOWS. CENTRAL TO THE TOPOLOGY OF BEING, THE INTERPRETATION  
LOCATES THE TEXT IN ITS HORIZON (FIRST THOUGHT, THEN TIME) AND  
TRACES THE PATHS OF THINKING IT, WHERE 'BEING' IS PREDICATED OF  
NEITHER SUBJECT NOR OBJECT ALONE BUT OF THE 'HOW' OF THEIR  
RELATIONSHIP. ASSESSING THE RIGHTNESS OF THE INTERPRETATION I FIND  
SOMETHING RENDERED QUESTIONABLE BY IT BUT LEFT UNQUESTIONED: THE  
CORRELATION OF GOD AS NECESSARY BEING WITH TIME AS ETERNITY AND OF  
THIS COMPLEX WITH NON-REPRESENTATIONAL THOUGHT.

LEVINMAN, JACKIE. CAPEK ON BLANSHARD ON KIERKEGAARD. MOD SCH 50,209-219  
JA 73.

THIS DISCUSSION DOES TWO THINGS--FIRSTLY, IT EXPRESSES WHAT I TAKE  
TO BE LEGITIMATE DISAGREEMENTS AND DISSATISFACTIONS BOTH WITH  
CAPEK'S ANALYSIS AND EVALUATION OF BLANSHARD'S CRITICISM OF  
KIERKEGAARD'S WORK, AND HIS ANALYSIS AND EVALUATION OF KIERKEGAARD'S  
CONTRIBUTION TO PHILOSOPHICAL INQUIRY. SECONDLY, AND MORE  
IMPORTANTLY, THE DISCUSSION OFFERS--FOR THE BENEFIT OF THOSE  
PHILOSOPHERS WHO USE "FEAR AND TREMBLING" AS THE FOCAL POINT OF  
THEIR PHILOSOPHICAL CRITICISMS OF KIERKEGAARD'S AUTHORSHIP, A  
POINT-OF-VIEW OF THAT SINGLE PIECE OF WORK WHICH POINTS UP THE  
USELESSNESS OF ATTEMPTS AT PHILOSOPHICAL CRITICISM OF THE PIECE IN  
GENERAL, AND OF THE USELESSNESS OF CAPEK'S AND BLANSHARD'S  
CRITICISMS OF IT IN PARTICULAR. FINALLY, I DO INDICATE THAT I  
BELIEVE KIERKEGAARD'S AUTHORSHIP TO BE PHILOSOPHICALLY DEFENSIBLE,  
AND HAVE ELSEWHERE DEFENDED IT AS SUCH.\*

LEHMANN, HANS WERNER. NOTIZ ZU EINEM INFORMATIONELLEN DEUTUNGSSCHEMA FÜR  
DEN AUFBAU DER REALEN WELT. GRUND KYBER GEIST 14,133-136 1973.

LEHRMAN, GERALD L. PSYCHOTROPIC DRUGS AS THERAPEUTIC AGENTS. HASTINGS  
CENTER STUD 2,81-93 JA 74.

LEIPFER, ROLF. KODIERTE FORMEN DER LESERMANIPULATION, BARBEY  
D'AUREVILLYS "DIABOLIQUES". SPRACHE TECH ZEIT 47,167-186 1973.

LEOSTER, W G AND VERKUYL, J H. ADVERBIALIZATION, NOMINALIZATION AND  
LEXICAL OPTIONS: A REPLY. FOUND LANG 11,281-285 MR 74.

THE ARTICLE CONTAINS A REPLY TO TWO POINTS RAISED BY PUTSEYS AGAINST  
THE AUTHORS' ARTICLE "MEASURING DURATION IN DUTCH", "FOUNDATIONS OF  
LANGUAGE" 8 (1972), 62-96, IN WHICH IT WAS ARGUED THAT DURATIONAL  
ADVERBIALS ARE TRANSFORMATIONALLY RELATED TO A DURATIONAL MEASURING  
VERB PLUS COMPLEMENTS. THE REPLY SHOWS THAT P. MISSED THE FIRST  
POINT: THE ORIGINAL PROPOSAL IS NEUTRAL WITH RESPECT TO THE MAIN TWO  
DIVERGING VIEWS ON NOMINALIZATION. P.'S SECOND POINT CAN BE  
RELEGATED TO THE AREA OF PERFORMANCE.

KŁOSKOWSKA, A. HEROISM AND PERSONAL SYMBOLS OF CULTURAL VALUES. DIALECT HUM 1,47-58 WINT 74.

KŁOWSKI, JOACHIM. DER UNAUFHEBBARE PRIMAT DER LOGIK, DIE DIALEKTIK DES GANZEN UND DIE GRENZE DER LOGIK. Z ALLG WISS 4,41-53 1973.

KLUGE, EIKE-HENNER W. WILLIAM OF OCKHAM'S COMMENTARY ON PORPHYRY. FRAN STUD 33,171-254 1973.

THIS IS THE FIRST OF TWO PARTS WHICH TOGETHER CONSTITUTE A COMPLETE TRANSLATION OF ERNEST A MOODY'S EDITION OF WILLIAM OF OCKHAM'S "EXPOSITIO IN LIBRUM PORPHYRII DE PRAEDICABILIBUS." THE COMMENTARY ITSELF IS AN ANALYSIS AND RE-INTERPRETATION OF BOETHIUS' COMMENTARY, "CATEGORIES" OF ARISTOTLE. ITS PURPOSE IS TO RESCUE THE "CATEGORIES" FROM THE METAPHYSICAL ENCRUSTATION WHICH BOETHIUS HAD PROVIDED AND THUS INCIDENTALLY TO PROVIDE A SOLUTION TO THE MEDIEVAL PROBLEM OF UNIVERSALS. THE TRANSLATION ITSELF IS PREFACED BY A SKETCH OF THE HISTORY OF THE PROBLEM OF UNIVERSALS IN THE MIDDLE AGES FACING ROSCELIN, ABELARD, SCOTUS AND OCKHAM, WITH SPECIAL EMPHASIS ON THE ROLE OF THE LATTER.

KMITA, JERZY. METHODOLOGY OF SCIENCES AS A HUMANIST DISCIPLINE. DIALECT HUM 179-189 AUTUMN 73.

THE PAPER CHARACTERIZES THE RESEARCH ACTION LABELED AS HUMANIST INTERPRETATION; IT IS APPLIED ONLY WITHIN THE AREA OF HUMANIST DISCIPLINES. THEREFORE, THE METHODOLOGY OF SCIENCES THAT INTERPRETS AND CONSTRUCTS THEORIES SYSTEMATIZING THE INTERPRETATION—IS A HUMANISTIC DISCIPLINE, IDEALIZING IN CHARACTER. FINALLY, THE PAPER POINTS TO THE FACT THAT THE SOURCE OF MANY CONTROVERSIES IS IN METHODOLOGY OF SCIENCES, JUST AS IN CASES OF OTHER AREAS OF HUMANITIES, NOT SO MUCH THE LACK OF APPROPRIATE EMPIRICAL EVIDENCE AS THE DISCREPANCIES AMONG COGNITIVE NORMS.\*

KMITA, JERZY. THE METHODOLOGY OF SCIENCE AS A THEORETICAL DISCIPLINE. SOVIET STUD PHIL 12,38-51 SPR 74.

TWO WAYS OF EVOLVING THE METHODOLOGY OF SCIENCE—PRACTICAL AND THEORETICAL—ARE CONSIDERED IN THE ARTICLE. THE PRACTICAL METHODOLOGY IS INTERPRETED AS A NORMATIVE SUBJECT ESTABLISHING THE OPTIMAL SCOPE OF RESEARCHES WHICH DETERMINE A WAY OF ATTAINING ONE COGNITIVE END OR ANOTHER. THE THEORETICAL METHODOLOGY SYSTEMATICALLY INTERPRETS THE RESEARCH WORK OF A SCIENTIST FROM THE STANDPOINT OF ITS COGNITIVE ENDS. IN VIEW OF THIS, THE PRACTICAL METHODOLOGY IS CLOSER TO THE THEORY OF KNOWLEDGE WHEREAS THE THEORETICAL METHODOLOGY IS CLOSER TO THE HISTORY OF SCIENCE.\*

KNAPP, GERHARD P AND TASCHKE, FRANK. METHODIK UND INTENTION: ZUM WISSENSCHAFTSBEGRIFF VON FRANCIS BACON. Z PHIL FORSCH 25,293-306 1971.

KNAPP, ROBERT H. PERSONALITY AND THE PSYCHOLOGY OF TIME. STUD GEN 24,44-51 1971.

KNAPP, TERRY J. AN INDEX TO B F SKINNER'S "BEYOND FREEDOM AND DIGNITY". BEHAVIORISM 2,180-189 FALL 74.

KNIGHT, JULIA F. GENERIC EXPANSIONS OF STRUCTURES. J SYM LOG 38,561-570 D 73.

IN THIS PAPER, FORCING IS USED TO OBTAIN NEW RELATIONS ON STRUCTURES. CONDITIONS ARE GIVEN UNDER WHICH THE NEW RELATIONS PRESERVE ELEMENTARY (OR WEAK SECOND ORDER) EMBEDDINGS. THE TECHNIQUE IS APPLIED TO SOME SPECIFIC PROBLEMS INVOLVING SKOLEM FUNCTIONS AND  $\omega$ -MODELS.\*

BZEV, G N. BTT= REDUCIBILITY. ALG LOG 12,107-115 S 74.

CH, CHRISTIAN. CINEMA, DISCOURS, EVENEMENT. REV ESTH 26,173-181 AP=0 73.

VIEWER RESPONSE PATTERNS AT CAMPUS FILM SHOWINGS ARE TREATED AS SIGNS OF 'SHORT-CIRCUITED' HUMAN COMMUNICATIONAL PROCESSES--AT THE LEVELS OF THE VIEWERS THEMSELVES, AT THE LEVEL OF THOSE WHO STUDY THE CINEMA EXPERIENCE, AND AT LARGER SOCIOCULTURAL LEVELS. THE ANALOGY OF THE GAME IS REGARDED AS A PARTICULARLY COUNTER-ADAPTIVE WAY TO CONCEPTUALIZE AND DEAL WITH THESE PROBLEMS. FINALLY, A SPECIFIC PROCESS OF METACOMMUNICATION, APPLIED TO THE CINEMA, IS DESCRIBED AS A THERAPEUTIC WAY OF DEALING WITH THE COMMUNICATIONAL SHORT-CIRCUIT.\*

CH, TRAUGOTT AND KODALLE, KLAUS M. NEGATIVITAET UND VERSOEHNUNG: DIE NEGATIVE DIALEKTIK T W ADORNOS UND DAS DILEMMA EINER THEORIE DER GEGENWART. PHIL JAHR 78,378-394 1971.

CKELMANS, JOSEPH. HEIDEGGER ON THEOLOGY. SW J PHIL 4,85-108 FALL 73.

THIS ARTICLE CONTAINS A PARAPHRASING SUMMARY OF TWO ESSAYS ON THEOLOGY WRITTEN BY HEIDEGGER IN 1927 AND 1964 RESPECTIVELY. IN ADDITION, IT CONTAINS A BRIEF INTRODUCTION EXPLAINING THE ORIGIN OF THE TWO ESSAYS AND A CONCLUSION WHICH ATTEMPTS TO SITUATE THE CONTENT OF THE ESSAYS WITHIN THE CONTEXT OF HEIDEGGER'S PHILOSOPHY AS A WHOLE. THE BASIC THESES DEVELOPED IN THE ESSAYS ARE THE FOLLOWING: THEOLOGY IS A NONOBJECTIFYING, POSITIVE SCIENCE WHICH AS SUCH IS ABSOLUTELY DIFFERENT FROM PHILOSOPHY. THEOLOGY WHICH FOCUSES ON THE CHRISTIANNESS OF CHRISTIANITY IS THE POSITIVE, HISTORICAL SCIENCE OF FAITH. NEITHER FAITH NOR THEOLOGY IS IN NEED OF PHILOSOPHY, WHEREAS PHILOSOPHY IS TOTALLY INDEPENDENT FROM BOTH RELIGION AND FAITH. YET PHILOSOPHY IS CAPABLE OF JUSTIFYING THE 'SCIENTIFICITY' OF THEOLOGY AS A SCIENCE AND IT CAN FUNCTION AS AN ONTOLOGICAL CORRECTIVE OF THE ONTIC CONTENT OF THE BASIC CONCEPTS OF THEOLOGY.

DALLE, KLAUS M AND KOCH, TRAUGOTT. NEGATIVITAET UND VERSOEHNUNG: DIE NEGATIVE DIALEKTIK T W ADORNOS UND DAS DILEMMA EINER THEORIE DER GEGENWART. PHIL JAHR 78,378-394 1971.

DALLE, KLAUS M. PHILOSOPHIE IN DER DEFENSIVE: BEMERKUNG ZU DEN DISKUSSIONSBEITRAEGEN VON H BECK UND C GUENZLER. Z PHIL FORSCH 25,255-259 1971.

DALLE, KLAUS M. SPRACHE UND BEWUSSTSEIN BEI THOMAS HOBBS. Z PHIL FORSCH 25,345-371 1971.

ENIG, E. THE SEMANTIC STRUCTURE OF TIME PROPOSITIONS IN ENGLISH. FOUND LANG 11,551-563 JL 74.

THE ARTICLE ATTEMPTS TO DESCRIBE THE MEANING OF TEMPORAL PROPOSITIONS BY TRANSLATING EXPRESSION CONTAINING THESE PREPOSITIONS INTO A FORMAL LANGUAGE SIMILAR TO THE PREDICATE CALCULUS. IN THIS WAY IT IS POSSIBLE TO ACCOUNT FOR THE SEMANTIC RELATIONS HOLDING BETWEEN TIME PROPOSITIONS LIKE 'BY' AND 'UNTIL', 'BEFORE' AND 'BY', ETC. IT IS SHOWN THAT CERTAIN SEMANTIC PROPERTIES OF TIME PROPOSITIONS CAN ONLY BE ACCOUNTED FOR, IF ONE MAKES USE OF THE GRICEAN NOTION OF (CONVENTIONAL OR CONVERSATIONAL) IMPLICATURE.\*

ENIG, ECKARD. ARISTOTELES' ERSTE PHILOSOPHIE ALS WISSENSCHAFT VON DEN ARCHAÏ. ARCH GESCH PHIL 52,225-246 1971.



KOENIG, HELMUT. PROBLEME DER EINHEIT DES LOGISCHEN UND HISTORISCHEN IN DER PAEDAGOGIK. DEUT Z PHIL 21,1273-1286 1973.

KOENIG, RENE. PSYCHOANALYSE UND SOZIALER WANDEL. KOELNER Z SOZ 25,611-618 1973.

KOERNER, STEPHAN. ON THE STRUCTURE OF CODES OF CONDUCT. MIND 83,61-74 JA 74.

THE PURPOSE OF THIS ESSAY IS TO ANALYSE THE RELATION OF ADEQUACY WHICH HOLDS BETWEEN A CODE OF CONDUCT OR SYSTEM OF MAXIMS AND A WORLD IN WHICH THE MAXIMS ARE CAPABLE OF BEING OBEYED; TO DEFINE IN TERMS OF THIS RELATION AND THE FAMILIAR NOTION OF SEMANTIC CONSEQUENCE THE CONCEPT OF BEING OBLIGATORY AND OTHER DEONTIC CHARACTERISTICS; AND THUS TO PROVIDE A NEW AND SIMPLE INTERPRETATION OF STANDARD DEONTIC LOGIC WHICH IS NOT ONLY LOGICALLY SOUND, BUT ALSO ACCEPTABLE AS A STANDARD OF CORRECT REASONING BY LAWYERS AND OTHERS CONCERNED WITH OBLIGATIONS FOUNDED IN CODES OF CONDUCT.

KOERNER, STEPHAN. THE INAUGURAL ADDRESS: 'RATIONAL CHOICE'. ARIS SOC 47,1-17 1973.

KOERTGE, NORETTA. BARTLEY'S THEORY OF RATIONALITY. PHIL SOC SCI 4,75-81 MR 74.

BARTLEY, FOLLOWING POPPER, ARGUES THAT RATIONALITY IS NOT FOUNDED ON JUSTIFICATION, BUT ON CRITICISM. WATKINS HAS CRITICIZED ONE ARTICULATION OF THIS POSITION BY SHOWING THAT IT INCORPORATES A DICTATORIAL STRATEGY. I OFFER AN IMPROVED STATEMENT OF THE THESIS OF COMPREHENSIVELY CRITICAL RATIONALISM, SHOW THAT IT IS NOT OPEN TO WATKINS' OBJECTION AND ARGUE THAT IT IS CLOSER TO THE POSITION WHICH BARTLEY HAS IN MIND ALL ALONG.

KOHAK, ERAZIM V. PHYSICS, META-PHYSICS, AND METAPHYSICS. METAPHILOSOPHY 5,18-36 JA 74.

KOHL, BENJAMIN G. PETRARCH'S PREFACES TO 'DE VIRIS ILLUSTRIBUS'. HIST THEOR 13,132-144 1974.

THE FIRST ENGLISH TRANSLATION OF THE LONGER AND SHORTER PREFACES TO PETRARCH'S MAJOR HISTORICAL WORK, "DE VIRIS ILLUSTRIBUS," WRITTEN IN 1351-53 AND 1373, RESPECTIVELY, WITH AN INTRODUCTORY NOTE SETTING FORTH PETRARCH'S ATTITUDES ON THE NATURE AND GOAL OF HISTORY. THE ARTICLE SEEKS TO IDENTIFY AND DOCUMENT WHAT MAY BE CONCEIVED AS THE FIRST RENAISSANCE THEORY OF THE USE AND METHODOLOGY OF HISTORY.

KOHL, MARVIN. BENEFICIENT EUTHANASIA. HUMANIST 34,9-11 JL-AG 74.

MOST VITALISTS AND SOME INALIENABLE-RIGHT THEORISTS BELIEVE THAT MORE PHYSICAL LIFE IS AN ABSOLUTE AND/OR INTRINSIC GOOD. A LARGER GROUP OF CRITICS MAINTAIN THAT THE MORAL APPROVAL OF EVEN GENUINELY MERCIFUL KILLING WOULD IN FACT LEAD TO UNDESIRABLE CONSEQUENCES. THESE CHARGES ARE SHOWN TO BE OPEN TO SERIOUS OBJECTIONS. IN DEFENSE OF MERCIFUL TREATMENT AND A LIMITED KIND OF EUTHANASIA, ARGUMENTS FROM JUSTICE AND KINDNESS ARE ADVANCED. THE MAJOR CLAIM IS THAT DIRECT NONINVOLUNTARY BENEFICIENT EUTHANASIA IS A PRIMA FACIE MORAL OBLIGATION.

KOHLBERG, LAWRENCE AND BYRD, DWIGHT. THE IS-DOUGHT PROBLEM: A DEVELOPMENTAL PERSPECTIVE. ZYGON 8,358-371 S-D 73.

QUEVE, ALEXANDRE. THE IDEA OF DEATH IN THE PHILOSOPHY OF HEGEL.  
INTERPRETATION 3,114-156 WINT 73.

KOSZYNSKA, MARIA. INTEGRATION OF SCIENCE FROM THE METHODOLOGICAL POINT  
OF VIEW. DIALEC HUM 203-211 AUTUMN 73.

THE PURPOSE OF THE ARTICLE IS TO POINT OUT SOME DIFFICULTIES WHICH  
SEEM TO OPPOSE THE AIM OF THE INTEGRATION OF SCIENCE, AS WELL AS THE  
WAYS IN WHICH THESE DIFFICULTIES CAN BE OVERCOME. THREE PROBLEMS  
ARE CONSIDERED: 1) ARE THE CHIEF CONCEPTS OF THE METHODOLOGY OF  
DEDUCTIVE SCIENCES USEFUL FOR THE METHODOLOGY OF EMPIRICAL SCIENCES?  
2) HAS THE AXIOMATIC METHOD A VERSION IN WHICH IT CAN BE  
SUCCESSFULLY APPLIED IN EMPIRICAL SCIENCES? IS THERE ANY KNOWLEDGE  
INDEPENDENT OF EXPERIENCE? THE AUTHOR TRIES TO SUBSTANTIATE A  
POSITIVE ANSWER TO THE FIRST TWO QUESTIONS AND A NEGATIVE ONE TO THE  
THIRD QUESTION.

BLAKOWSKI, LESZEK. KILLING HANDICAPPED BABIES--EIN PHILOSOPHISCHES  
PROBLEM. MERKUR 27,1093-1100 1973.

BL, DAVID A. TIME AND THE TIMELESS IN GREEK THOUGHT. PHIL EAST WEST  
24,137-143 AP 74.

PLATO'S STATEMENT "TIME IS THE MOVING IMAGE OF ETERNITY" CAN BE  
TAKEN IN A STRONGER SENSE THAN THAT TEMPORAL THINGS EXEMPLIFY  
ETERNAL PATTERNS. TEMPORAL ACTIVITIES ALSO IMITATE WHAT CAN WITHOUT  
TOO MUCH STRAIN BE CALLED 'TIMELESS HAPPENINGS'--IN PLATO, THE  
MATHEMATICAL DETERMINATION OF THE FORMS TO BE DEFINITE UNITIES OF  
THE ONE AND THE UNLIMITED, IN ARISTOTLE, THE SELF-COINCIDENT  
ACTIVITY OF THE FIRST MOVER. THESE JOINED IN THE NEOPLATONIC NOUS  
WHOSE TIMELESS SELF-COINCIDENT THOUGHT GENERATES THE PATTERNS OF  
ORDER FOR THE WORLD. MAN PARTICIPATES IN THIS BY HIS OWN BRINGING  
OF ORDER AND/OR HIS CONTEMPLATION. THIS PLATONIC TRADITION DEFINES  
A TYPICALLY WESTERN VIEW THAT THE TIMELESS INCLUDES THE GENERATION  
OF DEFINITE PATTERNS OF ORDER WHICH ARE EXEMPLIFIED IN TEMPORAL  
PROCESSES. THIS DIFFERS FROM THE EASTERN CONTRAST OF ETERNITY TO  
TIME AS THE FORMLESS TO THE REALM OF NAMES AND FORMS.

CKER, R P AND OUSLEY, J DOUGLAS. A PHENOMENOLOGY OF CINEMATIC TIME AND  
SPACE. BRIT J AES 13,388-396 AUTUMN 73.

BY CONSIDERING FILM SPACE AND FILM TIME PHENOMENOLOGICALLY, WE  
ATTEMPT TO AVOID METAPHYSICAL ABSTRACTIONS, FOCUSING ON THE  
EXPERIENCE OF FILM. SEVERAL ANALYTIC TERMS ARE INTRODUCED,  
INCLUDING THE EXPERIENCE OF 'FORCED CONTINUITY' A FILM IMPOSES ON A  
VIEWER TEMPORALLY AND THE 'SURROGATE SPACE' IT CREATES FOR HIM.  
CINEMATIC SPACE AND TIME ARE DISCUSSED AS ELEMENTS OF FILM SYNTAX;  
FOR EXAMPLE, FILM IS SEEN TO HAVE ONLY A PRESENT 'TENSE'. FILM  
GRAMMAR THEN IS CONSIDERED HISTORICALLY AS INCREASING THE  
INVOLVEMENT OF THE VIEWER IN THE FILM--TO THE EXTENT THAT THE SYNTAX  
OF FILM MAKES POSSIBLE THE SEMANTICS OF FILM. FINALLY, A PRIORI  
VIEWS OF CINEMATIC 'REALITY' ARE REJECTED, AND DETAILED ANALYSES OF  
SEQUENCES FROM PARTICULAR FILMS ARE OFFERED TO SUPPORT A  
PHENOMENOLOGICAL THEORY.\*

LER, JOHN M. ON BUDDHIST VIEWS OF DEVOURING TIME. PHIL EAST WEST  
24,201-208 AP 74.

THE PURPOSE OF THE ARTICLE--WHICH IS PART OF A SYMPOSIUM ON TIME AND  
TEMPORALITY TO WHICH THIS ISSUE OF "PHILOSOPHY EAST & WEST" IS  
DEVOTED--IS TO SHOW THAT BY REFUSING TO ONTOLOGIZE THE THEORETICAL  
STRUCTURE OF TEMPORAL BECOMING THE BUDDHISTS WERE ABLE TO REDUCE THE  
GIANT DEMON DEATH TO AN IMPOTENT SHADOW. A CONCEPTUAL ANALYSIS OF  
TIME REVEALS THE IMPORTANT DISTINCTION BETWEEN THE THEORETICAL  
NOW--THEN ORDERINGS AND THE EXISTENTIALLY EXPERIENCED NOW--THEN  
ORDERINGS: THIS DISTINCTION IS THEN USED TO ILLUMINATE THE JATAKA

QUOTATION "TIME CONSUMES ALL BEINGS/ INCLUDING ONESELF;/ THE BEING WHO CONSUMES TIME,/ COOKS THE COOKER OF BEINGS."\*

KOLLER, JOHN M. PHILOSOPHICAL ASPECTS OF MAOIST THOUGHT. STUD SOVIET THO 14,47-59 MR-JE 74.

MAO HAS RESPONDED TO THE CHALLENGE OF ADAPTING MARXISM TO TRADITIONAL CHINESE THOUGHT THROUGH HIS TWO 'CREATIVE DEVELOPMENTS' OF MARXISM: THE IDEOLOGICAL DEFINITION OF CLASS AND THE CONCEPT OF PERMANENT REVOLUTION, BASED ON INTRA-PERSONAL CLASS-STRUGGLE.

KOLNAI, AUREL. FORGIVENESS. PROC ARIS SOC 74,91-106 1973-74.

KONCEWICZ, LESZEK. DEFINABILITY OF CLASSES OF GRAPHS IN THE FIRST ORDER PREDICATE CALCULUS WITH IDENTITY. STUD LOG 32,159-190 1973.

KONRAD, A RICHARD. VIOLENCE AND THE PHILOSOPHER. J VALUE INQ 8,37-45 SPR 74.

THE PURPOSE OF THE ARTICLE IS TO SHOW THAT THE ATTENTION GIVEN TO THE CONCEPT OF VIOLENCE BY SOME PHILOSOPHERS, WHILE LAUDABLE IN ITSELF, HAS ONLY MUDDLED THE PHILOSOPHICAL QUESTION OF THE JUSTIFICATION OF ANY ACTION. ERRORS ARE POINTED OUT IN REASONING WHICH HAS TRIED TO (A) JUSTIFY VIOLENCE SOMEHOW "ONCE AND FOR ALL"; (B) PROVE VIOLENCE IS THE ONLY REASONABLE ALTERNATIVE FOR ACTION; AND (C) SHOW THE HISTORICAL NECESSITY OF VIOLENCE. IT IS CONCLUDED THAT IT IS A MISTAKE TO CONCEIVE OF JUSTIFYING VIOLENCE AS A CATEGORY OF REASONING SOMEHOW SEPARATE FROM NORMAL MORAL REASONING.

KONTOLFON, N M. APOLLON ET DELPHES. ANN ESTH 9-10,31-38 1970-71.

SITUATION D'APOLLON DANS L'UNIVERS RELIGIEUX-CULTUREL DES GRECS. APRES EXAMEN DES MYTHES RELATIFS AU DIEU ET ANALYSE DES ASPECTS MULTIPLES DE SON ACTIVITE--MANTIQUE, MUSIQUE, POUVOIR PUNITIF, LEGISLATION, COLONISATION, POUVOIR PURIFICATEUR, ETC.--, NOUS SOMMES AMENES A Y RECONNAITRE UN PRINCIPE COMMUN: APOLLON EST LE DIEU 'PHILANTHROPOS', LE MEDIATEUR ENTRE ZEUS ET LES HOMMES. IL ENSEIGNE LA LOI DIVINE SUR LAQUELLE SE FONDE LA CITE, LIBERANT CETTE DERNIERE ET SES CITOYENS DU POUVOIR ABSOLUTISTE DES ROIS ET DE LA DURE LOI DES DIEUX PRE-HISTORIQUES. L'ESPRIT GREC S'IDENTIFIE A APOLLON, TROUVANT DANS LE SANCTUAIRE DELPHIQUE SON EXPRESSION ESSENTIELLE.

KOPPENSTEINER, HANS GEORG. WIRTSCHAFTSRECHT: INHALTS- UND FUNKTIONSBEZOGENE UEBERLEGUNGEN ZU EINER UMSTRITTENEN KATEGORIE. RECHTSTHEOR 4,1-36 1973.

KOPPERSCHMIDT, JOSEF. "KRITISCHE RHETORIK" STATT "MODERNER WISSENSCHAFTLICHER RHETORIK": WALTER JENS ZUM 50 GEBURTSTAG. SPRACHE TECH ZEIT 45,18-58 1973.

KOPPONEN, TAPIO. THE LAST FINNISH SHAMAN. SYSTEMATICS 11,255-266 MR 74

THE ARTICLE, BASED ON THE FIELD WORK, DEALS WITH A FINNISH ECSTATIC FOLKHEALER (MAGICIAN, WIZARD) CALLED HEIKKI HURSTINEN (1886-1972). THE ARTICLE GIVES AN ACCOUNT OF HURSTINEN'S HEALING ACTIVITY AND OF HIS SHAMANISTIC FEATURES, AND THE WRITER AIMS AT SHOWING BY A COMPARATIVE METHOD THAT HURSTINEN HAS A CONNECTION WITH THE PRIMITIVE FOLKHEALER TRADITION. BY APPLICATION OF ROLE THEORY THE WRITER ALSO ENDEAVOURS TO BUILD UP A RATIONAL EXPLANATORY MODEL OF HURSTINEN'S ACTIVITY. HURSTINEN'S HEALING ACTIVITY FOLLOWS A PATTERN OF FOUR PHASES AND IT CAN BE CALLED A HEALING DRAMA WHERE THE STATE OF TRANCE OF THE HEALER HAS A CENTRAL ROLE. THE MAIN QUESTION OF THE STUDY IS: CAN HURSTINEN BE CALLED A SHAMAN? A COMPARATIVE ANALYSIS OF THE PRACTISES OF HURSTINEN AND OF THE ARCTIC SHAMAN GIVES AN AFFIRMATIVE ANSWER: HURSTINEN'S ACTIVITY FOLLOWS THE BASIC SHAMANISTIC PATTERN.

RDIG, CARL R. OBSERVATIONAL INVARIANCE. PHIL SCI 40,558-569 D 73.

RDIG, CARL R. STRUCTURAL SIMILARITIES BETWEEN UTILITARIANISM AND DEONTOLOGY. J VALUE INQ 8,52-56 SPR 74.

THE DISTINCTION BETWEEN 'PRIMA FACIE' AND ACTUAL DUTIES ENABLES ONE TO DEFEND A DEONTOLOGICAL ETHICS AGAINST J J C SMART'S UTILITARIAN OBJECTION. THIS DISTINCTION REMOVES CONCEPTUAL PERPLEXITIES INVOLVED IN SMART'S 'DESERT ISLAND PROMISE' SITUATION; FOR THIS SITUATION INVOLVES A CONFLICT OF 'PRIMA FACIE', NOT ACTUAL, DUTIES. THE DIFFERENCE BETWEEN UTILITARIANISM AND DEONTOLOGY IS USUALLY OVER CONTENT. THERE IS NO ESSENTIAL STRUCTURAL DIFFERENCE. THE DEBATE BETWEEN UTILITARIANS AND DEONTOLOGISTS IS THEREFORE SPURIOUS.

ARBINSKI, TADEUSZ. NOTIONS AND PROBLEMS OF GENERAL METHODOLOGY AND THE METHODOLOGY OF PRACTICAL SCIENCES. DIALEC HUM 157-164 AUTUMN 73.

THE METHOD OF A GIVEN ACTION IS TANTAMOUNT TO THE MANNER TO WHICH THIS ACTION IS PERFORMED PROVIDED THE ACTIVE PERSON IS AWARE OF ITS USEFULNESS AT SOME OTHER TIME. WE CALL THEORETICAL SUCH SCIENCES, THE PRINCIPLE AIM OF WHICH IS TO GET TO THE TRUTH. ALL OTHER SCIENCES ARE PRACTICAL. SOME METHODS ARE USED ONLY IN PRACTICAL SCIENCES. HERE WE HAVE TO DRAW A LINE BETWEEN GENERAL METHODS USED IN PRACTICAL SCIENCES AND SPECIFIC METHODS FOR INDIVIDUAL PRACTICAL SCIENCES.

LAS, P. METHODOLOGICAL ISSUES OF THE MANAGEMENT OF THE PROCESS OF APPLYING BASIC-RESEARCH RESULTS IN SOCIAL PRACTICE (IN RUSSIAN). TEOR METOD 5,147-154 1973.

THE FOLLOWING QUESTIONS ARE STUDIED: THE QUESTION OF COMPARING DIFFERENT UTILITIES FLOWING FROM AN APPLICATION OF BASIC-RESEARCH RESULTS ON VERTICALLY DIFFERENTIATED LEVELS; PROBLEMS IN DISTINGUISHING GREATER OR LESSER PRIVATE UTILITY ON SEPARATE LEVELS AND PROBLEMS OF THE GREATER OR LESSER COMPLEX SOCIAL UTILITY OF BASIC-RESEARCH RESULTS (I INCLUDE THE QUESTION OF THE JUSTIFICATION OF THIS COMPLEX UTILITY). THE CATEGORY, "SOCIAL EFFECTIVENESS OF BASIC-RESEARCH RESULTS," IS SO PROBLEMATICAL IN THIS CONNECTION THAT IT IS ALMOST IMPOSSIBLE TO MAKE USEFUL APPLICATION OF IT IN THE MANAGEMENT OF SCIENCE. (EDITED).\*

LAS, P. SCIENCE-RESEARCH ANALYSIS OF DECISION-MAKING (IN RUSSIAN). TEOR METOD 6,13-18 1974.

THE AIM OF THE PAPER IS TO SPECIFY THE BASIC ELEMENTS OF THE SCIENCE RESULTS DECISION-MAKING. SOME FORMALIZED POSTULATES OF THE LOGIC OF PREFERENCES ARE USED TO THIS PURPOSE. INSTEAD OF CLASSIC SYSTEM OF PREFERENCES BY S HALLDEN AND G H VON WRIGHT ('GOOD', 'BAD', 'INDIFFERENT') THERE IS APPLIED THE SET OF NEW POSTULATES BY R M CHISHOLM AND E SOSA (SEVEN CATEGORIES THAT OPERATE WITH THE CONCEPTS 'GOOD', 'BAD', AND 'NEUTRAL' STATE OF AFFAIRS). BY UTILIZING OF THESE CATEGORIES, MORE PROFOUND VIEWS ON THE EXTERNAL MANAGEMENT OF SCIENCE CAN BE OBTAINED.

IRM, Z. LE NOUVEAU 'DISCOURS DE LA METHODE' DE CONDILLAC. REV METAPH MORALE 79,177-195 AP-JE 74.

IRM, ZDENEK. HACIA UNA METODOLOGIA GENERAL DEL DISCURSO RACIONAL. REV FILOSOF (MEXICO) 6,377-388 S=D 73.

TSAKOS, J G. GUIDELINES TO A MODERN METAPHYSICS OF LOGOS: REASON AND RATIONALISATION (IN GREEK). PHILOSOPHIA (ATHENS) 3,124-161 1973.

THE ARTICLE AIMS AT DESCRIBING THE PREVALENT FORMS OF LOGOS TODAY. TO ACHIEVE THIS AN ANALYSIS OF SCIENCE, TECHNOLOGY AND ECONOMICS IS GIVEN, AS IT IS ASSUMED THAT LOGOS MANIFESTS ITSELF MAINLY IN THESE



THREE ACTIVITIES. THE OVERRATIONALIZATION OF LOGOS IN THESE THREE ACTIVITIES, WHICH ASSUMES THE FORCE OF MYTHOS, DOMINATES OVER MAN AND BRINGS FORTH ALIENATION. THE ARTICLE CONCLUDES THAT UNLESS LOGOS IS RESTORED TO ITS PHILOSOPHICAL FORM AND UNLESS A NEW ANTHROPOLOGY SUBSTITUTES THE PREVALENT ONE, IN WHICH MAN'S ESSENCE IS EQUATED TO OVERRATIONALIZATION, THERE WILL NOT BE THE THEORETICAL PREREQUISITES FOR THE LIBERATION OF MAN FROM THE MODERN MYTHOS.

KOVACH, FRANCIS J. AESTHETIC DISINTERESTEDNESS IN PREMODERN THOUGHT. SW J PHIL 5,59-65 SPR 74.

THIS PAPER SHOWS THAT NUMEROUS PREMODERN THINKERS SPOKE OF AESTHETIC DISINTERESTEDNESS FROM PLATO TO SCOTUS, E.G., ARISTOTLE, PLOTINUS, CICERO, AUGUSTINE, AND ESPECIALLY THE MEDIEVAL SCHOOLMEN. LIKE ADDISON, KANT AND OTHER MODERNS, THESE PREMODERN AUTHORS MEANT BY AESTHETIC DISINTERESTEDNESS THAT BEAUTY DELIGHTS NOT BY ITS POSSESSION OR UTILITY OR AS A MEANS BUT BY THE MERE KNOWLEDGE OF IT; IS DESIRABLE AND LOVABLE FOR ITS OWN SAKE; AND CONSTITUTES THE BASIC DIFFERENCE BETWEEN THE WORKS OF FINE ARTS AND OTHER ARTS. THUS, AESTHETIC DISINTERESTEDNESS IS NOT A MODERN CONTRIBUTION, AS SOME STILL THINK; ALTHOUGH IT BECAME THE OBJECT OF GENERAL AWARENESS THROUGH MODERN AESTHETICIANS.

KOVACH, FRANCIS J. THE QUESTION OF THE ETERNITY OF THE WORLD IN ST BONAVENTURE AND ST THOMAS--A CRITICAL ANALYSIS. SW J PHIL 5,141-172 SUM 74.

THE ARTICLE BEGINS WITH A COMPREHENSIVE DIVISION OF THE COSMOGONIC VIEWS FROM ANCIENT MYTHOLOGIES TO CONTEMPORARY THEORIES. NEXT, THE POSITIONS OF BONAVENTURE AND THOMAS ARE STATED, COMPARED AND EVALUATED. ALL BUT ONE OF BONAVENTURE'S TEMPORALIST ARGUMENTS ARE FOUND INCONCLUSIVE IN LIGHT OF THOMAS' CRITICISM; WHEREAS IN LIGHT OF THE NON-SUCCESSIVE NATURE OF DIVINE ETERNITY, THOMAS APPEARS ERRONEOUSLY TO HOLD THE POSSIBILITY OF ETERNAL CREATION. FINALLY, IT IS SUGGESTED THAT AN UNORTHODOX COMBINATION OF ETERNALISM AND TEMPORALISM MAY BE THE TRUE THEORY ABOUT THE ORIGIN OF THE WORLD.

KOVACS, GEORGE. ATHEISM AND THE ULTIMATE THOU. INT J PHIL RELIG 5,1-15 SPR 74.

THE NOTION OF THE LIFE OF DIALOGUE ENABLES MARTIN BUBER TO FIND A NEW APPROACH TO THE QUESTION OF GOD (THE THOU OF HUMAN LIFE) AND THUS INTERPRET THE PHENOMENON OF MODERN ATHEISM. THE ULTIMATE THOU BY NATURE CANNOT BE REIFIED BUT CAN ONLY BE FOUND IN THE CIRCLE OF DIALOGICAL LIFE. ATHEISM, THE DEATH OF GOD PHENOMENON, CONSEQUENTLY, IS SIMPLY A PHENOMENON OF THE ECLIPSE OF THE ULTIMATE THOU, A CHANGE IN MAN, A DEATH OF THE DIALOGICAL ATTITUDE IN MAN--A SIGN OF ALIENATION. A CRITICAL EXAMINATION OF SUCH AN INTERPRETATION, HOWEVER, SHOWS BUBER'S BASIC MISUNDERSTANDING OF THE ATHEIST'S POINT OF VIEW AND THE NEED FOR THE DIALECTIC OF THOUGHT IN THE REALM OF DIALOGUE.

KOVACS, GEORGE. MAN AND DEATH: AN EXISTENTIAL-PHENOMENOLOGICAL APPROACH. PROC AMER CATH PHIL ASS 47,183-190 1973.

MAN CANNOT TRULY EXPLAIN HIS OWN BEING WITHOUT EXAMINING THE MYSTERY OF DEATH AND DEFINING HIS RELATIONSHIP TO IT AS A UNIVERSAL AND PERSONAL PHENOMENON. BOTH THE SOCRATIC NOTION OF LIFE AS PREPARATION FOR DYING AND HEIDEGGER'S INTERPRETATION OF DEATH AS A BASIC STRUCTURE OF HUMAN LIVING IN THE WORLD SHOW THAT A COMPREHENSIVE THANATOLOGY MUST BE MORE THAN A MEASURING AND ANALYSIS OF STATISTICAL DATA CONCERNING SOCIAL AND CULTURAL ATTITUDES TOWARDS DEATH. THANATOLOGY, ACCORDING TO A PHENOMENOLOGICAL PERSPECTIVE, INVOLVES A COMPREHENSION OF AND BASIC ATTITUDES TOWARDS MEANING IN HUMAN LIVING AND DYING.

WLCZYK, STANISLAUS. THE SOCIAL CHARACTER OF MAN: THE FOUNDATION FOR A CHRISTIAN-MARXIST DIALOGUE. LISTENING 8,75-85 1973.

THE AIM OF THE PAPER IS TO CONFRONT THE MARXIST AND CHRISTIAN CONCEPTIONS OF MAN AND ITS SOCIAL CHARACTER. THE MARXIST ANTHROPOLOGY IS ASSOCIATED WITH THE THESIS OF SOCIOPRIORITY AND SOCIOCENTRISM, BUT—IN OPINION OF CONTEMPORARY MARXISTS (FOR EXAMPLE POLISH)—IT IS AN AXIOLOGIC HUMANISM. THE CHRISTIAN ANTHROPOLOGY REJECTS THE SOCIOCENTRISM FROM ONTOLOGIC POINT OF VIEW, BUT ACCEPTS PARTLY THIS SOCIOCENTRISM IN THE THEOLOGIC FIELD. THE MONISTIC ANTHROPOLOGY OF TEILHARD DE CHARDIN APPROACHES TO THE MARXIST CONCEPTION OF MAN, BUT ALSO THE 'TRADITIONAL' CHRISTIAN ANTHROPOLOGY SPEAKS ABOUT NECESSITY OF SOCIAL LIFE. CHRISTIANITY ACCEPTS ONTIC AND RELIGIOUS TRANSCENDENCE OF MAN, MARXISM ACCEPTS ONLY SOCIAL AND AXIOLOGIC TRANSCENDENCE OF MAN. BOTH TRENDS HAVE A DYNAMIC CONCEPTION OF MAN.

Z' MINYKH, V V. ON THE REPRESENTATION OF PARTIAL RECURSIVE FUNCTIONS AS SUPERPOSITIONS. ALG LOG 11,153-167 N 73.

ZYR-KOWALSKI, STANISLAW. IDEALISM AND DIALECTICS IN THE YOUNG LUKACS'S PHILOSOPHY OF HISTORY. DIALEC HUM 67-76 AUTUMN 73.

AEEMER, HANS JOACHIM. ARISTOTELES UND DIE AKADEMISCHE EIDOSLEHRE: ZUR GESCHICHTE DES UNIVERSALIENPROBLEMS IM PLATONISMUS. ARCH GESCH PHIL 55,118-190 1973.

AFT, JOERN. PUBLIC RELATIONS ODER DIE PERVERSION DES MITTEILENS. MERKUR 11,1034-1047 1973.

AFT, VIKTOR. NACHRUUF AUF BELA JUHOS. Z ALLG WISS 2,163-173 1971.

AH, WOLFGANG. ZUM EINFLUSS EINIGER EIGENSCHAFTEN VON AUFGABEN AUF DEN ZENTRALISIERTHEITSGRAD DES SIE LOESENDEN SYSTEMS. GRUND KYBER GEIST 14,137-144 1973.

AJEWski, WLADYSLAW. THE LAW OF THE CONNECTION OF QUALITY WITH QUANTITY. DIALEC HUM 1,147-157 WINT 74.

AMPF, WILHELM. DIE MOEGlichkeit EINER OPERATIVEN BEGRUENUNG DER EXAKTEN WISSENSCHAFT. Z PHIL FORSCH 25,485-499 1971.

AMSKY CARLOS. LA JUSTICIA Y EL ORDEN SOCIAL. LOGOS (MEXICO) 2,129-145 JA-AP 74.

AMSKY, CARLOS. EL COMUNISMO Y LA MARGINACION. LOGOS 1,249-266 MY-AG 73.

ANTZ, DAVID H. FUNDAMENTAL MEASUREMENT OF FORCE AND NEWTON'S FIRST AND SECOND LAWS OF MOTION. PHIL SCI 40,481-495 D 73.

THE MEASUREMENT OF FORCE IS BASED ON A FORMAL LAW OF ADDITIVITY, WHICH CHARACTERIZES THE EFFECTS OF TWO OR MORE CONFIGURATIONS ON THE EQUILIBRIUM OF A MATERIAL POINT. THE REPRESENTING VECTORS (RESULTANT FORCES) ARE ADDITIVE OVER CONFIGURATIONS. THE EXISTENCE OF A TIGHT INTERRELATION BETWEEN THE FORCE VECTOR AND THE GEOMETRIC SPACE, IN WHICH MOTION IS DESCRIBED, DEPENDS ON OBSERVATIONS OF PARTIAL (DIRECTIONAL) EQUILIBRIA; AN AXIOMATIZATION OF THIS INTERRELATION YIELDS A PROOF OF PART TWO OF NEWTON'S SECOND LAW OF MOTION. THE PRESENT RESULTS (WHICH WERE DERIVED FROM A CURIOUS AND DEEP ISOMORPHISM BETWEEN FORCE MEASUREMENT AND TRICHROMATIC COLOR MEASUREMENT) YIELD A KIND OF SUBUNIT, WHICH NEEDS TO BE INCORPORATED INTO MORE COMPLETE AXIOMATIZATIONS OF MECHANICS THAT WOULD FULFILL THE MACH-KIRCHHOFF PROGRAM.

KRAUSE, DETLEF. BUERGERLICHE UND MARXISTISCHE SOZIOLOGIE UND OEKONOMIE DER BILDUNG UND DAS PROBLEM GESELLSCHAFTLICHER HUMANPLANUNG. SOZ WELT 24,60-78 1973.

KRAUSSER, PETER. 'FORM OF INTUITION' AND 'FORMAL INTUITION' IN KANT'S THEORY OF EXPERIENCE AND SCIENCE. STUD HIST PHIL SCI 4,279-287 N 73.

SYSTEMATIC RECONSTRUCTION OF K'S THEORY OF SPACE/TIME. READING 'FORM OF INTUITION' AS 'FORM OF INTUITING', I.E., RULE GOVERNING THE ACTIVITY OF INTUITING, AND 'FORMAL INTUITION' AS MEANING 'DETERMINATE SPACE/TIME', I.E. THE DETERMINATE SPATIAL/TEMPORAL STRUCTURE OF THE INTUITED = OF WHAT RESULTS FROM CONSTRUCTION (IN MATHEMATICS) OR CONSTITUTION (IN EXPERIENCE). BY THE RULE-GOVERNED CO-OPERATION OF INTUITING, IMAGINING AND THINKING. ON THIS BASIS IT IS SHOWN THAT THE OTHERWISE SEEMINGLY CONTRADICTIONARY PASSAGES OF B 39 AND B 203/460, DO NOT CONTRADICT EACH OTHER AND MAKE ALL GOOD SENSE IN THE WHOLE OF THE CRITIQUE AND FROM A MODERN CYBERNETIC POINT OF VIEW.

KRAUSSER, PETER. A CYBERNETIC SYSTEMSTHEORETICAL APPROACH TO RATIONAL UNDERSTANDING AND EXPLANATION (TITLE EDITED). RATIO 15,221-246 D 73.

ASSUMING EXPLANATION AND UNDERSTANDING TO BE MATTERS OF CONSTRUCTING SUB-, SUPER-, AND CO-WHOLES OUT OF PARTS AND FITTING PARTS INTO SUCH WHOLES; A SCIENCE IS TAKEN TO BE A DYNAMIC SOCIO-CULTURAL SYSTEM AND PROCESS OF INQUIRY. THE STRUCTURE OF SUCH SYSTEMS IS THEORETICALLY ANALYSED AND RECONSTRUCTED AS THAT OF A HIGHLY COMPLEX 'MULTISTABLE CYBERNETIC SYSTEM' (W R ASHBY). IT IS SHOWN: THIS THEORY IS ABLE TO EXPLAIN RATIONALLY NOT ONLY CHANGES (ADVANCES) OF A SCIENCE QUANTITATIVELY, BUT ALSO THOSE THAT--ACCORDING TO T S KUHN ET AL.--LEAD TO A CRISIS AND GO ON IN A SCIENTIFIC REVOLUTION.

KRAUSZ, MICHAEL. POPPER'S "OBJECTIVE KNOWLEDGE". DIALOGUE (CANADA) 13,347-351 JE 74.

IN THIS ARTICLE KRAUSZ ARGUES THAT POPPER'S INTRODUCTION OF A THIRD WORLD OF 'INTELLIGIBLES' IS NOT NECESSARY: THE KINDS OF THINGS SUBSUMED UNDER THE 'THIRD' WORLD, E.G., THEORIES, HYPOTHESES, ETC., CAN BE ANALYZED IN TERMS OF MENTAL AND/OR PHYSICAL STATES ONLY. ALSO INCLUDED IS A SHORT CRITIQUE OF POPPER'S EXTENSION OF HIS THIRD WORLD THESIS TO AESTHETIC ISSUES.

KRAUSZ, MICHAEL. RELATIVISM AND RATIONALITY. AMER PHIL QUART 10,307-312 O 73.

IN THIS ARTICLE KRAUSZ TAKES ISSUE WITH THE CLAIM THAT RELATIVISM IN THE PHILOSOPHY OF SCIENCE NECESSARILY IMPLIES IRRATIONALISM. TO THIS END KRAUSZ DISTINGUISHES TWO TYPES OF RELATIVISM AND TWO TYPES OF OBJECTIVISM. 'SEMANTIC RELATIVISM' (PROPOUNDED BY COLLINGWOOD, SPENGLER, AND, IN PART, KUHN) IS REJECTED, AS IS 'METAPHYSICAL OBJECTIVISM' (PROPOUNDED BY PLATO AND POPPER). IN THEIR PLACE KRAUSZ DEVELOPS A 'NON-SEMANTIC RELATIVISM' AND SHOWS HOW IT IS CONSISTENT WITH AN 'EPISTEMOLOGICAL OBJECTIVISM' (PROPOUNDED BY WALSH), WHICH INSURES THE POSSIBILITY OF RATIONALITY. KRAUSZ SKETCHES THE IMPLICATIONS OF HIS THESIS FOR A VIABLE CONCEPT OF PROGRESS IN THE HISTORY OF SCIENCE.

KREMER, KLAUS. ERWIDERUNG IN EIGENER SACHE. ARCH GESCH PHIL 53,93-98 1971.

REMMETER, A F. ZUR FRAGWUERDIGKEIT RATIONALEN ARGUMENTIERENS. PHIL  
NATUR 14,124-129 1973.

REMMETER, ANTON FRANZ. ANTHROPOLOGISCH-KYBERNETISCHE ASPEKTE. INT  
DIALOG Z 4,119-129 1971.

REITCHMAR, SCOTT. MODES OF PHILOSOPHIC INQUIRY AND SPORT. J PHIL SPORT  
1,129-131 S 74.

THE PROPOSE OF THIS ESSAY IS TO DEMONSTRATE THAT COMMON 'DAY-TO-DAY'  
EXPERIENCES OF SPORT (INCLUDING SENSE PERCEPTIONS, IMAGININGS, AND  
UNDERSTANDINGS) CAN BE REGARDED AS A SOURCE, A CONTINUED FOCAL POINT  
AND A SUBSEQUENT BENEFICIARY OF HUSSERL'S TRANSCENDENTAL  
PHENOMENOLOGY. SPORT, AS A HARMONIOUS (SENSIBLE) OBJECT, ALBEIT  
VAGUELY INTENDED, MUST BE ONE'S STARTING POINT. SUBSEQUENT TO THE  
EPOCH AND MOVE INTO THE EIDETIC REALM, IT IS STILL PRECISELY THIS  
PARTICULAR OBJECT (NOW, SPORT AS SUCH) WHICH DETERMINES THE SCOPE  
AND NATURE OF THE ELUCIDATING, FOUNDING ACTS OF CONSCIOUSNESS.  
FINALLY, THE RESULTANT CLARIFICATION CAN PROVIDE A BASIS FOR NEW  
IN-THE-WORLD DEALINGS WITH SPORT AS ONE RETURNS TO LIVING FROM THE  
NATURAL STANDPOINT.

REYCHE, GERALD F. A CURRICULAR PROPOSAL: PERSONALISM IN THE COLLEGE.  
PROC CATH PHIL ASS 47,135-141 1973.

THE PURPOSE OF THE ARTICLE IS TO OFFER AND PROVOKE AT THE NATIONAL  
LEVEL NEW WAYS OF THINKING ABOUT THE NEED FOR CURRICULAR CHANGE IN  
THE LIBERAL ARTS COLLEGE. IT OFFERS AS ONE POSSIBLE PROPOSAL THAT  
THE ENTIRE COLLEGE CENTER AROUND THE MEANING AND DIGNITY OF MAN AS  
PERSON. THE RAISON D'ETRE OF ALL DISCIPLINES IN THE PROGRAM WOULD  
BE FOUND IN THEIR ABILITY TO CONTRIBUTE TO THE THEME OF PERSON.  
WAYS OF IMPLEMENTATION ARE SUGGESTED.

REYCHE, GERALD F. ROUNDTABLE: THE IMPOVERISHMENT OF ETHICS. LISTENING  
8,116-123 1973.

THE PURPOSE OF THIS ARTICLE IS TO ARGUE THAT SYSTEMATIC ETHICS ONLY  
APPEARS TO BE OF HELP IN DECISION MAKING. IT PROMISES MORE THAN IT  
CAN DELIVER. ETHICAL EXISTENTIAL SITUATIONS ARE ILLUSTRATED AND THE  
CONCLUSION IS THAT A 'GUT REACTION' IS FREQUENTLY AT VARIANCE WITH  
AN ETHICAL SYSTEM. THIS ETHICAL INSTINCT, BUILT UP OVER YEARS OF A  
LIFE STYLE IS A SAFER AND SANER NORM FOR ETHICAL CHOICE THAN  
CALCULATIVE REASON.

REYCHE, ROBERT J. VIRTUE AND LAW IN AQUINAS: SOME MODERN IMPLICATIONS.  
SW J PHIL 5,111-140 SUM 74.

THE PURPOSE OF THIS ARTICLE IS TO PRESENT A FAIRLY COMPREHENSIVE  
VIEW OF AQUINAS' ETHICO-SOCIO-POLITICAL PHILOSOPHY IN THE LIGHT OF  
HIS THEORY OF THE VIRTUES AND, ESPECIALLY, THE NATURAL LAW. THE  
EXPOSITION OF THIS PHILOSOPHY SHOWS THE CONTEMPORARY RELEVANCE OF  
THOMAS' THOUGHT IN REGARD TO THE NEED FOR THE RESTORATION OF A TRULY  
JUST SOCIETY IN TODAY'S WORLD. IF THE READER BECOMES CONVINCED THAT  
THE WISDOM OF ST THOMAS IS NO MERE ARCHEOLOGICAL ITEM BUT A GUIDING  
BEACON TO OUR SOCIETY; THIS ARTICLE, WRITTEN IN COMMEMORATION OF THE  
700TH ANNIVERSARY OF AQUINAS' DEATH IN 1274, HAS FULFILLED ITS  
PURPOSE.

REYCHE, H. QUANTAL QUANDARIES. AUSTRL J PHIL 52,133-145 AG 74.

THREE METHODS OF EXPLAINING PARTICLE INTERFERENCE EFFECTS ARE  
DISCUSSED. ONE OF THEM INVOLVES CHANGING THE LAWS OF LOGIC. THE  
OTHER TWO METHODS INVOLVE DIFFERENT INTERPRETATIONS OF QUANTUM  
THEORY, VIZ., THE BOHR-HEISENBERG INTERPRETATION, AND THE  
LANDAU-POPPIER INTERPRETATION. DIFFICULTIES WITH THESE ARE DISCUSSED.  
A COMPROMISE BETWEEN THE LAST TWO INTERPRETATIONS IS SUGGESTED—ONE



WHICH AVOIDS THE DIFFICULTIES. PUTNAM'S VIEW THAT THE ONLY ADEQUATE INTERPRETATION OF QUANTUM THEORY INVOLVES A CHANGE OF LOGIC, IS ALSO CRITICIZED.

KRISHNASWAMI, SRI K. THE TAITTIRIYA UPANISHAD. VEDANTA KESARI 61,109-112 JL 74.

KRISHNASWAMI, SRI K. THE TAITTIRIYA UPANISHAD: A STUDY. VEDANTA KESARI 61,146-149 AG 74.

"BRAHMAN" IS THE REAL, CONSCIOUS AND INFINITE, ONE WITHOUT SECOND, IMMANENT AND TRANSCENDENT. THE UNIVERSE IS EMANATION FROM BRAHMAN IN MANIFESTATION, IN THE ORDER--SPACE, GAS, FIRE, WATER, EARTH, ORGANIC MATTER, PROTOPLASM, LASTLY MAN. MAN HAS PHYSICAL, VITAL, MENTAL, INTUITIONAL, AND BLISSFUL STATES OF BEING. BRAHMAN IS BEYOND REACH OF MIND AND SPEECH, OF MEASURE AND KNOWLEDGE. INTUITION IS DIRECT PERCEPTION OF THE REAL AND MAKES FOR A MEDITATIVE WAY OF LIFE, PERMEATED WITH LOVE AND BLISS. BLISS IS INHERENT IN THE UNIVERSE. FAILURE TO SEE THE UNITY IN MULTIPLICITY AND SEPARATIVE THINKING GENERATES FEAR. VIRTUE IS NOT OPPOSITE OF VICE. AS OPPOSITES THEY ARE IDENTICAL. REALIZATION OF BRAHMAN IS SUPREME PURPOSE OF LIFE.

KROELL, MICHAEL. MACHT, RECHT UND LIEBE. WISS WELT 26,217-225 1973.

KROHNE, HEINZ W. PSYCHOLOGISCHER STRESS, ANGSTKONTROLLE UND DIFFERENZIERTHEIT DER PERSONWAHRNEHMUNG. Z SOZ 4,87-102 1973.

KROLIKOWSKI, WALTER P. THE PROTEAN CATHOLIC UNIVERSITY. THOUGHT 48,465-473 WINT 73.

THE CATHOLIC UNIVERSITY IS NOT A TIMELESS ENTITY BUT A SERIES OF INTERACTIONS CAPABLE OF MEETING THE VARYING NEEDS OF DIVERSE GROUPS OF PEOPLE IN DIFFERENT WAYS AT DIFFERENT TIMES. I SUGGEST THAT THE CATHOLIC UNIVERSITY TODAY IS AN INSTRUMENT OF EVOLUTION AND SECULARIZATION WHICH HELPS PRESERVE MEN'S CREATIONS BY GROUNDING THEM IN THE FAITH THEY REQUIRE FOR THEIR JUSTIFICATION.

KROY, MOSCHE. ETHICS AND CONSCIENCE: A PROGRAM. PHILOSOPHIA (ISRAEL) 3,265-291 AP-JL 73.

THE MAIN OBJECTIVE OF THE PAPER IS TO DEFEND THE CLAIM THAT ETHICAL THEORIES CAN BE INTERPRETED AS EMPIRICAL THEORIES. THEY ARE TO BE INTERPRETED AS THEORIES OF A MENTAL FACULTY CLASSICALLY LABELLED 'THE CONSCIENCE', AND TESTED EMPIRICALLY AGAINST MORAL INTUITIONS AND A VARIETY OF ADDITIONAL TYPES OF 'MORAL PHENOMENA'. THE ARGUMENT PROCEEDS BY EXPLOITING THE ANALOGY BETWEEN ETHICAL THEORIES AND GRAMMARS IN THE CHOMSKYAN SENSE. BOTH CAN BE TAKEN FROM ONE POINT OF VIEW AS NORMATIVE (PRESCRIPTIVE) THEORIES, BUT GRAMMARS CAN ALSO BE INTERPRETED AS THEORIES OF LINGUISTIC COMPETENCE OF SPEAKERS, HENCE AS 'PSYCHOLOGICAL FACULTIES'. HENCE, IT SEEMS NATURAL TO EXTEND THE ANALOGY AND CONSIDER ETHICAL THEORIES AS THEORIES OF 'MORAL COMPETENCE', I.E., THE CONSCIENCE. THE DETAILS OF THE ARGUMENTATION IN THE PAPER DEPENDS ON A NEW METHOD OF CLASSIFYING ETHICAL THEORIES--AS FOUNDATION THEORIES, CONTENT THEORIES, AND DEONTIC LOGICS. ITS CONCLUSION PAVES THE WAY FOR CERTAIN INTERESTING INTER-DISCIPLINARY STUDIES (E.G., COMPARATIVE ETHICS AS AN ANTHROPOLOGICAL DISCIPLINE).

KUBIK, J. COMPLEX PLANNING OF THE DEVELOPMENT OF SCIENCE, TECHNOLOGY AND ECONOMY - SOME PROBLEMS (IN RUSSIAN). TEOR METOD 5,97-110 1973.

THE ARTICLE DEALS WITH CERTAIN THEORETICAL AND METHODOLOGICAL ASPECTS OF THE COMPLEX PLANNING OF THE DEVELOPMENT OF SCIENCE, TECHNOLOGY AND ECONOMY. IT IS NOT POSSIBLE TO SPEED UP THE SCIENTIFIC AND TECHNOLOGICAL DEVELOPMENT BY IMPROVING THE MANAGEMENT

- SYSTEM OF PARTIAL ELEMENTS OF THE REPRODUCTION PROCESS ONLY, BUT BY IMPROVING THE FORMS OF MANAGEMENT OF THE WHOLE SYSTEM 'SCIENCE--TECHNOLOGY--PRODUCTION'. THE FUNDAMENTAL TASK OF THE NATIONAL ECONOMIC PLAN SHOULD RESIDE IN IMPLEMENTING TARGETS OF SOCIETY'S SOCIAL DEVELOPMENT--AN ACTIVE DEVELOPMENT OF ALL THE NATIONAL SYSTEM ELEMENTS.\*
- CINSKAJA, ALICJA. SOCIAL AESTHETICS: THE OVERCOMING OF ALIENATION BY ART AND ITS CREATIVE ROLE. SOVIET STUD PHIL 12,80-97 SPR 74.
- CZYNSKI, JANUSZ. PHILOSOPHICAL PROBLEMS OF WAR AND PEACE. DIALEC HUM 1,29-46 WINT 74.
- DRJAVCEV, W B AND BUIROSC, G AND BLOCHINA, G N. DAS PROBLEM DER VOLLSTAENDIGKEIT FUER BOOLESCHE FUNKTIONEN UEBER ZWEI DUALMENGEN MIT NICHTLEEREM DURCHSCHNITT I. Z MATH LOG 19,163-180 1973.
- FRIER-ROSS, ELISABETH. THE LANGUAGES OF THE DYING PATIENTS. HUMANITAS 10,5-8 F 74.
- FECHLEP, MANFRED. UEBER DIE ANWENDUNG DES INTERSPEZIFISCHEN ASSOZIATIONSKOEFFIZIENTEN. KOELNER Z SOZ 25,606-610 1973.
- ENG, GUIDO. PROLOGUE=FUNCTORS. J PHIL LOG 3,241-254 JL 74.
- A CLOSER LOOK AT DAVIDSON'S ANALYSIS OF 'SAYING THAT' REVEALS THE SPECIAL NATURE OF SO-CALLED PROLOGUE=FUNCTORS, I.E., OF FUNCTORS WHICH TAKE OTHER EXPRESSIONS THAN NAMES AS ARGUMENTS. TRUTH=FUNCTIONAL CONNECTIVES, THE FUNCTORS OF LESNIEWSKI'S ONTOLOGY AND SEARLE'S ILLOCUTIONARY=FORCE=INDICATORS ARE SHOWN TO BE PROLOGUE=FUNCTORS. THEY ARE IMPORTANT BECAUSE THEIR USE PROVIDES AN ALTERNATIVE TO SET THEORY AND TO A TARSKI STYLE HIERARCHY OF METALANGUAGES; IT PERMITS THE DEFINITION OF A TRUTH=PREDICATE AND ALLOWS FOR THE USE OF LESNIEWSKIAN QUANTIFIERS WHICH ARE NEITHER REFERENTIAL NOR SUBSTITUTIONAL.
- FRANS, RICHARD. DELETION AND COMPRESSION IN POETRY. FOUND LANG 11,401-407 MY 74.
- A POEM OF EMILY DICKINSON IS ANALYZED TO SHOW THAT THE PROCESSES OF DELETION AND COMPRESSION MUST BE GIVEN A SEMANTIC AS WELL AS A SYNTACTIC INTERPRETATION. CRITICISM IS MADE OF THE CONCEPTS AS USED BY LEVIN; IT IS ARGUED THAT THE POEM CAN BE COMPLETED ONLY BY UNDERSTANDING THE THOUGHT OF THE POEM. THE THOUGHT IS FULLY UNDERSTOOD ONLY WHEN OTHER POEMS BY DICKINSON WHICH CONSIDER THE SAME IDEAS ARE PUT ALONGSIDE OF THE POEM IN QUESTION. A GENERAL THEORY OF HUMAN RELATIONSHIPS IS FOUND TO UNDERLY THE POEMS.
- FRANZ, J. SCIENTIFIC AND TECHNOLOGICAL REVOLUTION AND THE SYSTEM OF MANAGEMENT OF NATIONAL ECONOMY (IN RUSSIAN). TEOR METOD 5,111-130 1973.
- FRANZ, J I. INVARIANT FORMULATION OF THE CLASSICAL MEASUREMENT THEORY (IN RUSSIAN). TEOR METOD 5,55-65 1973.
- FRANZ, YU I. PHENOMENOLOGICAL SYMMETRY AND THE FOUNDATIONS OF PHYSICS. INT LOG REV 4,98-101 JE 73.
- FRANZ, V M. TWO RECENT WORKS ON SANSKRIT AESTHETICS. J INDIAN PHIL 2,138-144 AG 73.
- THIS ARTICLE REVIEWS "SANTARASA AND ABHINAVACUPTA'S PHILOSOPHY OF AESTHETICS" AND "AESTHETIC RAPTURE," TWO RECENT WORKS ON SANSKRIT AESTHETICS, BY MASSON AND PATWARDHAN. THE "NATYASAstra" AND "DHVANYALOKA" ARE THE BASIC TEXTS AND THE "ABHINAVABHARATI" AND THE "DHVANYALOKALOCANA" ARE THE FAMOUS COMMENTARIES ON THEM. THESE

TEXTS CONTAIN WITHIN THEM INDIAN CONCEPTS ABOUT THE PHILOSOPHY OF BEAUTY. THE MOST IMPORTANT OF ALL THESE CONCEPTS IS THAT OF 'RASA' (AESTHETIC RAPTURE). TO UNDERSTAND THE SANSKRIT PASSAGES FROM THE ABOVE TEXTS THAT HAVE A BEARING ON 'RASA' IS A VERY DIFFICULT TASK. PROFESSOR GNCLI'S WORK "THE AESTHETIC EXPERIENCE ACCORDING TO ABHINAVAGUPTA" AND THE TWO WORKS UNDER REVIEW, IN SPITE OF SOME DEFICIENCIES AND INACCURACIES, CONTRIBUTE TO A TRUER UNDERSTANDING OF THE THEORY OF RASA BY LUCIDLY INTERPRETING AND CRITICALLY ASSESSING MAJOR PASSAGES ABOUT RASA.

KUMARTIN, V V AND RACKOW, H G. FRAGEN DER DIALEKTIK IN DER THEORIE UND PRAXIS A S MAKARENKOS. DEUT Z PHIL 21,1210-1225 1973.

KUNG, TUN. LEARN FROM LENIN'S THEORIES ON THE PROBLEM OF THE CRITICAL ACCEPTANCE OF THE LITERARY HERITAGE. CHIN STUD PHIL 5,21-40 WINT 73-74.

KUNTZ, MARION DANIELS. HARMONY AND THE HEPTAPLOMERES OF JEAN BODIN. J HIST PHIL 12,31-41 JA 74.

BODIN'S CONCEPT OF HARMONY IN THE "HEPTAPLOMERES" HAS ITS GROUNDING IN THE HARMONY OF NATURE WHICH SERVES AS AN EXEMPLAR FOR MAN. CORONAUS' HOME IN VENICE, THE SETTING OF THE DIALOGUE, IS A HARMONIOUS MICROCOSM. HERE MEN OF DIFFERENT FAITHS DISCUSS, WITH CONTRASTING OPINIONS, THE HARMONY OF NATURE AS REFLECTED IN NUMBERS, MUSIC, AND RELIGION. THIS HARMONY OF NATURE IS BASED ON MULTIPLICITY, THE ASPECT OF CREATION IN THE WORLD. ONLY DIVINITY IS APART FROM EVERY MULTIPLICITY. BODIN CALLS UPON THE HARMONY OF NATURE TO DEMONSTRATE THAT JUST AS THERE IS NEED FOR MULTIPLICITY IN NATURE, SO ALSO IS THERE NEED FOR MULTIPLICITY IN RELIGION AND THEREFORE TOLERATION OF ALL RELIGIONS. UNTIL THE HARMONY OF NATURE, BASED ON MULTIPLICITY AND DIVERSITY, BECOMES AN EXEMPLAR FOR EARTHLY HARMONY, THE LIVES OF MEN MAY OF NECESSITY REVEAL CONTRADICTIONS IF THE STATE, SOCIETY, OR RELIGION ALLOWS FOR NO MULTIPLICITY (CONCORDIA DISCORDS), NO BLENDING OF OPPOSITES, NO DISSONANT SOUNDS.

KUNTZ, PAUL G. AESTHETICS APPLIES TO SPORTS AS WELL AS TO THE ARTS. J PHIL SPORT 1,6-35 S 74.

KUNTZ, PAUL G. PROGRESS IN PHILOSOPHICAL BIBLIOGRAPHY. INT PHIL QUART 10,291-309 JF 70.

PHILOSOPHICAL BIBLIOGRAPHY IS HISTORICALLY A PRODUCT OF POST-RENAISSANCE SCHOLARSHIP, AT LEAST IN THE SENSE OF ENUMERATING ALL THAT HAS BEEN WRITTEN ABOUT A GIVEN PHILOSOPHER OR A CONCEPT, ETC. GIVEN THE PRESENT EXPLOSION OF PUBLICATION, BIBLIOGRAPHY MUST BE THE ANSWER TO DISCOVERY AND SIFTING OF RESULTS. ALL THIS WORK PRESUPPOSES THAT PHILOSOPHY IS A KIND OF SCHOLARSHIP, AND THOSE WHO DENY THIS FIND LITTLE MEANING IN BIBLIOGRAPHICAL EFFORT AND ACHIEVEMENT. IN SO FAR AS THE FORMULATION OF A PROBLEM AND ITS SOLUTION CAN BE AIDED BY WHAT OTHERS HAVE DONE, BIBLIOGRAPHY CAN BE A USEFUL TOOL FOR LOCATING THE ARGUMENTS. MANY EFFORTS OF THE TWENTIETH CENTURY HAVE BEEN SHORT-LIVED AND ABANDONED AND A SURVEY OF THE HISTORY OF PROJECTS REVEALS MANY GAPS AND MUCH TO BE DONE. ONE ENCOURAGING FEATURE IS HIGHER STANDARDS OF ACCURACY. YET THE GREATER PROFESSIONALIZATION OF THE TASKS HAS NOT DISPLACED THE CREATIVE SCHOLAR. ONE WHO CONTRIBUTED UNPARALLELED WORK IS KRISTELLER, AND IN "ITER ITALICUM" ONE SEES THE EXCITEMENT OF THE QUEST. THE AUTHOR THEN MAKES A SERIES OF SUGGESTIONS FOR FURTHER PROGRESS IN PHILOSOPHICAL BIBLIOGRAPHY.\*



UNTZ, PAUL G. SANTAYANA AND LOTZE. S J PHIL 10,115-121 SUM 72.

THE AUTHOR CONTINUES HIS RESEARCH PUBLISHED IN "LOTZE'S SYSTEM OF PHILOSOPHY," (INDIANA, 1971), IN WHICH APPEARED AN ACCOUNT OF SANTAYANA'S ANNOTATION OF LOTZE'S "LOGIK" AND "METAPHYSIK." THE PRESENT ARTICLE IS A SIMILAR ANALYSIS OF THE MARGINALIA DISCOVERED IN SANTAYANA'S COPY OF "MIKROKOSMUS." WE NOW KNOW MUCH MORE ABOUT SANTAYANA'S DEVELOPMENT. THE ROLE OF LOTZE WAS THAT HE HAD ATTEMPTED TO COMBINE IDEALISM, REALISM AND PRAGMATISM. WE OWE TO SANTAYANA THE clearest PERCEPTION OF THE PROCESS PHILOSOPHY OF LOTZE, WITH ITS STRESS ON BECOMING AND RELATEDNESS OF THE REAL. SANTAYANA'S INSISTENCE UPON MATERIAL SUBSTANCE IS FORMULATED AS ALTERNATIVE. WHAT WE NOW KNOW IS THAT PRIOR TO 1889, WHEN SANTAYANA ACHIEVED THE PH.D. WITH HIS BOOK ON LOTZE, HE HAD ALREADY THE MAIN CHARACTERISTICS OF HIS MATURE PHILOSOPHY. HE WAS A THOROUGH-GOING MECHANIST (VERSUS LOTZE'S HALF-HEARTED TELEOLOGY), AN AESTHETE WITH REGARD TO THEOLOGIES (VERSUS LOTZE'S THEISM), A PESSIMIST (VERSUS LOTZE'S COMPROMISE WITH FULL PESSIMISM), AND A DEFENDER OF CATHOLIC SPIRITUALITY (VERSUS LOTZE'S PROTESTANTISM AS A DERIVATION FROM WORLDLY JUDAISM). (EDITED).\*

UNTZ, PAUL G. THE ACHIEVEMENT OF PAUL WEISS. REV METAPH 25,47-70 JE 72.

THIS ESSAY DEALS WITH AN IMPORTANT THEME IN THE THEORY OF HUMAN PERSONALITY AND MOTIVATION AS IT SPRINGS FROM THE DISTINGUISHED CAREER OF A GREAT ACHIEVER. WEISS EXAMINES AND REJECTS FOUR THEORIES OF GROWTH: AUTONOMOUS, INCIDENTAL, ACCUMULATIVE AND TELFOLOGICAL. WEISS' OWN THEORY HAS REMAINED UNNAMED, BUT IS HERE CALLED 'TYCHISTIC' (BECAUSE OF THE STRESS ON FREEDOM AND SPONTANEITY) 'DIALECTICAL' (BECAUSE FREEDOM MUST BE COUPLED WITH ITS OPPOSITE, RESTRAINT AND DISCIPLINE), 'HIERARCHICAL', (BECAUSE GROWTH SHOULD RISE TO HIGHER LEVELS), 'CONSUMMATORY' (BECAUSE LATER STAGES FULFILL WHAT WAS ALREADY THERE EARLIER). MOTIVATION ALSO HAS BEEN VASTLY OVERSIMPLIFIED AND WEISS' STRIVING FOR ADEQUACY, INSISTS UPON SEVEN MOMENTS. THESE ARE: SPONTANEITY, IMITATION, DISCIPLINE, BALANCE, ADVENTURE, TRUST AND SELF-MASTERY. ALL THIS ISSUES IN A THEORY OF SELF-REALIZATION OVER AGAINST ANY THEORY OF THE CHIEF GOOD AS "PLEASURE, WEALTH, POWER, FAME, SECURITY." THE FINAL GOOD OF MAN IS TOO RICH TO BE EASILY SPECIFIED. WEISS'S PLURALISM IN THIS THEORY OF PERSONALITY AND MOTIVATION IS A PARALLEL TO HIS "MODES OF BEING." THE PRESENT AUTHOR HAS DRAWN HEAVILY FROM "PHILOSOPHY IN PROCESS" TO DEEPEN AND SHARPEN THE FACILE "MAKING OF MEN."\*

UNTZ, PAUL G. THE GOD WE FIND: THE GOD OF ABRAHAM, THE GOD OF ANSELM, AND THE GOD OF WEISS. MOD SCH 47,433-453 MY 70.

THIS ESSAY IS BASED ON "THE GOD WE SEEK" IN THE CONTEXT OF ALL WEISS HAS WRITTEN ABOUT RELIGION. WHAT NEEDS CLARIFICATION IS THE DIFFERENT MODES: RELIGIOUS PHILOSOPHY, PHILOSOPHY OF RELIGION AND THEISTIC METAPHYSICS. THE ESSAY ATTEMPTS AN ANSWER TO HARTSHORNE AND OTHERS. IN RELIGION, WE HAVE THE CLAIM OF GOD UPON ABRAHAM FOR TOTAL FAITHFULNESS, IN METAPHYSICS WE HAVE THE ARGUMENT OF ANSELM THAT BEING ITSELF CANNOT NOT BE, IN THE RELATION OF RELIGION TO RELIGION WE MUST FIND A POSITIVE APPROACH TO WHAT IS MOST UNLIKE OUR OWN WHICH CAN TEACH US MOST. THE JUDAISM WEISS PROPOUNDS IS A CRITICAL FAITHFULNESS. THE DEVELOPMENT OF THE ONTOLOGICAL ARGUMENT IS DIALECTICAL; THE EXPOSITION IS COUPLED WITH EIGHT DILEMMAS. THE POSITIVE PHILOSOPHY OF RELIGION IS MORE THAN MERE TOLERANCE. WEISS'S WAY IS REAFFIRM HIS OWN FAITH AND YET TO ENTER INTO EACH OTHER FAITH SYMPATHETICALLY. WHAT WEISS'S RELIGIOUS PHILOSOPHY IS ABOUT IS THE OVERCOMING OF ALIENATION. THERE ARE FOUR MODES OF ALIENATION, FROM ACTUALITY (HEIDEGGER), FROM GOD (TILICH), FROM EXISTENCE (MARX), ALSO FROM THE IDEAL. THUS, WEISS CAN DEFINE SALVATION AND THE PERFECT LIFE AS THE OVERCOMING OF ALL TYPES OF ALIENATION. (EDITED).\*



KUNTZ, PAUL G. THE LABYRINTH. THOUGHT 47,5-28 SPR 72.

THE LABYRINTH IS NO LESS COMMONLY USED NOW AS A SYMBOL THAN IN ANCIENT, MEDIEVAL, OR MODERN TIMES. SOMETIMES IT SYMBOLIZES MAN'S BEWILDERMENT AND FRUSTRATION (ENRIQUE LAGUERRE, ALAIN ROBÈS-GRILLET, GIAN CARLO MENOTTI). THIS HAS SOMETIMES BEEN CALLED THE 'BAD LABYRINTH' IN CONTRAST TO CONFUSION FELT BY BAROQUE ARTISTS, ONE OF WHOM COULD WRITE "A MIGHTY MAZE BUT NOT WITHOUT A PLAN" (POPE). PROBABLY THIS DIFFERENCE IS THE LOSS OF A FAITH IN AN ULTIMATE AND OBJECTIVE ORDER OF THINGS. YET, NOT ALL CONTEMPORARY LABYRINTHS ARE PRISONS OF THE HELPLESS AND HOPELESS. MANY ARTISTS PICTURE THE MAZE AS CONQUERED BY A HERO WHO FINDS HIS WAY TO THE CENTER (MARY RENAULT AND MICHAEL AYRTON). THE ANCIENT LABYRINTH, A HOLY PLACE, IS NOW REDISCOVERED AND PRESENTED AS A PROTECTED PLACE (MIRCEA ELIADE). WE NOW ARE BEGINNING TO UNDERSTAND THE ELEMENTS: THE BULL, THE CAVE, THE PROPITIATION, THE DANCE, THE SACRIFICE. THE USE OF ALL THESE TRADITIONAL SYMBOLS APPLIED TO MODERN MAN IS ROMAN KROITER'S "LE LABYRINTHE," IN EXPO 67 IN MONTREAL. THE LABYRINTH IS MAN'S SYMBOL FOR THE HUMAN CONDITION; IT IS LIFE ITSELF, AND NOT A PRISON TO BE ESCAPED BUT THE WORLD TO BE LIVED IN. (EDITED).\*

KUNTZ, PAUL GRIMLEY. HIERARCHY: FROM LOVEJOY'S GREAT CHAIN OF BEING TO FEIBLEMAN'S GREAT TREE OF BEING. STUD GEN 24,678-687 1971.

KUO, SHIH-YU. CHINESE PAINTING IN LIGHT OF DEWEY'S AESTHETICS (IN CHINESE). PHIL REV (TAIWAN) 65-70 MY 73.

TO DISCUSS CHINESE ART, WE MUST FIRST UNDERSTAND THE VIEW OF LIFE OF CHINESE. CHINESE HAS AN OPTIMISTIC VIEW OF LIFE. THE IDEAL OF LIFE IS TO BECOME ONE WITH THE HEAVEN AND EARTH. THERE IS NO CONFLICT AND STRUGGLES BETWEEN THE NATURE AND MAN BUT HARMONY. CHINESE ARTISTS ENJOY THE NATURE AND THE LIFE WHICH IS QUIET, PEACEFUL, AND NO-CONFLICT HARMONY. AS DEWEY SAYS, "ART AS AN EXPERIENCE," WE CAN CHANGE IT TO "ART AS THE LIFE" IN CHINESE ART. THEORETICALLY, CHINESE ARTISTS AGREE WITH DEWEY'S POINT OF VIEW. FROM THE IDEA OF "ART AS EXPERIENCE" TO THAT OF "ART AS LIFE," LIFE IS CONSTANTLY GAINING EXPERIENCES. AN EXPERIENCE IS CONSISTED BY THE QUALITIES WHICH CAN BE GENERALIZED TO EVERY PART OF THIS EXPERIENCE. THE AESTHETIC QUALITIES INCLUDE VIVIDNESS, CLEARNESS, STRONG AND SYSTEMATIC QUALITIES. THESE QUALITIES ARE REQUIRED IN CHINESE PAINTINGS TOO. THE FIRST WAY OF "HSIEH HO SIX WAYS" WHICH IS THE ONLY THEORY OF CRITICISM OF PAINTING IN CHINESE AESTHETICS IS "CHI-YUN-SHEN-TUNG." THE CONTENT OF THIS CRITICAL WAY IS THE AESTHETIC QUALITIES WHICH DEWEY EMPHASIZED.\*

KUPPERMAN, JOEL J. THE SUPRA-MORAL IN CHINESE ETHICS. J CHIN PHIL 1,153-160 MR 74.

AN ANALYTICAL PHILOSOPHER WILL LOOK FOR THEMES IN CHINESE ETHICS THAT ARE OF CONTEMPORARY RELEVANCE. ONE CONCERNS THE TREATMENT OF THE SUPRA-MORAL: THOSE ETHICAL PROBLEMS IN WHICH WRONG CHOICES DO NOT INVOLVE IMMORALITY. CONFUCIANISM CENTERS ON A FINELY WORKED OUT SUPRA-MORAL IDEAL. SO DOES TAOISM, WHICH DOES NOT EVEN CONTAIN WHAT WE NORMALLY WOULD TERM A MORALITY. THESE TREATMENTS OF THE SUPRA-MORAL CAN AID US TO ACHIEVE A MORE BALANCED VIEW OF THE NATURE OF ETHICS.

KUPPERMAN, JOEL J. THE SUPRA-MORAL IN RELIGIOUS ETHICS: THE CASE OF BUDDHISM. J RELIG ETHICS 1,65-71 FALL 73.

CHARACTERISTICALLY RELIGIOUS ETHICAL SYSTEMS CONSIST OF MUCH MORE THAN A MORALITY: THAT IS, MUCH MORE THAN JUDGMENTS MARKED BY SERIOUS SOCIETAL PRESSURE AND THE APPROPRIATENESS IN OFFENDERS OF A SENSE OF MORAL GUILT. RELIGIOUS ETHICS CHARACTERISTICALLY DEMANDS ALSO CONTROL AND MODIFICATION OF THOUGHTS AND DESIRES. THIS SUPRA-MORAL ELEMENT IS PROMINENT IN BUDDHISM, WHERE IT FLOURISHES PRIMARILY IN

THE "SAMGHA." THE ETHICS OF BUDDHISM CAN BE UNDERSTOOD ONLY BY MEANS OF A CONCEPT OF THE SUPRA-MORAL.

RODA, S Y. EDMUND HUSSERL, "GRAMMAIRE GENERALE ET RAISONNEE" AND ANTON MARTY. FOUND LANG 10,169-195 JL 73 (LLBA).

AFTER AN EXAMINATION OF HUSSERL'S AND MARTY'S ATTITUDES TOWARD GRAMMAIRE GENERALE ET RAISONNEE IT APPEARS THAT MARTY'S CRITICISMS OF THE FIRST EDITION OF "LOGISCHE UNTERSUCHUNGEN" PRECIPITATED THE CHANGE IN HUSSERL'S ATTITUDE TOWARDS GRAMMAIRE GENERALE ET RAISONNEE. MARTY MAINTAINED THAT THERE WAS A BASIC DIFFERENCE BETWEEN THE GRAMMATICAL THEORIES OF GRAMMAIRE GENERALE ET RAISONNEE AND OF HUSSERL ON THE ONE HAND, AND HIS OWN ON THE OTHER. IT IS ALSO TEMPTING TO ASSUME THAT HUSSERL AROUSED BY MARTY'S CRITICISMS, DIRECTED CLOSER ATTENTION TO THE DOCTRINE OF GRAMMAIRE GENERALE ET RAISONNEE THAN BEFORE AND PROFITED FROM IT FOR THE IMPROVEMENT OF HIS THEORY OF MEANING MODIFICATION. ULTIMATELY, HOWEVER, THE DIFFERENCE BETWEEN HUSSERL AND MARTY CAN BE ASCRIBED TO THE DIFFERENT KINDS OF INTERESTS THEY HAD. HUSSERL'S CONCERN IS EXCLUSIVELY WITH THE A PRIORI IN MEANING, WHILE MARTY'S INTEREST IS DIRECTED NOT ONLY TO MEANING BUT ALSO TO LINGUISTIC EXPRESSIONS IN THE SENSE IN WHICH THE LINGUIST WOULD USUALLY UNDERSTAND THEM.\*

RTZ, PAUL AND OTHERS. A PLEA FOR BENEFICIENT EUTHANASIA. HUMANIST 34,4-5 JL-AG 74.

AN ETHICAL STATEMENT IN DEFENSE OF A MORE HUMANE POLICY TOWARD DEATH AND DYING. THE PLEA SUPPORTS VOLUNTARY EUTHANASIA, A LIVING WILL, AND BOTH PASSIVE AND ACTIVE EUTHANASIA. IT DEALS WITH CORTICAL DEATH AND URGES NEW ATTITUDES BY PHYSICIANS CONCERNING THE DYING PROCESS. AMONG THOSE WHO HAVE SIGNED THE PLEA ARE ERNEST NAGEL, SIDNEY HOOK, CHARLES FRANKEL.

RTZ, PAUL. HUMANISM AND RELIGION: A REPLY TO THE CRITICS OF HUMANIST MANIFESTO II. HUMANIST 34,4-5 JA-F 74.

CAN ONE BELIEVE IN GOD AND BE A HUMANIST OR ARE HUMANISTS BY DEFINITION ATHEISTS OR AGNOSTICS? WHAT ROLE DOES HUMANISM LEAVE FOR THE VARIETIES OF RELIGIOUS EXPERIENCE AND TRANSCENDENCE? ALTHOUGH SECULAR HUMANISTS ARE SKEPTICS, THEY DO NOT EXCLUDE THE 'TRANSCENDENT' ON A PRIORI GROUNDS BUT ARE WILLING TO EXAMINE ANY EVIDENCE OF SUCH CLAIMS. IN ADDITION, SECULAR HUMANISTS ARE WILLING TO ADMIT RELIGIOUS BELIEFS AS LONG AS THEY ADMIT THE AUTONOMY OF MORAL CHOICE INDEPENDENT OF RELIGIOUS AUTHORITY.\*

SPIT, DONALD R. THE DIALECTIC OF TASTE. J BRIT SOC PHEN 4,123-138 MY 73.

TTA, F. SCIENTIFIC AND TECHNOLOGICAL REVOLUTION AND SOCIAL PLANNING (IN RUSSIAN). TEOR METOD 5,53-76 1973.

THE ARTICLE IS CONCERNED WITH THE RELATIONSHIPS BETWEEN THE DEVELOPMENT OF THE SCIENTIFIC-TECHNOLOGICAL REVOLUTION AND THE DEVELOPMENT OF THE SOCIALISTIC SYSTEM OF PLANNING AND GOVERNMENT. BEGINNING WITH THE GENERAL CONDITIONS OF THE BIRTH AND DEVELOPMENT OF THE SOCIALISTIC SYSTEM OF GOVERNMENT, THE ARTICLE STUDIES THE PRINCIPLES OF SOCIALISTIC SOCIAL PLANNING ON THE BASIS OF SPECIFIC SOCIO-ECONOMIC GOAL FUNCTIONS IN COMPARISON WITH THE SYSTEM OF RESOURCES. IN ALL THE SOCIALISTIC SYSTEM OF GOVERNMENT THE PRINCIPLE OF OPTIMIZATION IS REALIZED SIDE BY SIDE WITH THE PRINCIPLES OF COMPLEXITY AND SYSTEMICITY OF ALL-SOCIAL APPROACHES. (EDITED).\*

KUYPERS, K. THE RELATION BETWEEN KNOWING AND MAKING AS AN EPISTEMOLOGICAL PRINCIPLE. PHIL PHENOMENOL RES 35,60-78 S 74.

AN ACCOUNT AND ANALYSIS OF THE PRINCIPLE IN THE PHILOSOPHY OF SCIENCE THAT THE UNDERSTANDING OF SOMETHING IS ONLY THEN COMPLETED IF ONE IS ABLE TO MAKE IT HIMSELF. IN CONNECTION WITH THE IDEA OF THE MAN-MADE MACHINE AND THE NOTION OF TECHNOLOGY APPLIED TO NATURE AND MAN HIMSELF IN EUROPEAN THOUGHT (DESCARTES, HOBBS, KANT, VICO, MARX) THIS PRINCIPLE HAS BECOME A CRITERION OF THE LEVEL OF OUR KNOWLEDGE IN ANY SCIENCE. FINALLY A CRITICAL DISCUSSION OF THE ARGUMENTS BORROWED FROM THIS PRINCIPLE WITH REGARD TO THE DIFFERENCE IN AIMS AND PURPOSES OF THE HUMAN SCIENCES (HUMANITIES) AND THE SCIENCES OF NATURE.

KWAKMAN, S. THE BEGINNINGS OF PHILOSOPHY. TIJDSCHR FILOSOF 36,521-564 S 74.

LA CROIX, RICHARD R. OMNIPOTENCE, OMNISCIENCE AND NECESSITY. ANALYSIS 34,63-64 D 73.

IN AN EARLIER ISSUE I ARGUED THAT OMNIPOTENCE AND OMNISCIENCE ARE LOGICALLY INCOMPATIBLE PROPERTIES. NOW I SHOW THAT THERE ARE AT LEAST TWO POSSIBLE WAYS OF ESCAPING MY ORIGINAL ARGUMENT. I POINT OUT THAT THE FIRST WAY IS UNACCEPTABLE TO THEISM BECAUSE IT ENTAILS THAT GOD IS NOT IMMUTABLE WITH RESPECT TO BEING OMNISCIENT. WHILE THE SECOND WAY IS ACCEPTABLE TO THEISM, I ARGUE THAT NO ONE USING IT CAN ALSO HOLD THAT GOD'S EXISTENCE IS LOGICALLY NECESSARY.

LA CROIX, RICHARD R. UNJUSTIFIED EVIL AND GOD'S CHOICE. SOPHIA 13,20-28 AP 74.

IN CHAPTER FIVE OF "GOD AND OTHER MINDS," ALVIN PLANTINGA ARGUES THAT NO ATHEOLOGIAN HAS YET SHOWN THAT THERE IS A SET OF PROPOSITIONS ABOUT GOD'S GOODNESS AND EVIL IN THE WORLD SUCH THAT EACH PROPOSITION IN THE SET IS EITHER LOGICALLY TRUE OR ESSENTIAL TO THEISM AND SUCH THAT THE SET ENTAILS A CONTRADICTION. FURTHERMORE, PLANTINGA CLAIMS THAT IT IS UNLIKELY THAT SUCH A SET OF PROPOSITIONS CAN BE IDENTIFIED. I ARGUE THAT THERE IS SUCH A SET OF PROPOSITIONS AND THAT ONE OF THE CRUCIAL MEMBERS OF THE SET IS EMPLOYED BY PLANTINGA HIMSELF IN CHAPTER SIX IN HIS VERSION OF THE FREE WILL DEFENSE. I IDENTIFY THAT SET OF PROPOSITIONS AND ARGUE THAT IT DOES ENTAIL A CONTRADICTION.\*

LA VIA, LUIGI. SCIENZA E COSCIENZA DI ME E DEL MIO CORPO. TEORESI 28,253-271 JL-D 73.

ECCO DIFFERENZE BEN DIVERSE: (1) TRA (X) ME CONOSCIUTO-CONOSCIBILE E (Y) ME COSCIENTE IN ATTO; (2) TRA (W) ME BIOFISICO E (Z) ME PSICO-MENTALE. LA 2 E OGGETTO DI SCIENZE E RIENTRA TUTTA IN X. LA 1 RIGUARDA LA STRUTTURA ESSENZIALE DELL'ESPERIRE: E SCIENTIFICAMENTE "INUTILE" MA EVITA FALSI PROBLEMI. INFATTI Y E CONDITIO-SINE-QUA-NON DELL'ESPERIRE, NON OGGETTO D'INDAGINE: E ESPERIBILE MA NON COME "QUALCOSA" BENSI SOLO INQUANTO IO SONO COSCIENTE IN ATTO. DIFFICILTA SORGONO DAL FATTO CHE IO SON ANCHE OGGETTO INDAGABILE: MI "VIVO" COME Y NONCHE COME Z E W E SONO STUDIABILE COME X. LA QUESTIONE E NON-TAUTOLOGICAMENTE LOGICO-DIALETTICA. NELL'ART HO ERRATO INSINUANDO CHE L'AUTOIDENTIFICAZIONE DI Z NON E SOGGETTA A ERRORE: E CHIARO CHE SOLO QUELLA DI Y NON PUO LOGICAMENTE ESSERLO, ANZI E ESTREMAMENTE SUI-GENERIS E POSSO COMPIERLA SOLO IO DA COSCIENTE.\*



VIA, VINCENZO. NECESSITA O L'AMORE. TEORESIS 29,3-18 JA-JE 74.

VIA, VINCENZO. PROBLEMA DI DIO E CONOSCERE FONDANTE. TEORESIS 28,245-251 JL-O 73.

IL PROBLEMA DI DIO NON PUO' PRECEDERE LA NOTIZIA O IDEA FONDANTE LA COSCIENZA E INFORMANTE L'ESPERIENZA. I FENOMENI NON SONO SEMPLICI IMPRESSIONI, BENSI DATI DI CONOSCENZA GRAZIE A UN CONTENUTO METAFISICO, O DI TRASCENDENZA, CHE NON AGGIUNGE AD ESSI IL CONOSCENTE, IL QUALE NON PUO' PRODURRE IL CONOSCERE PER CUI E' TALE. DIO E' LA CAUSA PRIMA O IL CAUSANS INCAUSATO, SENZA CUI NON POTREBBERO ESSERVI LE REALI 'CAUSE CAUSATE' CHE NOI ESPERIAMO.\*

OURDETTE, M. M. LE PROBLEME MORAL DE L'AVORTEMENT. REV THOMISTE 73,401-414 JL-S 73.

\*L'IDEE MEME DE PATERNITE RESPONSABLE N'INCLUERAIT-ELLE PAS L'AVORTEMENT EN DERNIER RECOURS? CE NE SERAIT POSSIBLE QUE SI L'EMBRYON TENAIT SON CARACTERE HUMAIN DE LA RECONNAISSANCE PAR LES PARENTS OU LA SOCIETE. C'EST L'INVERSE QUI EST VRAI. ON DOIT RECONNAITRE EN LUI L'HUMAIN PARCE QU'IL Y EST: S'IL N'Y EST PAS DES LE PREMIER INSTANT, IL N'Y SERA JAMAIS. LA FOI CHRETIENNE VALORISE CONSIDERABLEMENT CETTE VIE HUMAINE ET MONTRE MIEUX ENCORE QUE L'AVORTEMENT N'EST JAMAIS JUSTIFIABLE EN LUI-MEME. CEPENDANT LES AVORTEMENTS ONT DE MULTIPLES CAUSES QU'IL EST URGENT DE COMBATTRE PLUS QUE DE CONDAMNER LES FEMMES QUI Y RECOURENT ET DONT BEAUCOUP SONT PLUTOT VICTIMES QUE COUPABLES.

LANCHE, ANTHONY. AUTOBIOGRAPHICAL LONELINESS. PHIL TODAY 17,188-192 FALL 73.

THE EXPERIENCE OF LONELINESS SUGGESTS A MEETING OF THE METAPHYSICAL AND THE CONTINGENT STRANDS OF OUR EXISTENCE. THIS MEETING TAKES PLACE IN OUR NARRATIONS TO OURSELVES OF HOW WE HAVE UNCOVERED OUR LONELINESS. THESE NARRATIONS ARISE AS WE ENCOUNTER AND BESPEAK THE POSSIBILITIES OF OUR EXISTENCE, AND, PARADOXICALLY, THEY PROVIDE US WITH A FEELING OF COMPANIONSHIP TO OUR LONELY EXPERIENCE WHICH ENDERS THAT EXPERIENCE REWARDING AND CLOSE TO OUR METAPHYSICAL SELF-AWARENESS.

LANCHE, ANTHONY. DISAPPOINTMENT. J VALUE INQ 8,131-136 SUM 74.

THIS PAPER ASKS, IN WHAT WAYS ARE WE RESPONSIBLE IN AND FOR OUR DISAPPOINTMENTS? FIRST, IT IS NECESSARY TO DISPOSE OF CERTAIN EVERYDAY ATTITUDES WHICH HOLD DISAPPOINTMENT AS ARRIVING FROM FORCES BEYOND OUR CONTROL, SUCH AS A STROKE OF MISFORTUNE, OR A DEEP-ROOTED NEUROSIS. ONCE WE RECOGNIZE OUR ROLE IN THE STORY OF OUR DISAPPOINTMENTS AND RECOGNIZE THE CRITICISM THEY MAKE OF OUR LIVES, WE CAN UNDERSTAND HOW THEY REPRESENT A COMMERCE BETWEEN THE WORLD AND US. IN THIS IMAGINATIVE ENCOUNTER, THE WORLD AIDS US IN CREATING OUR BRIDGE TO IT, BY HELPING US TO BRING TO OURSELVES, OUR DISAPPOINTMENTS.

ECQUE, RICHARD. WHAT IS TO BE DONE: PRAGMATISM AT THE CROSSROADS. STUD PHIL EDUC 8,183-201 WINT 74.

OUSSE, ROGER. LAS ETAPAS DE OCCIDENTE. ENSAY ESTUD 17-26 N 73.

Y, HUGH M. THE SCIENTIFIC STUDY OF LINGUISTIC BEHAVIOUR: A PERSPECTIVE ON THE SKINNER-CHOMSKY CONTROVERSY. J THEOR SOC BEHAV 17-51 AP 74.

AFTER SHOWING THAT SKINNER'S CRITIQUE OF CERTAIN KINDS OF PSYCHOLOGICAL THEORIES IS INCONCLUSIVE, IT IS ARGUED THAT CHOMSKY HAS FAILED TO DEMONSTRATE THAT SKINNER'S POSITIVE PROGRAM CANNOT ACCOUNT FOR CERTAIN SPECIFIED LINGUISTIC PHENOMENA. HOWEVER, THE



FAILURE OF CHOMSKY'S ARGUMENT IS BALANCED BY SKINNER'S FAILURE TO PRODUCE A SUCCESSFUL, POSITIVE ACCOUNT OF THE GRAMMATICAL FEATURES OF VERBAL BEHAVIOR. IN CERTAIN DOMAINS OF LINGUISTIC BEHAVIOR, SKINNER'S PRINCIPLES COMPETE WITH CHOMSKY'S ONLY IN THE SENSE OF PROMISING FUTURE DEVELOPMENTS INTO THESE DOMAINS.

LACHLAN, A. H. 'RECURSIVELY ENUMERABLE MANY-ONE DEGREES. ALG LOG 11,186-202 N 73.

LACHLAN, A. H. TWO THEOREMS ON MANY-ONE DEGREES OF RECURSIVELY ENUMERABLE SETS. ALG LCG 11,127-132 S 73.

LACHS, JOHN. TWO VIEWS OF HAPPINESS IN MILL. MILL NEWS LETTER 9,16-20 FALL 73.

DID MILL HOLD ONLY ONE VIEW OF THE NATURE OF HAPPINESS, VIZ., THAT IT IS PLEASURE? I ADVANCE THE HYPOTHESIS THAT IN ADDITION TO THIS 'OFFICIAL' VIEW, HE ALSO HELD ANOTHER. ACCORDING TO THE SECOND VIEW, AN INDIVIDUAL MAY BE SAID TO BE HAPPY IF THE EVENTS IN HIS LIFE ARE CONNECTED IN A MEANINGFUL OR HARMONIOUS WAY. THIS CONCEPTION IS CLEARLY PRESENT IN HIS DISCUSSION OF LIFE PATTERNS IN SECTION III OF "ON LIBERTY." IT ALSO HELPS TO MAKE SENSE OF THE OTHERWISE SILLY ARGUMENT CONCERNING THE 'PARTS' OF HAPPINESS IN CHAPTER 4 OF "UTILITARIANISM."\*

LACKEY, DOUGLAS P. A NEW DISPROOF OF THE COMPATIBILITY OF FOREKNOWLEDGE AND FREE CHOICE. RELIG STUD 10,313-318 S 74.

THIS ARTICLE APPLIES CERTAIN CONSIDERATIONS OF RECENT EPISTEMOLOGY TO THE PROBLEM OF DIVINE FOREKNOWLEDGE. A 'CAUSAL THEORY OF KNOWLEDGE' IS ENDORSED, AND THIS THEORY, APPLIED TO GOD'S KNOWLEDGE, PRECLUDES HUMAN FREE WILL. MY CONCLUSION IS THAT GOD DOES 'NOT' KNOW THE ASPECTS OF THE FUTURE SUBJECT TO FREE WILL.

LACKEY, DOUGLAS P. REFLECTIONS ON CAVELL'S ONTOLOGY OF FILM. J AES ART CRIT 32,271-273 WINT 73.

FOLLOWING PANOFSKY AND BAZIN, STANLEY CAVELL ARGUES IN "THE WORLD VIEWED" THAT PHOTOGRAPHY AND FILM IS UNIQUE IN ITS VERISIMILITUDE: "THE MEDIUM OF THE MOVIES," HE SAYS, "IS REALITY AS SUCH." CAVELL'S THESIS IS CRITICIZED, AND ITS INAPPLICABILITY TO FEATURE FILMS, WHICH EMPLOY CHARACTERS AND SETS, IS DEMONSTRATED.

LACKEY, DOUGLAS P. THE 'HISTORICAL' VS THE 'PROBLEMS' APPROACH TO INTRODUCTION TO PHILOSOPHY. METAPHILOSOPHY 5,169-172 AP 74.

LACOMBE, O. LES ASPECTS PHILOSOPHIQUES DE LA 'BHAKTI'. REV PHIL FR 164,33-44 JA-MR 74.

LACROIX, JEAN. BLONDEL ET LA DIALECTIQUE DU DESIR. REV PHIL LOUVAIN 71,681-697 N 73.

APRES AVOIR INDIQUE COMBIEN LE THEME DU DESIR EST AU COEUR DE LA PROBLEMATIQUE PHILOSOPHIQUE MODERNE ET CONTEMPORAINE, L'AUTEUR EN DEMARQUE LA POSITION BLONDELIENNE POUR SOULIGNER SON ORIGINALITE. LE DESIR SELON BLONDEL CONSTITUE LE DYNAMISME ORIGINAIRE DE L'ETRE; IL N'EN FINIT JAMAIS DE SE RESSOURCER AU PLUS PROFOND DE SES ENRACINEMENTS. IL SURGIT DE L'INADEQUATION ENTRE LE PENSE ET LE PENSANT, LE VOULU ET LE VOULANT. SOURCE DU PENSER ET DU VOULOIR, LE DESIR EST ENCORE ET SURTOUT A L'ORIGINE DE LEUR UNION, C'EST-A-DIRE DE L'ACTION QUI EST FORCE D'ACCOMPLISSEMENT DANS L'INACHEVEMENT RECONNU. L'AUTEUR ILLUSTRE CECI EN EXAMINANT LA POSITION DU PROBLEME DE DIEU DANS LA PHILOSOPHIE DE BLONDEL.

DIMEJI, D A. FLEW AND THE REVIVAL OF SOCIAL DARWINISM. PHILOSOPHY 49,97-101 JA 74.

THIS ARTICLE IS A REPLY TO FLEW'S "THE JENSEN UPROAR", "PHILOSOPHY", 48. FOCUSSEING UPON THREE CENTRAL ISSUES: THE FREEDOM OF SPEECH, THE SOCIAL AND POLITICAL CONSEQUENCES OF JENSENISM, AND THE OBJECTIVITY OF SCIENTISTS, IT IS ARGUED THAT THE RIGHT CONCLUSIONS TO BE DRAWN ARE CONTRARY TO THOSE OF FLEW AND THE JENSENISTS.

DRIERE, JEAN. LANGAGE THEOLOGIQUE ET PHILOSOPHIE ANALYTIQUE. ARCH FILOSOF 99-111 1974.

ORTIERE, JEAN. VERITE ET PRAXIS DANS LA DEMARCHE SCIENTIFIQUE. REV PHIL LOUVAIN 72,284-310. MY 74.

LE DEVELOPPEMENT DE L'EPISTEMOLOGIE EMPIRISTE CONDUIT D'UNE DOCTRINE DE LA VERITE-CORRESPONDANCE A UNE DOCTRINE DE LA VERITE-REPRESENTATION. DERRIERE CETTE CONCEPTION DE LA VERITE SE PROFILE UNE CERTAINE COMPREHENSION DE L'ETRE, QUI RELEVE DE LA "METAPHYSIQUE DE LA REPRESENTATION." MAIS L'EXAMEN DE LA PRATIQUE SCIENTIFIQUE IMPOSE UNE REINTERPRETATION ASSEZ RADICALE DU ROLE DE L'EXPERIENCE. LA SCIENCE CREE SES OBJETS, EN UN DOUBLE SENS: ELLE LES CONCOIT ET ELLE LES REALISE EFFECTIVEMENT. L'IMBRICATION ETROITE DES DEMARCHES DE CONSTRUCTION THEORIQUE ET DES DEMARCHES DE TRANSFORMATION EFFECTIVE NE PEUT ETRE DECRITE CORRECTEMENT, SEMBLE-T-IL, QUE GRACE A LA NOTION DE "SYSTEME". (EDITED).

FARGA, JUAN. FILOSOFIA ROGERIANA DE LAS RELACIONES INTERPERSONALES. REV FILOSOF (MEXICO) 6,403-413 S=D 73.

GADEC, CLAUDE. L'INTELLECTUEL ET LE POUVOIR. DIALOGUE (CANADA) 12,646-659 D 73.

L'INTELLECTUEL PEUT-IL AIDER LES GENS, COMME IL LE PRETEND SOUVENT? ANALYSE DE TYPE MARXISTE QUI DECRIT LE ROLE DE L'INTELLECTUEL PAR RAPPORT AU POUVOIR. L'INTELLECTUEL EST DEFINI COMME UN TECHNICIEN DE LA CONNAISSANCE SPECIALISEE, ET COMME UN TRANSMETTEUR-TRANSFORMATEUR DU POUVOIR DES DIRIGEANTS SUR LES DIRIGES. DANS L'ETAT ACTUEL DE NOS CONNAISSANCES, LA FORME SPECIFIQUE DU POUVOIR ET DE LA DOMINATION DEMEURE IMPRECISE, DANS LA SOCIETE INDUSTRIELLE DITE 'AVANCEE'. CONCLUSION: NOUS NE POUVONS PAS DIRE QUE L'INTELLECTUEL PEUT AIDER LES GENS. PROVISoireMENT, NOUS DEVONS DIRE QU'IL NE PEUT SERVIR LES INTERETS DES DEFAVORISES QUE DANS LA MESURE OU CES INTERETS COINCIDENT AVEC LES SIENS PROPRES.

HEY, JOHN L. THE PRIMACY OF PERCEPTION. DIANOIA 1-12 SPR 70.

KATOS, IMRE. METODOLOGIAS RIVALES DE LA CIENCIA: LAS CONSTRUCCIONES RACIONALES COMO GUIA DE LA HISTORIA. TEOREMA 4,199-214 1974.

KATOS, IMRE. THE ROLE OF CRUCIAL EXPERIMENTS IN SCIENCE. STUD HIST PHIL SCI 4,309-325 F 74.

THIS PAPER ARGUES THAT WHAT IS IMPORTANT FOR THE APPRAISAL OF SCIENTIFIC THEORIES IS THEIR SUCCESSFUL PREDICTION OF NOVEL FACTS, RATHER THAN SO CALLED 'REFUTATIONS'. EXPERIMENTS CAN ONLY BE SEEN TO BE 'CRUCIAL' ONLY AFTER ONE THEORY HAS SUPERSEDED ANOTHER, I.E., WITH HINDSIGHT.

KE, JOHN. ORDERED PAIRS AND CARDINALITY IN NEW FOUNDATIONS. NOTRE DAME J FORM LOG 15,481-484 JL 74.

THIS PAPER SHOWS THAT IN QUINE'S SET THEORY "NEW FOUNDATIONS," WHETHER OR NOT TWO SETS HAVE THE SAME CARDINALITY DEPENDS ON WHICH DEFINITION OF ORDERED PAIR IS USED FOR DEFINING FUNCTIONS. A METHOD OF EXTENDING "NEW FOUNDATIONS" TO AVOID THIS PROBLEM IS OUTLINED AND

IT IS SHOWN THAT SOME OF THE KNOWN PATHOLOGIES OF "NEW FOUNDATIONS" DO NOT OCCUR IN THIS EXTENSION.

LAKOFF, GEORGE. HEDGES: A STUDY IN MEANING CRITERIA AND THE LOGIC OF FUZZY CONCEPTS. J PHIL LOG 2,458-506 O 73.

IT HAS LONG BEEN RECOGNIZED THAT NATURAL LANGUAGE CONCEPTS ARE, IN GENERAL, VAGUE, OR 'FUZZY'. HEDGES ARE WORDS THAT FUNCTION TO CHANGE THE VAGUENESS OF CONCEPTS OR TO PICK OUT VARIOUS MEANING COMPONENTS. EXAMPLES ARE WORDS LIKE 'SORT OF', 'ESSENTIALLY', 'STRICTLY SPEAKING', 'REGULAR', ETC. THE SEMANTICS OF SUCH WORDS IS EXAMINED AND VARIOUS PROPOSALS FOR LOGICS OF FUZZY CONCEPTS ARE CONSIDERED. THESE ARE BASED PRIMARILY ON ZADEH'S FUZZY SET THEORY. DANA SCOTT'S PROPOSAL FOR UNIFIED MODAL AND MANY-VALUED LOGIC IS DISCUSSED, AS IS FUZZY PRESUPPOSITIONAL LOGIC.

LAKOFF, GEORGE. NOTES ON WHAT IT WOULD TAKE TO UNDERSTAND HOW ONE ADVERB WORKS. MONIST 57,328-343 JL 73.

LALUMIA, JOSEPH. SAVING THE PHENOMENA AND SCIENTIFIC CHANGE. DIOGENES 114-130 FALL 73.

THE HISTORY OF SCIENTIFIC ASTRONOMY FROM THE GREEKS TO GALILEO SHOWS LOGICAL CONTINUITY. THOUGH HE ENJOYS DEFINITION AS THE FIRST MODERN ASTRONOMER, IT IS MORE ACCURATE TO SAY COPERNICUS WAS THE LAST GREEK ASTRONOMER, BECAUSE THE LOGICAL PARAMETERS FOR THEORY-MAKING UNDER WHICH HE WORKED WERE THE SAME FOR HIM AS FOR THE GREEKS. NOT LOGICAL, BUT SOCIAL PSYCHOLOGICAL CONDITIONS FAVORED HELIOCENTRICITY'S RECEIVING WIDER ATTENTION IN COPERNICUS' TIME THAN ARISTARCHUS'. THE LOGICAL SITUATION BEGAN TO CHANGE WITH GALILEO'S TELESCOPIC DISCOVERIES, ALTHOUGH EVEN GALILEO WAS A GREEK ASTRONOMER, LOGICALLY SPEAKING, AS HE NEVER SUSPECTED ANY CONNECTION BETWEEN HIS WORK IN TERRESTRIAL DYNAMICS AND COPERNICANISM.

LAMB, ROBERT BOYDEN. ADAM SMITH'S SYSTEM: SYMPATHY NOT SELF-INTEREST. J HIST IDEAS 35,671-682 O-D 74.

LAMBEK, J. FUNCTIONAL COMPLETENESS OF CARTESIAN CATEGORIES. ANNALS MATH LOG 6,259-292 MR 74.

THIS ARTICLE TRIES TO ANSWER THE QUESTION "WHAT IS A VARIABLE?" BY EXTENDING THE NOTION OF 'INDETERMINATE' FROM ALGEBRA TO SYSTEMS WHICH ARE CLOSER TO THE FOUNDATIONS OF MATHEMATICS. LET  $C$  BE A CARTESIAN CLOSED CATEGORY WITH TERMINAL OBJECT  $1$  AND A GIVEN OBJECT  $A$ , ONE MAY ADJOIN AN INDETERMINATE MAPPING  $X$  FROM  $1$  TO  $A$  TO  $C$ . WHILE THE CONSTRUCTION OF POLYNOMIALS USES PROOF THEORY, THE MAIN RESULT ASSERTS THAT, FOR ANY POLYNOMIAL MAPPING  $F(X)$  FROM  $1$  TO  $B$ , THERE EXISTS A UNIQUE MORPHISM  $G$  FROM  $A$  TO  $B$ , NOT DEPENDING ON  $X$ , SUCH THAT  $F(X) = GX$ . THIS IS A CATEGORICAL VERSION OF THE FUNDAMENTAL THEOREM OF COMBINATORY LOGIC DUE TO SCHOENFINKEL AND CURRY. (EDITED).

LAMBERT, KAREL. IMPOSSIBLE OBJECTS. INQUIRY 17,303-314 AUTUMN 74.

THIS PAPER DEALS WITH THE MEINONG-RUSSELL CONTROVERSY ON NONSUBSISTENT OBJECTS. THE FIRST PART NOTES THE SIMILARITY OF CERTAIN CONTEMPORARY SEMANTICAL DEVELOPMENTS TO MEINONG'S THEORY OF NONSUBSISTENT OBJECTS. THEN IT LAYS OUT THE MAJOR FEATURES OF MEINONG'S FAMOUS THEORY, CONSIDERS RUSSELL'S OBJECTIONS TO SAME AND MEINONG'S COUNTER-OBJECTIONS TO RUSSELL, AND ARGUES THAT RUSSELL'S WELL-KNOWN ARGUMENT FAILS. HOWEVER, IT IS POSSIBLE TO AUGMENT RUSSELL'S ARGUMENT AGAINST MEINONG WITH SOUND RUSSELLIAN PRINCIPLES IN SUCH A WAY THAT IT PRESENTS AT LEAST A STRONG INCLINING REASON AGAINST MEINONG'S THEORY OF IMPOSSIBLE OBJECTS.

BERT, KARL. PREDICATION AND EXTENSIONALITY. J PHIL LOG 3,255-264  
JL 74.

A PROMINENT THEORY OF PREDICATION HOLDS THAT PREDICATION JOINS A  
GENERAL TERM TO A SINGULAR TERM TO FORM A SENTENCE THAT IS TRUE (OR  
FALSE) ACCORDING AS THE GENERAL TERM IS TRUE (OR FALSE) OF THE  
OBJECT REFERRED TO, IF ANY, BY THE SINGULAR TERM. IT IS ARGUED (1)  
THAT THE THEORY IN QUESTION IS NONEXTENSIONAL, AND (2) THAT  
CONSEQUENTLY A LOGICALLY PERFECT LANGUAGE, IN DAVID KAPLAN'S SENSE,  
NEED NOT BE EXTENSIONAL. FINALLY (3) THE BEARING OF NONEXTENSIONAL  
PREDICATION OF QUINE'S INFLUENTIAL TREATMENT OF SINGULAR TERMS IS  
DISCUSSED.

BROS, CHARLES H. CARNAP'S PRINCIPLE OF TOLERANCE AND PHYSICALISM.  
TRANS PEIRCE SOC 10,17-33 WINT 74.

CARNAP'S PRINCIPLE OF TOLERANCE AND THESIS OF PHYSICALISM ARE  
DISCUSSED, WITH AN EYE TOWARD THEIR IMPACT ON RECENT AMERICAN  
PRAGMATISM.

BROS, CHARLES H. SCHERER ON "REDUCTIO AD ABSURDUM". MIND 82,518-585  
Q 73.

RECENTLY, DONALD SCHERER HAS ARGUED (IN "MIND," VOLUME LXXX, NUMBER  
318, 1971) THAT COPI'S PARTICULAR SYMBOLIC FORM OF REDUCTIO AD  
ABSURDUM IS DEFECTIVE IN THAT (1) IT FAILS TO MANIFEST THE INFORMAL  
BASIS UPON WHICH THE RULE RESTS; (2) IT IS 'LESS THAN INTUITIVE';  
(3) IT CANNOT SERVE EPISTEMOLOGICALLY AS A MEANS OF REACHING  
KNOWLEDGE; AND (4) IN A CERTAIN SENSE OF 'VALID', IT IS NOT A VALID  
INFERENCE AT ALL. IT IS SHOWN FOR EACH OF THESE SUPPOSED 'DEFECTS'  
THAT EITHER IT IS NOT A DEFECT AT ALL, OR, THAT IF IT IS, IT IS A  
DEFECT SHARED BY ANY POSSIBLE FORM OF REDUCTIO.

BROS, CHARLES H. SCHLICK'S DOCTRINE OF THE A PRIORI IN "ALLGEMEINE  
ERKENNTNISLEHRE". DIALECTICA 28,103-128 1974.

MASTER, LEWIS R. DISCUSSION OF TIME IN MAHAYANA TEXTS. PHIL EAST WEST  
24,209-214 AP 74.

THIS ARTICLE PROVIDES A SUMMARY OF THE COMMENTS REGARDING TIME THAT  
ARE TO BE FOUND IN THE SUTRAS OF MAHAYANA BUDDHISM, IT DOES NOT  
COVER THE COMMENTARIAL TRADITION. IN THESE PRIMARY TEXTS TIME IS  
DESCRIBED IN THE FOLLOWING FASHION: (1) THE THREE TIMES OF PAST,  
FUTURE AND PRESENT ARE NOT REAL DISTINCTIONS AND ARE ULTIMATELY SEEN  
AS BEING IDENTICAL TO ONE ANOTHER. (2) LONG AND SHORT DESIGNATIONS  
FOR TIME ARE RELATIVE TERMS AND WHAT MAY BE CONSIDERED LONG IN ONE  
CONTEXT MAY BE VERY SHORT IN A LARGER COSMIC SENSE. (3) THE  
TERRIBLE ASPECT OF TIME--IT'S RELENTLESS PASSAGE--IS TRANSFORMED  
INTO THE PROTECTOR FOR THE BELIEVER.

D, GILLES. QU'EST-CE QUE 'PARLER'? DIALOGUE (CANADA) 13,327-345 JE  
74.

D, STEPHEN K. UNIVERSALISM AND RELATIVISM: A PHILOSOPHICAL PROBLEM OF  
TRANSLATION IN THE EIGHTEENTH CENTURY. J HIST IDEAS 35,597-610  
QD 74.

DESMAN, CHARLES. SPECIFIC AND ABSTRACT UNIVERSALS. IDEAL STUD  
4,89-105 JA 74.

THIS IS A CRITICAL EXAMINATION OF BRAND BLANSHARD'S THEORY OF  
UNIVERSALS. IT DEFENDS BLANSHARD'S CLAIM THAT THERE ARE SPECIFIC  
UNIVERSALS (SUCH AS A DETERMINATE SHADE OF COLOR) BUT CRITICIZES HIS  
EJECTION OF THE ABSTRACT UNIVERSAL (SUCH AS SPECIES, GENERA AND  
QUALITY TYPES).



LANDGREBE, L. MEDITATION UEBER HUSSERLS WERT "DIE GESCHICHTE IST DAS GROSSE FAKTUM DES ABSOLUTEN SEINS". TIJDSCHR FILOSOF 36,107-126 MR 74.

THIS STATEMENT BELONGS TO A STUDY CONCERNING THE QUESTION OF THE ABSOLUTE SENSE OF HISTORY. THE HINTS GIVEN BY THIS STUDY ARE THE STARTING-POINT FOR A SKETCH OF A PHENOMENOLOGICAL THEORY OF HISTORY, MORE THOROUGHGOING THAN THE CONCEPT OF HISTORY DEVELOPED IN HUSSERL'S CRISIS-BOOK AND ABLE TO AVOID ITS EMBARRASMENTS NOWHERE SOLVED BY HUSSERL HIMSELF. THE ENGLISH VERSION OF THIS ARTICLE WILL APPEAR IN THE "SOUTHWESTERN JOURNAL OF PHILOSOPHY."

LANDGREBE, L. REFLEXIONEN ZU HUSSERLS KONSTITUTIONSLEHRE. TIJDSCHR FILOSOF 36,466-482 S 74.

THE MOST FUNDAMENTAL DIMENSION OF THE TRANSCENDENTAL CONSTITUTION IS THE PASSIVE SELF-CONSTITUTION OF THE 'TRANSCENDENTAL SUBJECTIVITY'. THE ARTICLE ESTABLISHES THREE THESES ABOUT THE PASSIVE CONSTITUTION: 1. THIS DIMENSION CANNOT BE ATTAINED IN ITS ACTUAL ACCOMPLISHMENT BY THE PHENOMENOLOGICAL REFLECTION. 2. THE FUNCTIONS OF CORPOREALITY BELONG TO THE FUNCTIONS OF THE PASSIVE PRE-CONSTITUTION AND THERewith TO THE TRANSCENDENTAL SUBJECTIVITY. 3. IN THIS SENSE THE TRANSCENDENTAL SUBJECTIVITY IS TO BE UNDERSTOOD AS A CREATIVE PROCESS.

LANDOLT, EDUARD. RASSEGNA HEIDEGGERIANA. TEORESI 27,261-280 JL-D 72.

LA "RASSEGNA HEIDEGGERIANA" E UNA NOTA STORICO-CRITICA SULLE PUBBLICAZIONI DI M HEIDEGGER, APPARSE IN GERMANIA E ALL'ESTERO DAL 1969 AL 1971, SUI DUE VOLUMI COMMEMORATIVI IN OCCASIONE DELL'80. COMPLEANNO DI HEIDEGGER; INOLTRE SULLE OPERE, MANUALI, SAGGI E SAGGI BIBLIOGRAFICI DEL PENSIERO HEIDEGGERIANO PUBBLICATI IN ITALIA E ALL'ESTERO, CON UNA ESPOSIZIONE PIU ACCENTUATA PER GLI SCRITTI PIU SIGNIFICATIVI, APPARSI IN ITALIA.\*

LANDUCCI, GIOVANNI. NOTE SULLA FORMAZIONE DEL PENSIERO DI ROBERTO ARDIGO. G CRIT FILOSOF ITAL 53,16-60 JA-MR 74.

LANG, BEREL. PRESENTATION AND REPRESENTATION IN PLATO'S DIALOGUES. PHIL FORUM (BOSTON) 4,224-240 WINT 72-73.

PRESENTATION AND REPRESENTATION ARE DISTINGUISHED IN THIS ESSAY AS CHARACTERISTIC MODES OF EXPRESSION FOUND IN PLATO'S "DIALOGUES": PRESENTATION IS UNDERSTOOD AS ASSERTIVE AND DISCURSIVE STATEMENT, REPRESENTATION AS AN IMAGE OR PICTURE. EXAMPLES FROM THE "REPUBLIC", "THEAETETUS", "PARMENIDES", AND "SOPHIST" ARE CITED AS EVIDENCE THAT PLATO INTENTIONALLY CONJOINED THESE OFTEN (IN HIS WORK) DIVERGING MODES OF EXPRESSION. THIS USAGE IS SEEN TO BE RELATED TO (A) PLATO'S EPISTEMOLOGY AND THE MEANS BY WHICH THE INDIVIDUAL (INSIDE AND OUTSIDE THE "DIALOGUES") ACHIEVES PHILOSOPHICAL KNOWLEDGE; (B) PLATO'S CONCEPTION OF PHILOSOPHICAL METHOD WHICH INVOLVES A CRITIQUE OF PRESENTATION AND REPRESENTATION AS ISOLATED OR SEPARATE MODES OF EXPRESSION; AND (C) THE ROLE OF THE DIALOGUE FORM.

LANG, E. ZUM BEGRIFF "METHODISCHE REGEL". TEOR METOD 5,5-23 1973.

FOCUSSING ON THE NOTION 'METHODIC RULE' THE PAPER AIMS AT CLARIFYING SOME BASIC CONCEPTS OF A THEORY OF METHOD-LED PROCEEDING IN SCIENTIFIC RESEARCH. WITHIN THE FRAME-WORK OF A THEORETICAL APPROACH BASED ON THE ACTIVITY ASPECT OF PROBLEM SOLVING ARISES THE PROBLEM OF DEFINING AND INTERRELATING SUCH CONCEPTS AS 'METHOD', 'RULE', 'OPERATION', 'REQUEST' ("AUFFORDERUNG"), NEITHER OF THEM BEING AVAILABLE IN RELIABLE STRENGTH OR CLARITY. IT IS ARGUED THAT FUNCTIONAL AND STRUCTURAL ASPECTS BOTH HAVE TO BE ACCOUNTED FOR IN A METHODOLOGICAL CLEAR-CUT MANNER. TWO POSSIBLE START-POINTS AND

SUBSEQUENT DERIVATIONAL ROUTES LEADING TO THE NOTION 'METHODIC RULE' ARE BRIEFLY SKETCHED. THE VIEW THAT RULES ARE REQUESTS IS CHALLENGED BY DEMONSTRATING SOME UNFAVORABLE THEORETICAL OUTCOMES OF THIS STIPULATION.

MG, ZANE A. PREONTOLOGICAL MISTAKES. KINESIS 5,79-86 SPR 73.

THE PURPOSE OF THIS ARTICLE IS TO EXAMINE RICHARD SCHMITT'S CRITICISM OF HEIDEGGER, CONTAINED IN SCHMITT'S BOOK "MARTIN HEIDEGGER ON BEING HUMAN," THAT "ONTOLOGICAL MISUNDERSTANDINGS HAVE THEIR ROOT IN...PREONTOLOGICAL MISTAKES." SCHMITT'S POSITION IS ATTACKED IN TWO LINES OF ARGUMENTATION: (1) THAT A CORRECT UNDERSTANDING OF HEIDEGGER'S ONTOLOGICAL-PREONTOLOGICAL DISTINCTION PRECLUDES THE NOTION OF 'PREONTOLOGICAL MISTAKENESS'; AND (2) THAT HEIDEGGER'S NOTION OF 'ONTOLOGICAL MISTAKENESS' CAN BE ACCOUNTED FOR BY NOTING THE LIMITATIONS OF A PARTICULAR PHILOSOPHICAL VOCABULARY WITHOUT REQUIRING SCHMITT'S IDEA OF 'PREONTOLOGICAL MISTAKENESS'. THE ARGUMENTATION LEADS TO THE CONCLUSION THAT SCHMITT ATTEMPTS TO ACHIEVE A LINK BETWEEN LINGUISTIC ANALYSIS AND PHENOMENOLOGY AT THE PRICE OF ABANDONING THE KEY ASSUMPTIONS OF A PHENOMENOLOGICAL POINT OF VIEW. FURTHER IT IS CONCLUDED THAT THESE PHENOMENOLOGICAL ASSUMPTIONS INCLUDE THE ACCEPTANCE OF THE COGNITIVE PRIORITY OF PREONTOLOGICAL AWARENESS AND OF ITS STATUS AS AN INHERENT COGNITIVE STRUCTURE OF DASEIN'S BEING-IN-THE-WORLD.\*

GACKER, RONALD W. THE QUESTION OF Q. FOUND LANG 11,1-37 JA 74.

THIS PAPER ARGUES THAT NO CONVINCING EVIDENCE HAS BEEN PRESENTED FOR POSITING A SPECIAL SEGMENTAL MORPHEME Q TO IDENTIFY INTERROGATIVES IN DEEP STRUCTURE WITHIN THE CONFINES OF A TRANSFORMATIONAL ANALYSIS OF ENGLISH SYNTAX. THE PUTATIVE PROPERTIES OF Q ARE DESCRIBED, AND AN ALTERNATIVE ANALYSIS OF ENGLISH QUESTIONS IS PROPOSED. SUBJECTS RECEIVING SPECIAL EMPHASIS INCLUDE THE SCOPE OF INTERROGATION, THE ROLE OF PERFORMATIVE CLAUSES IN GRAMMATICAL DESCRIPTION, AND THE PHENOMENON OF QUESTION PARTICLES IN DIACHRONIC AND CROSS-LINGUISTIC PERSPECTIVE.

GAN, THOMAS. A LA RECHERCHE DE L'IDEAL DANS L'HISTOIRE. DIALOGUE (CANADA) 12,591-603 D 73.

AN IDEAL IS A NEED THE MEANS OF SATISFYING WHICH REMAIN TO BE CREATED. THE EVENT OF THE VISION OF AN IDEAL CAN BE THE ORIGIN OF A TRADITION, PERPETUATED BY AN INSTITUTION FOUNDED TO WORK TOWARD REALIZATION OF THIS IDEAL. ANALYSIS OF ONE'S SITUATION IN TERMS OF THE AUTHENTICITY OF THE INSTITUTIONS IN WHICH ONE FINDS ONESELF ENGAGED, THAT IS THEIR FIDELITY TO THE FOUNDING VISION, PROVIDES NEW POSSIBILITIES FOR THE PHILOSOPHY OF HISTORY AS INSTRUMENT FOR ORIENTING ONESELF IN THE WORLD.

GE, KLAJS. DER GEGENSATZ MARX' ZU HEGEL. Z PHIL FORSCH 25,89-98 1971.

GEVIN, PAUL. L'EVOLUTION DE L'ESPACE ET DU TEMPS. SCIENTIA 108,221-239 1973.

GORD, GLENN. IMPOSSIBLE KNOWLEDGE AND BELIEF IN GOD. RELIG STUD 10,213-218 JE 74.

1) THE VIEW THAT THERE ARE NO MEANINGFUL QUESTIONS WHICH ARE IN PRINCIPLE UNANSWERABLE (REFERRED TO AS SCHLICK'S PRINCIPLE) IS DISTINGUISHED FROM THE VERIFICATION PRINCIPLE AND REJECTED AS AN UNSUPPORTED DOGMA WITHOUT THE SUPPORT OF THE LATTER. 2) TO REJECT SCHLICK'S PRINCIPLE IS TO ASSERT THAT THERE MAY BE IMPOSSIBLE KNOWLEDGE CONTAINED IN THE ANSWERS TO QUESTIONS WHICH, ALTHOUGH NEITHER MEANINGLESS NOR SELF-CONTRADICTORY, CANNOT BE ANSWERED. 3) EXAMPLES CONSIDERED: "IS THERE LIFE ON THE RECEDING GALAXIES?", "ARE

ROBOTS CONSCIOUS?". 4) A MODEL OF RELIGIOUS BELIEF--DESDEMONA DISCOURSE--IS PUT FORWARD, BASED ON THE ASSUMPTION THAT BELIEF IN GOD IS BELIEF IN A SPIRITUAL REALITY, BUT THAT KNOWLEDGE THAT GOD EXISTS IS IMPOSSIBLE.

LANGHAM, PAUL. THE TRANSLATION OF SENTENCES OF DISPARATE LOGICO-EPISTEMIC LANGUAGES. LAVAL THEOL PHIL 30,81-83 F 74.

A DISCUSSION OF THE THESIS THAT TRANSLATIONS, AS OPPOSED TO MERE TRANSLITERATIONS, CAN BE EFFECTED BETWEEN LANGUAGES THAT EMBODY RADICALLY DISPARATE SETS OF 'METAPHYSICAL' BELIEFS OR PRESUPPOSITIONS. (VIDE: J KING-FARLOW, "MONISM, NATURALISM AND NOMINALISM," LAVAL, JUIN, 1973.) ARGUED: THAT NONE OF THE PROPOSED TRANSLATIONS ARE EFFECTIVE, THAT ALL TRADE UPON THE ORIGINAL FRAMEWORK OF BELIEFS OR PRESUPPOSITIONS BEING COVERTLY SUPPOSED.

LANSING, JOHN W. THE 'NATURES' OF WHITEHEAD'S GOD. PROCESS STUD 3,143-152 FALL 73.

THE PRIMORDIAL, CONSEQUENT AND SUPERJECTIVE NATURES OF GOD ARE NOT DISTINCT PARTS, EACH WITH ITS OWN PARTICULAR FUNCTIONS. THIS IS SHOWN BY EXAMINING THE FUNCTIONS ATTRIBUTED TO THEM AND SEEING THAT THE FUNCTIONS ARE NOT SEPARABLE. INSTEAD, THE NATURES MAY BEST BE UNDERSTOOD AS MODES OF GOD'S RELATION TO THE WORLD: AS INDEPENDENT, AFFECTED AND AFFECTING.

LANSKY, MILOS. EIN BEWEIS DER ENDLICHKEIT DES ALGORITHMUS VERBAL. GRUND KYBER GEIST 14,95-102 1973.

LAPATI, AMERICCO D. SKINNER AND THE NATURE OF MAN. NEW SCHOLAS 47,501-515 AUTUMN 73.

IN HIS STUDY OF HUMAN NATURE, SKINNER BEGAN BY REJECTING ANY TRADITIONAL PHILOSOPHIC OR RELIGIOUS APPROACH AND EMPLOYED INSTEAD A POSITIVISTIC METHODOLOGY EMPHASIZING DESCRIPTION RATHER THAN EXPLANATION. HE THEN PROCEEDED WITH THE METHODS OF COMPARATIVE PSYCHOLOGY, THE S-R PARADIGM OF THE BEHAVIORIST, AND THE RESULTS OF HIS EXPERIMENTATION WITH ANIMALS EXTRAPOLATED TO MAN TO DEVISE BY BEHAVIORAL ENGINEERING THE PLANNED MAN FOR THE COMPLETELY PLANNED SOCIETY. REFUTATION OF SKINNER OUGHT NOT BE BASED ON HIS EXTRAPOLATING ANIMAL FINDINGS TO MAN, AS THERE ARE BASIC SIMILARITIES BETWEEN MAN AND LOWER ANIMALS, BUT ON A TOO RESTRICTIVE CONCEPT OF MAN'S NATURE, WHICH DIFFERS ESSENTIALLY FROM OTHER ANIMALS. IN AREAS OF SIMILARITY WHICH DO NOT DISTORT THE BASIC ESSENTIAL NATURE OF MAN, SKINNER'S BEHAVIOR MODIFICATION CAN BE EMPLOYED AS 'A' METHOD, RATHER THAN 'THE' METHOD, FOR IMPROVING THE LEARNING PROCESS AND FOR THE TREATMENT OF MENTAL PATIENTS.

LAPIDGE, MICHAEL. A PROBLEM IN STOIC COSMOLOGY. PHRONESIS 18,240-278 1973.

LAPOINTE, FRANCOIS A. HERBERT MARCUSE: A BIBLIOGRAPHIC ESSAY. J BRIT SOC PHEN 4,191-194 MY 73.

LAPOINTE, FRANCOIS A. MICHEL FOUCAULT: A BIBLIOGRAPHIC ESSAY. J BRIT SOC PHEN 4,195-197 MY 73.

LAPOINTE, FRANCOIS H. CLAUDE LEVI-STRAUSS: A BIBLIOGRAPHIC ESSAY. MAN WORLD 6,445-469 N 73.

LAPOINTE, FRANCOIS H. SELECTED BIBLIOGRAPHY ON ART AND AESTHETICS IN MERLEAU-PONTY. PHIL TODAY 17,292-296 WINT 73.



LAPONTE, FRANCOIS H. THE BODY-SOUL PROBLEM IN MERLEAU-PONTY'S "THE STRUCTURE OF BEHAVIOR". MOD SCH 50,281-291 MR 73.

LAPONITE, CLAIRE C AND LAPONITE, FRANCOIS H. JEAN-PAUL SARTRE'S MARXISM: A BIBLIOGRAPHIC ESSAY. J BRIT SOC PHENOMENOL 5,184-192 MY 74.

LAPONITE, FRANCOIS H AND LAPONITE, CLAIRE C. JEAN-PAUL SARTRE'S MARXISM: A BIBLIOGRAPHIC ESSAY. J BRIT SOC PHENOMENOL 5,184-192 MY 74.

APPE, MARC. ALLEGIANCES OF HUMAN GENETICISTS: A PRELIMINARY TYPOLOGY. HASTINGS CENTER STUD 1,63-78 1973.

AT LEAST SEVEN RELATED GOAL ORIENTATIONS HAVE BEEN IDENTIFIED AMONG PRACTITIONERS OF GENETIC COUNSELING OR PROPONENTS OF SPECIFIC POLICIES PERTAINING TO INTERVENTIONS IN HUMAN GENETICS. SUCH GOAL ORIENTATIONS CAN BE SHOWN TO UNDERLIE VALUE STATEMENTS REGARDING APPROPRIATE COURSES OF ACTION, AND AS SUCH, PROVIDE EVIDENCE FOR BIAS AND INCONSISTENCY IN THE PRIORITIES AND LOYALTIES CHOSEN BY HUMAN GENETICISTS. IT IS RECOMMENDED THAT SYSTEMATIC SURVEYS BE DONE TO IDENTIFY THE CLASSES OF PRACTITIONERS WHO HOLD THESE ALLEGIANCES AND THAT THERE BE A SIMULTANEOUS REVIEW OF THE APPROPRIATENESS OF SPECIFIC GOAL ORIENTATIONS WITHIN SUB-SPECIALTIES OF HUMAN GENETIC SCIENCE, PARTICULARLY AMONG GENETIC COUNSELORS.

APPE, MARC. CHOOSING THE SEX OF OUR CHILDREN: A DREAM COME TRUE OR---? HASTINGS CENTER REP 4,1-3 F 74.

APPE, MARC. RISK-TAKING FOR THE UNBORN. HASTINGS CENTER REP 2,1-3 F 72.

THE AUTHOR REVIEWS HIS EXPERIENCE WITH IN VITRO MANIPULATIONS OF ANIMAL EMBRYOS AND THEIR APPARENT RESILIENCE TO TERATOLOGIC INFLUENCE AS A SPRINGBOARD TO DISCUSSING THE ETHICAL ISSUES INVOLVED IN HUMAN IN VITRO EXPERIMENTATION. CITING OTHER COMMENTATORS, HE POINTS OUT THAT REFERENCES TO "CHILDBEARING AS AN INALIENABLE RIGHT" ARE UNNECESSARY TO JUSTIFY THE PROCEDURES ENTAILED. THE AUTHOR ENCOURAGES A CONSEQUENTIALIST APPROACH TO THIS PROBLEM AND DISCUSSES THE QUESTION OF RESPONSIBILITY FOR THE UNBORN IN THIS CONTEXT. HE CONCLUDES THAT THERE ARE BOTH MEDICAL PRECEDENTS AND ETHICAL ARGUMENTS FOR ALLOWING PARENTS TO ASSUME RISKS FOR THE PROSPECTIVE OFFSPRING; BUT, HE BELIEVES THAT THE OVERWEENING CONSIDERATION IS FIRST TO DEMONSTRATE THE ACTUAL RISK THROUGH NON-HUMAN PRIMATE EXPERIMENTATION.

APPE, MARC. THE GENETIC COUNSELOR: RESPONSIBLE TO WHOM? HASTINGS CENTER REP 1,6-11 1971.

IN THIS INTENTIONALLY PROVOCATIVE AND PROVISIONAL ACCOUNT, THE AUTHOR ATTEMPTS TO DISTINGUISH AMONG THE RELATIVE WEIGHTS TO BE GIVEN FUTURE AND PRESENT CONCERNS IN THE DELIVERY OF GENETIC INFORMATION. HE BEGINS WITH A STATEMENT THAT INDICATES HIS BIAS TOWARDS CONCERN FOR THE INDIVIDUAL IN COUNSELING AND ARGUES FOR A LIMITED PURVIEW TOWARDS FUTURE GENERATIONS. AMONG THE INDICATIONS FOR THIS DE-EMPHASIS, HE CITES 1) THE INEFFICIENCY OF NEGATIVE EUGENIC COUNSELING DIRECTED TOWARDS AFFECTED INDIVIDUALS FOR REDUCING THE FUTURE BURDEN OF AUTOSOMAL RECESSIVE GENETIC DISEASE; 2) THE NEED TO MINIMIZE THE IMMEDIATE ARENA OF SUFFERING OVER AND ABOVE A FUTURE ONE; AND 3) THE PRIMACY OF THE COUNSELOR'S OBLIGATION TO THE FAMILY WITHIN HIS/HER PURVIEW. HE CONCLUDES BY ADVOCATING A RECOGNITION OF AN EASTERN (BUDDHIST) ETHIC OF SUFFERING AS RELEVANT TO THE SITUATION OF THE GENETIC COUNSELOR.



LARGEAULT, JEAN. LA THEORIE DE LA DEMONSTRATION DE HILBERT ET LES THEOREMES D'IMPOSSIBILITE DE GODEL. INT LOG REV 4,56-79 JE 73.

LARGEAULT, JEAN. NECESSITE ET EXISTENCE SELON HINTIKKA. ARCH PHIL 37,133-147 JA-MR 74.

REVIEW OF HINTIKKA'S 'MODELS FOR MODALITIES', "SELECTED ESSAYS," REIDEL, 1969, 220 PAGES, WITH EMPHASIS ON THE PROBLEM OF THE IDENTIFICATION OF INDIVIDUALS IN DIFFERENT POSSIBLE WORLDS.

LARSON, GERALD JAMES. THE SOURCES FOR 'SAKTI' IN ABHINAVAGUPTA'S KASHMIR SAIVISM: A LINGUISTIC AND AESTHETIC CATEGORY. PHIL EAST WEST 24,41-55 JA 74.

LARSON, JEAN A. A SHORT PROOF OF A PARTITION THEOREM FOR THE ORDINAL  $\Omega$ . ANNALS MATH LOG 6,129-145 D 73.

LASCARIS-COMMENO MICOLAW, TEODORO. LATINOAMERICA EN EL PENSAMIENTO FILOSOFICO. REV FILOSOF (COSTA RICA) 9,43-53 JA-JE 71.

EL MUNDO LATINOAMERICANO Y SU PENSAMIENTO FILOSOFICO TIENEN PECULARIDADES DIFERENCIADAS DE LO ANGLOSAXON, CONTINENTAL EUROPEO Y SOVIETICO. TRATA DE TRANSFORMAR VERTICALMENTE LA SOCIEDAD, PONE ENFASIS EN LO PERSONAL, TIENDE, SIN METODO, HACIA LO ESTETICO, PROPUGNA UN AMOR SOCIAL DESTRUCTOR DE TODO PREJUICIO Y DISCRIMINACION, SE FUNDAMENTA EN LA LUTRA POR EL HOMBRE Y SU LIBERTAD, AL PREDOMINAR EL SENTIMIENTO, INDISPENSABLE EN TODA DOCTRINA SOCIAL QUE TRATE DE DIGNIFICAR LA PERSONA HUMANA, COMO SER DE INTERACCIONES SOCIALES E INDIVIDUALES. LATINOAMERICA FUSIONA RAZAS, CULTURAS E IDEALES DE LOS OTROS CONTINENTES, ASIATICO, OCEANICO, EUROPEO Y AFRICANO. ES CRISOL FORJADOR DEL HOMBRE NUEVO DEL FUTURO. NO SE DEJARA CONSUMIR POR LOS PROPOSITOS IMPERANTES EN LAS SOCIEDADES DE CONSUMO. ES UNA REAL UNIDAD EN LA DIVERSIDAD, DE CULTURA Y MENTALIDAD.\*

LASINIO, G JONA AND CICOTTI, G. IL PROGETTO DELLA RICERCA. SCIENTIA 108,481-506 1973.

LASZLO, ERVIN. A MORALIZING NOTE TO PROFESSOR WOLFF'S REPLY. J VALUE INQ 7,307-308 WINT 73.

LASZLO, ERVIN. ARTIST-PUBLIC-ARTIST: COMMUNICATION IN THE CONCERT HALL. MUSIC MAN 1,59-72 D 73.

LASZLO, ERVIN. THE PURPOSE OF MANKIND. ZYGMON 8,310-324 S-D 73.

LATORA, SALVATORE. FILOSOFIA E SCIENZA. TEORESI 29,127-147 JA-JE 74.

LATORA, SALVATORE. FILOSOFIA E SCIENZE UMANE. TEORESI 28,313-324 JL-D 73.

LATOUCHE, SERGE. TOTALITE, TOTALISATION ET TOTALITARISME. DIALOGUE (CANADA) 13,71-83 MR 74.

LAUENER, HENRI. WISSENSCHAFTSTHEORIE IN DER SCHWEIZ. Z ALLG WISS 2,340-351 1971.

LAUENER, HENRI. ZUR PHILOSOPHISCHEN PROBLEMATIK DES BEGRIFFES DER KAUSALITAET. DIALECTICA 28,3-20 1974.

DIE ARBEIT BEGINNT MIT EINER KURZEN SKIZZE DER AUFFASSUNGEN VON HUME, KANT, DER NEOPOSITIVISTEN UND VON POPPER, DEREN MAENDEL KRITISIERT WERDEN. NACH EINER ERLAEUTERUNG DES BEGRIFFES DES NATURGESETZES IM ALLGEMEINEN WIRD VERSUCHT, DETERMINISTISCHE ODER PROBABILISTISCHE KAUSALGESETZTE DARAUS AUSZUSONDERN. MIT HILFE DES SCHEMAS DER DEDUKTIV-NOMOLOGISCHEN ERKLAERUNG WIRD DANN DER BEGRIFF

DER URSACHE DEFINIERT. DIE UNFRUCHTBARKEIT EINES ALLGEMEINEN KAUSALPRINZIPIES WIRD ALS NÄCHSTES DARGETAN. AM SCHLUSS WIRD DIE ART DER NOTWENDIGKEIT ERÖRTERT, DIE MAN KAUSALRELATIONEN ZUSCHREIBT, UND DIE VORLAEUFIGKEIT ODER HISTORISCHE RELATIVITÄT DER VORGETRAGENEN AUFFASSUNG HERVORGEHOBEN. DIE MEISTEN ILLUSTRATIONEN SIND DEM GEBIET DER PHYSIK ENTNOMMEN, OBGLEICH MÖGLICHSST VERMIEDEN WIRD, GEGEN DEN GEWÖHNLICHEN SPRACHGEBRAUCH ZU VERSTOSSEN.

AUTMANN, RUEDIGER. WIE IRRELEVANT SIND DIE SOZIALWISSENSCHAFTEN FÜR DIE ARBEIT DES JURISTEN: KRITISCHE ANMERKUNGEN ZU EINER ABHANDLUNG WOLFGANG NAUCKES. RECHTSTHEOR 4,57-63 1973.

AVAS, GEORGE. FROM THE DEPTH TO THE SURFACE: PERSPECTIVE AND MODERN PAINTING (ARTICLE IN GREEK). ANN ESTH 9-10,145-153 1970-71.

THE CENTRAL PERSPECTIVE REPRESENTS AN ACHIEVEMENT AND AT THE SAME TIME A LIMITATION IN PAINTING. AS A CREATION OF SCIENTIFIC OBSERVATION AND OF RATIONAL THOUGHT THIS METHOD DEPICTS THREE-DIMENSIONAL REALITY IN THE TWO-DIMENSIONAL PLANE AND THROUGH INTELLECTUAL ABSTRACTION PAINTING GAINS CLEAR SPATIAL ORDER. BUT AT THE SAME TIME IS LOST A GREAT PART OF THE ESSENCE OF PAINTING, CONSCIOUSLY OR NOT, THE PART WHICH BELONGS IN THE INDETERMINATE IRRATIONAL FIELD. GREEK ANTIQUITY INVENTED PERSPECTIVE BUT ITS CHARACTERISTIC IS THAT IT AVOIDS USING THE CENTRAL PERSPECTIVE, I.E., THE USE OF ONE VIEWPOINT. THE THREE-DIMENSIONAL CHARACTER OF THE CENTRAL PERSPECTIVE IS NO LONGER PRESENT IN MODERN PAINTING. INSTEAD ANOTHER CHARACTERISTIC, THAT OF TWO-DIMENSIONALITY, IS THE TREND TODAY, WHICH REMINDS ONE OF THE NONPERSPECTIVE ART. (EDITED).

AVROV, I A AND ERSHOV, YU L. THE UPPER SEMILATTICE. ALG LOG 12,93-106 S 74.

AWAL, BABATUNDE. SOME ASPECTS OF YORUBA AESTHETICS. BRIT J AES 14,239-249 SUM 74.

AWRIE, R. PERSONALITY. PHIL PHENOMENOL RES 34,307-330 MR 74.

THE AIM IS TO ANALYSE CERTAIN USES OF THE TERM 'PERSONALITY' WHICH APPEAR, PRIMA FACIE, TO BE MUTUALLY INCOMPATIBLE IN CERTAIN RESPECTS. THESE ARE, PERSONALITY AS (A) DISTINCT FROM ANIMALITY, (B) THE PERSONA(E), OR MASK(S), WHICH A PERSON HAS, (C) THE UNIQUE ELEMENT IN A PERSON, AND THEREFORE THAT WHICH HE IS. CENTRAL TO THE DISCUSSION IS AN ANALYSIS OF THE TERMS 'I' AND 'MYSELF' AS USED E.G., IN APPLYING THE CONCEPT OF SELF-POSSESSION. IT IS ARGUED THAT 'I' AND 'MYSELF' MEAN SOMETHING RESPECTIVELY DIFFERENT IN SUCH CONTEXTS. EXAMINATION OF THIS DIFFERENCE SUGGESTS THAT THE USES IN QUESTION OF THE TERM PERSONALITY ARE NOT IN FACT INCOMPATIBLE WITH ONE ANOTHER, AND HOW IT IS THAT A PERSON CAN HAVE NO PERSONALITY.

AZARI-PAWLOWSKA, I. WZORCE INDYJSKIEGO PERFEKCJONIZMU: Z BADAN NAD KULTURĄ INDII. ETYKA 12,25-55 1973.

IN THIS STUDY I TRY TO SHOW THAT THE WESTERN MORAL TRADITION IS DOMINATED BY THE TENDENCY TOWARD MODERATION IN VIRTUE AND TOWARD DEVELOPING AS MANY VIRTUES AS POSSIBLE BY INDIVIDUALS. IN CONTRAST TO THIS, HINDUISM TENDS STRONGLY TO APPRECIATE RECORD BEATING PERFECTIONISM. MOREOVER THE TRADITION OF HINDUISM MAKES INDIVIDUALS SPECIALIZE IN ENTIRELY DIFFERENT AND EXTREMELY DIVERGENT GROUPS OF VIRTUES, AND THE SPECIFIC KIND OF VIRTUES IN WHICH MAN IS EXPECTED TO PERFECT HIMSELF FOLLOWS FROM HIS BELONGING TO A DEFINITE CASTE. THIS TRADITION HAS BEEN COMBATED BY MANY MORALISTS AND REFORMERS AND TODAY ATTEMPTS ARE ALSO MADE TO OVERCOME IT BY LEGAL ACTS. THE STUDY IS ILLUSTRATED BY MANY EXAMPLES FROM ANCIENT HINDU WRITINGS AND FROM CONTEMPORARY MORALISTS OF INDIA. (EDITED).

LAZARO, JOSE M. LA EXPERIENCIA FILOSOFICA (PARA LOS ESTUDIANTES DE "INTRODUCCION A LA FILOSOFIA"). DIALOGOS 6,113-131 AP-JE 69.

LAZROWITZ, MORRIS. METAPHILOSOPHY. CRITICA 5,3-27 S 71.

THE AUTHOR, WHO COINED THE TERM 'METAPHILOSOPHY', STATES IN THIS ESSAY THAT 'THE KIND OF SEMANTIC INVESTIGATION OF PHILOSOPHICAL UTTERANCES THE TERM WAS INTENDED TO REFER TO IS IGNORED, ALTHOUGH THE TERM ITSELF IS BECOMING PART OF STANDARD PHILOSOPHICAL VOCABULARY. THE PRIMARY AIM OF THIS KIND OF INVESTIGATION IS TO DETERMINE WHAT IT IS IN THE NATURE OF PHILOSOPHICAL STATEMENTS WHICH PERMITS THE INTRACTABLE DISPUTATION THAT CENTERS ON THEM. IN THE PRESENT STUDY IT IS APPLIED TO THE TWO CONNECTED HUMEAN ASSERTIONS, "WE HAVE NO IDEA OF SUBSTANCE DISTINCT FROM THAT OF PARTICULAR QUALITIES" AND "A COLOR IS NOT A SUBSTANCE." THE FINAL EXPLANATION OF THE ASSERTIONS IS THAT THEY PRESENT IN DISGUISED FORM GRAMMATICAL DECISIONS: THAT NOUNS ARE TO COUNT AS ADJECTIVES, AND, IN CONFORMITY WITH THIS GENERAL DECISION, THAT COLOR WORDS ARE NEVER TO COUNT AS NOUNS.

LAZEROWITZ, MORRIS. NECESSITY AND PROBABILITY. MIND 83,282-285 AP 74.

THE CENTRAL OBJECT OF THIS DISCUSSION ARTICLE IS TO SHOW THAT A PRIORI TRUE PROPOSITIONS ARE NOT OPEN TO BEING MADE PROBABLE BY CASES. RENDERING A PROPOSITION PROBABLE IMPLIES RENDERING ITS DENIAL IMPROBABLE, BUT THIS DOES NOT HOLD FOR A NECESSARILY TRUE PROPOSITION, SUCH AS 'ALL PELICANS ARE BIRDS'. TO SUPPOSE THAT IT COULD BE MADE PROBABLE IS TO IMPLY THAT ITS NEGATION, 'THERE IS A PELICAN WHICH IS NOT A BIRD', COULD BE RENDERED IMPROBABLE. BUT ANY SENTENCE WHICH EXPRESSES IT FAILS TO HAVE A DESCRIPTIVE USE IN THE LANGUAGE IN WHICH IT OCCURS. THUS, THE ENGLISH PHRASE 'PELICAN BUT NOT A BIRD' DOES NOT DESCRIBE ANYTHING THE EXISTENCE OF WHICH COULD WITH LITERAL SENSE BE SAID TO BE IMPROBABLE. THIS CONSIDERATION HOLDS GENERALLY, FOR COMPLEX CASES, LIKE THE FERMAT THEOREM, AS WELL AS FOR SIMPLE CASES. (EDITED).

LE DOEUFF, MICHELE. LA REVERIE DANS "UTOPIA". REV METAPH MORALE 78,480-486 O-D 73.

CET ARTICLE S'INTERROGE SUR LES DONNEES IMAGINAIRES DU LIVRE II D'UTOPIA DE THOMAS MORE (FORME THEATRALE DE L'ILE ET NOMS PROPRES) ET LES MET EN RELATION AVEC LA POLEMIQUE PHILOSOPHIQUE SUR LE PLAISIR RAPPORTEE AU LIVRE II, POLEMIQUE QUI NE TROUVE PAS DE SOLUTION CONCEPTUELLE SATISFAISANTE ET QUI SE TROUVE RESOLUE DANS L'IMAGINAIRE QUI DEVELOPPE UNE CONCEPTION NARCISSIQUE DU BONHEUR. LES RELATIONS NEGATIVES QUE CETTE CONCEPTION ENTRETIENT AVEC LE POLITIQUE PERMETTENT DE RENDRE COMPTE DE L'ORDRE DE COMPOSITION DE L'OEUVRE (LIVRE II ECRIT AVANT LIVRE I).

LEBLANC, H AND MEYER, ROBERT K AND DUNN, J M. COMPLETENESS OF RELEVANT QUANTIFICATION THEORIES. NOTRE DAME J FORM LOG 15,97-121 JA 74.

IT IS PROVED, IN A REASONABLE ALGEBRAIC SENSE, THAT FIRST-ORDER RELEVANT QUANTIFICATION THEORY IS WEAKLY COMPLETE AS FORMALIZED IN THE ANDERSON-BELNAP SYSTEM RQ. THE ALGEBRAIC SEMANTICS IS THE RESULT OF SUPERIMPOSING LEBLANC'S QUANTIFICATIONAL TRUTH=VALUE SEMANTICS ON AN ANALYSIS OF PROPOSITIONS VIA THE THEORY OF DEMORGAN MONOIDS, DUE PRINCIPALLY TO DUNN. IMPORTANT IN PARTICULAR ARE CERTAIN NORMALITY CONDITIONS, WHICH MEAN SYNTACTICALLY THAT A IS A THEOREM OF RQ IFF A BELONGS TO EVERY THEORY T THAT MIGHT POSSIBLY DESCRIBE THE WORLD, IN THE SENSE THAT T IS CONSISTENT, COMPLETE, AND HAS A NAME FOR EACH INDIVIDUAL. A COROLLARY, DEEPLY NON-TRIVIAL FOR RELEVANT LOGICS, IS THAT 'MODUS PONENS' HOLDS IN RQ FOR MATERIAL IMPLICATION (ACKERMANN'S RULE GAMMA). VARIOUS POSSIBLE APPLICATIONS OF THE RESULT ARE DISCUSSED, INCLUDING CONSISTENCY PROOFS FOR CONCRETE MATHEMATICAL THEORIES.



BLANC, H AND WEAVER, G AND GOLDBERG, H. A STRONG COMPLETENESS THEOREM FOR 3-VALUED LOGIC. NOTRE DAME J FORM LOG 15,325-330 AP 74.

PROOF IS GIVEN THAT WAJSBERG'S AXIOMATIZATION OF THE 3-VALUED SENTENTIAL CALCULUS IS STRONGLY COMPLETE, AND BY REBOUND WEAKLY COMPLETE. THE LATTER RESULT WAS KNOWN, BUT THE FORMER WOULD SEEM TO BE NEW. THE PROOF USED IS OF THE HENKIN STYLE. (EDITED).

CLERC, IVOR. THE NECESSITY TODAY OF THE PHILOSOPHY OF NATURE. PROCESS STUD 3,158-168 FALL 73.

THE PAPER ARGUES THAT SCIENTIFIC ADVANCES IN THE LAST HUNDRED YEARS, HAVING INVOLVED THE ABANDONMENT OF THE SCHEME OF BASIC IDEAS IN TERMS OF WHICH SCIENCE HAD PROCEEDED SINCE THE SEVENTEENTH CENTURY, HAVE NOW INVOLVED SCIENCE IN FUNDAMENTAL PHILOSOPHICAL PROBLEMS OF HOW NATURE IS TO BE CONCEIVED. PHILOSOPHY IS ACCORDINGLY FACED TODAY WITH THE NEED TO RECOVER THE ENTIRE PROBLEMATIC OF THE PHILOSOPHY OF NATURE, THE RANGE OF ISSUES AT STAKE AND THE METHOD OF TACKLING THEM, WHICH HAVE BEEN LOST DUE TO THE INTERREGNUM OF TWO CENTURIES IN THE CULTIVATION OF THE PHILOSOPHY OF NATURE. WAYS IN WHICH THIS PROBLEMATIC IS TO BE RECOVERED ARE DISCUSSED.

CTTA, MASSIMO. CULTURA E FILOSOFIA NELLA NAPOLI DELL'OTTOCENTO IN UN'OPERA DI G OLDRIANI. RIV STUD CROCE 11,206-213 AP-JE 74.

E, DAVID A. 'STATIVE' AND CASE GRAMMAR. FOUND LANG 10,545-568 N 73.

G LAKOFF HAS ARGUED THAT TRANSFORMATIONAL GENERATIVE GRAMMAR NEEDS A FEATURE "STATIVE" IN ORDER TO ACCOUNT FOR THE BEHAVIOUR OF TWO APPARENTLY DISTINCT CLASSES OF PREDICATES: 'SEE', 'KNOW', 'BELIEVE', 'UNDERSTAND', ETC., ON THE ONE HAND (STATIVES) AND 'LOOK', 'LEARN', 'PERSUADE', 'DISCOVER' ON THE OTHER (NON-STATIVES). IN "THE CASE FOR CASE" FILLMORE CLAIMS THAT THE FEATURE IS REDUNDANT IN THE THEORY OF CASE GRAMMAR. THE FIRST PART OF THIS DISCUSSION FOCUSES ON THE NON-AGENTIVE DYNAMIC READING OF CERTAIN VERBS (E.G., 'LEARN' AND 'ACQUIRE') WHICH CONSTITUTE A PROBLEM BOTH FOR LAKOFF'S HYPOTHESIS AND FOR FILLMORE'S ACCOUNT OF THE ROLE OF CASES IN LEXICALIZATION. THE CONCLUSION REACHED IN THAT 'STATIVE' IS NOT, IN FACT, A THEORETICAL PRIMITIVE, AND THAT CASE GRAMMAR DOES OFFER A MORE EFFECTIVE WAY OF HANDLING THE PHENOMENA UNDER DISCUSSION. THE SECOND PART OF THE PAPER SETS OUT TO RESOLVE THE LEXICALIZATION PROBLEMS ARISING HERE IN CASE GRAMMAR. A NUMBER OF HYPOTHESES ARE EXPLORED AND THE CONCLUSION IS REACHED THAT SOME ANALOGUE TO LAKOFF'S ABSTRACT VERB 'INCHOATIVE' IS NEEDED IN THE THEORY. (EDITED).

E, DONALD S. RESPONSE TO HARTSHORNE'S "TWELVE ELEMENTS OF MY PHILOSOPHY". SW J PHIL 5,25-31 SPR 74.

I COORDINATE THE METHODOLOGICAL PRINCIPLES THAT HARTSHORNE, IN SCATTERED PLACES, EXPLICITLY ADVISES USING IN PHILOSOPHIC INQUIRY. HE HOLDS THAT A DIALECTIC OCCURS WITHIN THE SEARCH TO GET MEANINGS STRAIGHT, MEANINGS OF UNIVERSAL A PRIORI PRINCIPLES ABOUT EXISTENCE. GENERALLY, HE ADVISES USING ALTERNATIVE EXHAUSTION AND EXPERIENCE ORIENTED PARADIGMS. SPECIFICALLY, HE FAVORS USING FORMAL LOGIC AND ITS RESULTS. BUT, LOGIC IN THE WIDE SENSE INCLUDES THE CONNECTIONS AMONG MEANINGS; HE ADVOCATES PROBING THE MEANINGS OF POLAR CONCEPTS. THE IDEA OF CONTRAST IS TIED TO NEGATION AND ASYMMETRY, IDEAS SPECIFICALLY CENTRAL TO PROPER METHOD. FINALLY, DIRECT EXPERIENCE ANCHORS THE SOURCE OF IDEAS AND THEIR APPLICATION. IT IS IN OUR VALUE LIVES THAT METAPHYSICS IS 'CASHED IN', PARTICULARLY IN RELIGION.



LEE, HAROLD N. DEWEY AND THE BEHAVIORAL THEORY OF MEANING. TULANE STUD PHIL 22,51-62 1973.

DEWEY'S THEORY OF KNOWLEDGE DEPENDS ON A BEHAVIORAL THEORY OF MEANING EVEN IF HE DID NOT EXPLICITLY INSIST ON IT. HE HELD THAT THE DATA OF EXPERIENCE ACQUIRE MEANINGS BY REFERENCE TO THEIR CONSEQUENCES IN ACTION. KNOWLEDGE EMERGES FROM THIS CONTEXT. THE BEHAVIORAL THEORY OF MEANING IS BASIC BOTH TO DEWEY'S PHILOSOPHY OF KNOWLEDGE AND HIS PHILOSOPHY OF VALUE, AND ACCOUNTS FOR MANY OF THE SPECIAL CHARACTERISTICS BOTH OF HIS ETHICS AND HIS AESTHETICS. BOTH MEANINGS AND VALUES ARE IMPORTED INTO EXPERIENCE BY THE BEHAVIOR OF ORGANISMS.

LEEDS, STEPHEN. HOW TO THINK ABOUT REFERENCE. J PHIL 70,485-503 6 S 73.

LEFEVRE, STEPHEN R. SCIENCE AND THE LIBERAL MIND: THE METHODOLOGICAL RECOMMENDATIONS OF KARL POPPER. POLIT THEOR 2,94-107 F 74.

THE ARTICLE CONTENDS THAT KARL POPPER'S PHILOSOPHY OF SCIENCE, AND THE PRINCIPLES OF FALSIFIABILITY AND UNCERTAINTY, ARE ENLISTED BY HIM IN ORDER TO PROVIDE A DEFENSE FOR THE OPEN SOCIETY AND LIBERAL GOVERNMENTS. THE ARGUMENT IS THAT HIS PHILOSOPHY OF SCIENCE ULTIMATELY FAILS AS AN ALTERNATIVE EPISTEMOLOGICAL FOUNDATION FOR LIBERAL DEMOCRACY, AND THE ARTICLE CONCLUDES THAT POPPER'S METHODOLOGY OF SOCIAL SCIENCE IS UNNECESSARILY RESTRICTIVE SINCE IT IS FRAMED BY WHAT HE CONSIDERS TO BE REQUISITES OF A LIBERAL ORDER.

LEGGETT, ANN. MAXIMAL RE SETS AND THEIR COMPLEMENTS FOR CERTAIN ADMISSIBLE ORDINALS (TITLE EDITED). ANNALS MATH LOG 6,293-357 MR 74.

VARIOUS GENERALIZATIONS OF THE DEFINITION OF MAXIMAL R. E. SET FROM ORDINARY RECURSION THEORY TO AN ARBITRARY ADMISSIBLE ORDINAL ARE GIVEN. ALL EQUIVALENCES OF AND IMPLICATIONS AMONG THESE GENERALIZATIONS ARE DETERMINED. BY PRIORITY METHODS, MAXIMAL R. E. SETS OF ALL POSSIBLE TYPES ARE CONSTRUCTED. SOME LATTICE-THEORETIC RESULTS (FOR THE LATTICE OF R. E. SETS FOR THE APPROPRIATE ADMISSIBLE ORDINALS) ARE DISCUSSED.

LEGRAND, MICHEL. LANGAGE ORDINAIRE, HISTORICITE ET SCIENCE. REV PHIL LOUVAIN 72,539-552 AG 74.

L'AUTEUR, S'ATTACHANT A LA PROBLEMATIQUE DES NOTIONS DE "CONSCIENT" ET D'"INCONSCIENT," COMMENCE PAR REPERER QUELQUES FAITS DE L'HISTOIRE DES LANGUES. ENFIN, PAR UNE ANALYSE DE L'USAGE DES TERMES DANS LE LANGAGE ORDINAIRE, IL RELEVE TROIS SIGNIFICATIONS DES TERMES "CONSCIENT" ET "INCONSCIENT," QUI POURRAIENT RENVOYER A TROIS MOMENTS DE LA CONSTITUTION DE L'HOMME OCCIDENTAL. AINSI LES SENS DU LANGAGE ORDINAIRE SERAIENT-ILS RESTITUÉS AU PROCESSUS DE LEUR FORMATION HISTORIQUE. ENCORE RESTERAIT-IL A VOIR SI LE DISCOURS SCIENTIFIQUE, ET ESSENTIELLEMENT LE DISCOURS DE LA PSYCHANALYSE, REPRENANT A SON COMPTE LE TERME "INCONSCIENT" MAIS L'ELEVANT A L'ETAT DE CONCEPT, NE ROMPT PAS AVEC TOUT USAGE ORDINAIRE DU TERME. (EDITED).

LEHMAN, HUGH. CONDITIONING AND LEARNING. EDUC THEORY 24,161-169 SPR 74.

RICHARD PETERS AND OTHER PHILOSOPHERS HAVE CHALLENGED THE RELEVANCE OF PSYCHOLOGICAL THEORIES CONCERNING CONDITIONING WITH RESPECT TO UNDERSTANDING HUMAN LEARNING. IN THIS PAPER I HAVE CRITICIZED THE ARGUMENT USED BY THESE PHILOSOPHERS.

EHRRER, KEITH. EVIDENCE AND CONCEPTUAL CHANGE. PHILOSOPHIA (ISRAEL) 2,273-281 O 72.

IN THIS PAPER I FORMULATE A RULE OF EVIDENCE THAT IS BASED ON SUBJECTIVE PROBABILITIES AND IS SENSITIVE TO CONCEPTUAL CHANGE. WHETHER A SENTENCE IS SELECTED AS AN EVIDENCE ON MY ACCOUNT IS DETERMINED BY THE SUBJECTIVE PROBABILITY OF THE SENTENCE AND OF THE SENTENCES WITH WHICH IT COMPETES FOR EVIDENCE STATUS. A DECISION THEORETIC JUSTIFICATION OF THE RULES IN TERMS OF EPISTEMIC UTILITIES IS FORMULATED. BOTH THE SUBJECTIVE PROBABILITY OF A SENTENCE AND WHAT SENTENCES IT COMPETES WITH WILL DEPEND ON THE SEMANTIC AND CONCEPTUAL RELATIONS AMONG SENTENCES OF THE LANGUAGE. WHEN THESE RELATIONS ARE ALTERED NEW SENTENCES MAY BE ADDED TO EVIDENCE AND OLD ONES DELETED.

EHRRER, KEITH. RELEVANT DEDUCTION AND MINIMALLY INCONSISTENT SETS. PHILOSOPHIA (ISRAEL) 3,153-164 AP-JL 73.

A CONCEPT OF RELEVANT DEDUCTION IS EXPLICATED IN THIS PAPER WHICH MAY BE PREANALYTICALLY EXPRESSED AS FOLLOWS: A DEDUCTION OF A CONCLUSION IS RELEVANT IF AND ONLY IF KNOWLEDGE OF EACH OF THE PREMISES IS ESSENTIAL TO ESTABLISHING THE TRUTH OF THE CONCLUSION BY DEDUCTION FROM THE PREMISES. IT IS SHOWN THAT A RELEVANT DEDUCTIVE ARGUMENT OF THIS KIND MAY NOT CONTAIN CONTRADICTORY OR TAUTOLOGICAL PREMISES OR CONCLUSIONS. MOREOVER, THE NOTION OF RELEVANCE IS EXPLICATED WHOLLY WITHIN STANDARD LOGIC IN TERMS OF THE NOTION OF A MINIMALLY INCONSISTENT SET OF SENTENCES. THE EXPLICATION IS DEFENDED AGAINST OBJECTIONS AND AN APPLICATION TO INDUCTIVE LOGIC IS SUGGESTED.

EHRRER, KEITH. TRUTH, EVIDENCE, AND INFERENCE. AMER PHIL QUART 11,79-92 AP 74.

AN EXPLICATION OF THE RATIONAL ACCEPTANCE OF SENTENCES AS EVIDENCE AND AS HYPOTHESES INDUCTIVELY INFERRED FROM EVIDENCE IS BASED ON SUBJECTIVE PROBABILITIES AND RELATIONS OF COMPETITION. THE LATTER EXPRESS OUR INTEREST IN SEEKING TRUTH AND AVOIDING ERROR. THE RULES OF ACCEPTANCE ARE JUSTIFIED BY APPEAL TO EPISTEMIC UTILITIES AND DECISION THEORETIC PRINCIPLES. ACCEPTANCE IS DETERMINED, HOWEVER, BY COMPARATIVE PROBABILITIES, AND CONSEQUENTLY, ANY PROBABILITY FUNCTION PRESERVING THE COMPARATIVE PROBABILITIES IS ADEQUATE FOR THE JUSTIFICATION. RELATED THEORIES OF HEMPEL, LEVI, HINTIKKA, HILPINEN AND PIETARINEN ARE CRITICALLY EXAMINED.\*

ISS, WILLIAM. CRITICAL THEORY AND ITS FUTURE. POLIT THEOR 2,330-349 AG 74.

THE LATER PHASE IN THE DEVELOPMENT OF THE FRANKFURT SCHOOL'S WORK (OR CRITICAL THEORY, AS REPRESENTED BY HORKHEIMER, ADORNO, AND MARCUSE) SHOWS THAT A CONCERN WITH THE HISTORICAL DIALECTIC OF LIBERALISM WAS THE CENTRAL CORE OF THEIR THEORY. THIS CONCERN IS RELATED TO A CRUCIAL DILEMMA IN THE RELATION BETWEEN THEORY AND PRACTICE IN MARXISM. IN LIGHT OF THESE CONCERNS THIS ARTICLE DISCUSSES THE FOLLOWING ISSUE: WHAT IS THE BASIS FOR THE EXPECTATION THAT CAPITALISM CAN GIVE RISE TO A SOCIAL CLASS WHOSE 'INTEREST' IS GENERAL EMANCIPATION, I.E., THE ABOLITION OF ALL CLASS RELATIONSHIPS? THE DISCUSSION OF THIS POINT FOCUSES ON PROBLEMS BOTH IN THE FORMATION OF THE REVOLUTIONARY CLASS AND IN CLASS-CONSCIOUSNESS. THE ARTICLE SHOWS WHY THE REALIZATION OF THE OBJECTIVES OF CLASSICAL LIBERALISM REMAINS A PROBLEM FOR A RADICAL SOCIAL THEORY OF CAPITALIST SOCIETY.

LEJEWSKI, CZESLAW. A SYSTEM OF LOGIC FOR BICATEGORIAL ONTOLOGY. J PHIL LOG 3,265-283 JL 74.

LEMONS, RAMON M. TWO CONCEPTS OF NATURAL RIGHT. S J PHIL 12,55-64 SPR 74.

A DISTINCTION IS DRAWN BETWEEN TWO CONCEPTS OF NATURAL RIGHT, ONE NATURALISTIC AND EGOISTIC, THE OTHER NON-NATURALISTIC AND NON-EGOISTIC. IT IS THEN ARGUED THAT EACH CONCEPT IS QUESTION-BEGGING RELATIVE TO THE OTHER AND THAT THE NOTION OF NATURAL RIGHT IS DISPENSABLE. THE FIRST CONCEPT IS DISPENSABLE BECAUSE EVERYTHING THAT CAN BE SAID BY USING 'NATURAL RIGHT' IN THE NATURALISTIC AND EGOISTIC SENSE CAN BE SAID BY USING INSTEAD THE EXPRESSION IN TERMS OF WHICH IT IS DEFINED. THE SECOND IS DISPENSABLE BECAUSE EVERYTHING THAT CAN BE SAID BY USING 'NATURAL RIGHT' IN THE NON-NATURALISTIC AND NON-EGOISTIC SENSE CAN ALSO BE SAID BY TALKING INSTEAD ABOUT NATURAL OBLIGATIONS.

LENDERS, WINFRIED. THE ANALYTIC LOGIC OF G W LEIBNIZ AND CHR WOLFF: A PROBLEM IN KANT RESEARCH. SYNTHESIS 23,147-153 AG 71.

THE BACKGROUND OF THE PAPER IS THE QUESTION AFTER THE SOURCES OF KANTIAN PHILOSOPHY IN THE FIELD OF LOGIC. THIS QUESTION REFERS TO A SECOND QUESTION WHETHER KANT KNEW THE CONSEQUENCES OF THE ANALYTIC LOGIC OF LEIBNIZ DIRECTLY FROM LEIBNIZ'S WRITINGS OR INDIRECTLY FROM THE LOGIC OF CHRISTIAN WOLFF AND HIS ADHERENTS. AS A RESULT OF THE INVESTIGATION IT COULD BE DEMONSTRATED THAT THERE ARE BASIC DIFFERENCES BETWEEN LEIBNIZ AND WOLFF IN THE FIELD OF LOGIC AND THAT THESE DIFFERENCES ARE BASED IN FUNDAMENTALLY DIFFERENT POSITIONS OF THE TWO PHILOSOPHERS.\*

LENK, HANS. PLAEDoyer FÜR EINE ZUKUNFTSORIENTIERTE WISSENSCHAFTSTHEORIE UND PHILOSOPHIE. UNIVERSITAS 26,499-512 1971.

LENNON, THOMAS M. THE INHERENCE PATTERN AND DESCARTES' 'IDEAS'. J HIST PHIL 12,43-52 JA 74.

THE PAPER SHOWS THAT SENSE CAN BE MADE OF DESCARTES' 'IDEAS', AND THE 'ESSE FORMALE--ESSE OBJECTIVA' DISTINCTION HE DRAWS IN DISCUSSING THEM, IN TERMS OF THE ARISTOTELIAN SCHOLASTIC ACCOUNT OF INTENTIONALITY. ON THIS INTERPRETATION, DESCARTES' ACCOUNT IS RELIEVED OF THE DIFFICULTIES RAISED, FOR EXAMPLE, BY ANTHONY KENNY ('DESCARTES ON IDEAS', DESCARTES, ED. WILLIS DONEY).

LENZEN, VICTOR F. PEIRCE, RUSSELL, AND ACHILLES. TRANS PEIRCE SOC 10,3-7 WINT 74.

ZENO ARGUED THAT ACHILLES IS UNABLE TO CATCH THE TORTOISE WHICH STARTS AHEAD OF HIM. BERTRAND RUSSELL OFFERED A SOLUTION IN TERMS OF THE CANTOR THEORY OF THE INFINITE, BUT THIS SOLUTION HAS BEEN CRITICIZED. CHARLES S PEIRCE SOLVED THE PROBLEM BY AN ACCOUNT OF THE RACE AS RUN ON A PLATFORM, SO MOVING THAT THE TORTOISE REMAINS AT REST WITH RESPECT TO THE EARTH. THE RESULT IS EQUIVALENT TO AN INFINITE SUMMATION FOR THE RACE AS RUN ON THE EARTH.

LEOTTA, MASSIMO. IL PROBLEMA DELLA PSICANALISI E IL PRIMATO DELLA COSCIENZA. RIV STUD CROC 11,95-103 JA-MR 74.

LEOTTA, MASSIMO. SCUOLA E DEMAGOGIA MODERNA (RISPOSTA A GUIDO BONELLI). RIV STUD CROCE 10,330-334 S 73.

LFERMAN, MANUEL. LEAST UPPER BOUNDS FOR MINIMAL PAIRS OF ALPHA-RE  
ALPHA-DEGREES. J SYM LOG 39,49-56 MR 74.

LEROUX, GEORGES. LOGIQUE ET DIALECTIQUE CHEZ PLOTIN: ENNEADE 1:3(20).  
PHOENIX 28,180-192 SUM 74.

THIS PAPER IS MAINLY AN ANALYSIS OF ENNEADE I.3 (20), WHICH IS A  
TREATISE DEVOTED TO THE STATUS OF DIALECTIC AND LOGIC IN PHILOSOPHY.  
I ARGUE THAT THE POSITION HELD UP HERE BY PLOTINUS IS A RE=STATEMENT  
OF THE PLATONICIAN CONCEPTION OF DIALECTIC; THIS IS BY NO MEANS A  
REJECTION OF ARISTOTELIAN LOGIC, BUT MAINLY A CRITICISM OF STOIC  
LOGIC. A SIDE CONCLUSION OF THE PAPER IS THAT THE LAST CHAPTER OF  
THE TREATISE MIGHT HAVE BEEN WRITTEN BY PORPHYRY, SINCE IT CONTAINS  
CONCLUSIONS WHICH CONTRADICT THE ARGUMENTS OF THE FIRST CHAPTERS.  
THIS IS SHOWN BY A DISCUSSION ON THE PARTS OF PHILOSOPHY IN STOIC  
AND NEOPLATONICIAN PHILOSOPHY.

LESHER, JAMES H. LEHRER'S SCEPTICAL HYPOTHESIS. PHIL FORUM (BOSTON)  
4,299-302 WINT 72-73.

I ARGUE THAT LEHRER'S DEFENSE OF SCEPTICISM RESTS IN PART ON THE  
FALSE ASSERTION THAT WE ARE COMPLETELY JUSTIFIED IN BELIEVING P ONLY  
IF POTENTIALLY CONFLICTING HYPOTHESES HAVE BEEN SHOWN TO BE  
UNJUSTIFIED. SINCE THIS IS FALSE, THE PRESENTATION OF THE 'GOOGOL  
HYPOTHESIS', OR OTHER 'SCEPTICAL HYPOTHESES', FAILS TO ESTABLISH  
THAT WE ARE NEVER COMPLETELY JUSTIFIED IN OUR BELIEFS, AND HENCE  
FAILS TO SHOW THAT WE KNOW NOTHING.

LESSEM, R. PHILOSOPHY OF ORGANIZATIONS: PART II. SYSTEMATICS 11,122-145  
S 73.

THIS ARTICLE APPLIES BASIC PRINCIPLES OF SYSTEMATICS AND CYBERNETICS  
TO THE ORGANIZATIONAL 'BLACK BOX' THAT TRANSFORMS INPUTS INTO  
OUTPUTS. THESE APPLICATIONS HIGHLIGHT THE NEED FOR BOTH REGULATING  
MECHANISMS AND SELF CONTROL IN ORGANIZATIONS, MEDIATED THROUGH  
INFORMATION, SO AS TO PRODUCTIVELY CHANNEL PHYSICAL AND HUMAN  
ENERGIES. THEY FURTHER POINT TOWARD THE NEED FOR 'SELF-AUDITING'  
AND 'SOCIAL ACCOUNTING' AT INDIVIDUAL, GROUP AND WHOLE  
ORGANIZATIONAL LEVELS. ULTIMATELY, THEREFORE, 'RECONCILIATIVE'  
STRUCTURES AND PROCESSES NEED TO ACCOMPANY 'OPERATIONAL' ONES IF  
FULL POTENTIAL IS TO BE REALIZED.

LEUBA, JEAN-LOUIS. LA NOTION CHRETIENNE DE TEMOIGNAGE. ARCH FILOSOF  
309-316 1972.

LEVI, ALBERT WILLIAM. ART AND THE GENERAL WELFARE. J AES EDUC 7,39-48  
O 73.

LEVI, ISAAC. ON INDETERMINATE PROBABILITIES. J PHIL 71,391-418 18 JL  
74.

LEVIN, MICHAEL E. WHEN IS IT FIVE O'CLOCK ON THE SUN? S J PHIL 12,65-70  
SPR 74.

I CLARIFY THE RELATION OF WITTGENSTEIN'S CONUNDRUM OF THE TITLE TO  
HIS REJECTION OF THE ANALOGY THEORY OF KNOWLEDGE OF OTHER MINDS. I  
CONCLUDE THAT "IT IS 5 O'CLOCK, ON THE SUN" VIOLATES THE PRINCIPLE  
 $P(X)=DF. P(Y)$  AND Y IS SIMILAR TO X HOLDS ONLY WHEN THERE IS NO Z  
SUCH THAT  $R(Y,Z)$  AND  $\neg R(X,Z)$ . WITTGENSTEIN CLAIMS THAT THE ANALOGY  
THEORY VIOLATES THE SAME PRINCIPLE. THIS ALSO SHEDS LIGHT ON THE  
'BEETLE IN THE BOX' PROBLEM.



LEVIN, SAMUEL R. REPLY TO KINTGEN. FOUND LANG 9,105-112 S 72 (LLBA).

A REPLY TO A CRITICISM. THE ISSUE IN QUESTION SHOULD NOT BE ACCEPTABILITY OR UNACCEPTABILITY OF SENTENCES, BUT RATHER, WHETHER SOME SENTENCES ALTHOUGH ACCEPTABLE, ARE NOT AMBIGUOUS OR DO NOT SUPPORT INTERPRETATIONS THAT MAY NOT BE OBVIOUS FROM THEIR SURFACE FORMS. THERE IS A DISTINCTION TO BE MADE BETWEEN SYMMETRIC AND ASYMMETRIC AND, WHERE THE FORMER SIMPLY LINKS SENTENCES AND THE LATTER INTRODUCES AN ELEMENT OF TEMPORAL OR CAUSAL PRIORITY. INSOFAR AS THE TREATMENT OF THE NONRECOVERABLE DELETION IS CONCERNED, KINTGEN'S CRITICISM AMOUNTS TO THE CLAIM THAT WHEN THE COURSE TAKEN IS TO POSIT AN ACTUAL LEXICAL UNIT AS THE DELETED ITEM, THERE CAN BE NO GUARANTEE THAT THE LEXICAL ITEM POSITED FOR THE DEEP STRUCTURE IS UNIQUE. THIS IS THE CASE, AND WHERE ONE DEALS WITH THE STRUCTURES OF THE SORT UNDER DISCUSSION, THIS IS THE ONLY THING THAT CAN BE DONE, SHORT OF RANDOM GENERATION. SUCH CASES SHOULD NOT BE CONSIDERED IN ISOLATION, BUT IN THE CONTEXT IN WHICH THEY APPEAR. EVEN A STRUCTURE LIKE AMBIGUITY, WHICH IS ADEQUATELY HANDLED BY A GRAMMAR DESIGNED TO INTERPRET SENTENCES, MIGHT REQUIRE ADDITIONAL RULES IF IT WERE TO BE DEALT WITH IN TEXTS. (EDITED).\*

LEVINAS, EMMANUEL. L'ETAT DE CESAR ET L'ETAT DE DAVID. ARCH FILOSOF 2,71-80 1971.

LEVINAS, EMMANUEL. VERITE DU DEVOILEMENT ET VERITE DU TEMOIGNAGE. ARCH FILOSOF 101-110 1972.

LEVY-LEBLOND, J M. CRITICA DELLA SCIENZA E LOTTA POLITICA. SCIENTIA 108,599-614 1973.

LEVY, ZEEV. KARL POPPER AND THE HISTORICISM (ARTICLE IN HEBREW). IYUN 23,82-99 AP=O 72.

THE ARTICLE CRITICIZES POPPER'S IDENTIFICATION OF HISTORICISM WITH THE CLAIM OF SOCIAL SCIENCES TO PREDICT FUTURE EVENTS AND PROCESSES. AFTER DISCUSSING HIS ARGUMENTS ON 'TECHNOLOGICAL PREDICTION', 'HOLISM' AND THE DISTINCTION BETWEEN LAWS AND TRENDS, THE FOLLOWING CONCLUSION IS REACHED: IN SO FAR AS 'LONG-RANGE AIMS' ARE CONSIDERED, SUCH AIMS MAY BE REGARDED AS POSSIBLE IF THEY FOLLOW FROM THE ANALYSIS OF CURRENT SOCIAL TRENDS. IN THIS CASE THEY LEAN ON TESTABLE HYPOTHESES WHICH CAN BE CORROBORATED OR FALSIFIED, AND MAY BE LINKED TO PREDICTIONS ABOUT A POSSIBLE OBJECTIVE REALITY, WITHOUT LOSING THEIR ADEQUATE SCIENTIFIC STATUS.\*

LEWIS, DAVID. COUNTERFACTUALS AND COMPARATIVE POSSIBILITY. J PHIL LOG 2,418-446 O 73.

IT IS PROPOSED THAT COUNTERFACTUALS MAY BE ANALYZED AS FOLLOWS IN TERMS OF A COMPARATIVE CONCEPT OF POSSIBILITY: "IF IT WERE THAT A IT WOULD BE THAT B" IS TRUE IFF A-AND-B IS MORE POSSIBLE THAN A-AND-NOT-B (OR IF A IS IMPOSSIBLE). COMPARATIVE POSSIBILITY IN TURN IS ANALYZED IN TERMS OF COMPARATIVE OVERALL SIMILARITY OF POSSIBLE WORLDS: X IS MORE POSSIBLE THAN Y, AT WORLD W, IFF SOME X=WORLD IS MORE SIMILAR TO W THAN IS ANY Y=WORLD.

LEWIS, DAVID. SPIELMAN AND LEWIS ON INDUCTIVE IMMODESTY. PHIL SCI 41,84-85 MR 74.

RECENT THEOREMS ON INDUCTIVE IMMODESTY DUE TO S SPIELMAN AND D LEWIS APPEAR TO BE CONTRADICTORY WHEN APPLIED TO THE CASE OF NULL EVIDENCE: SPIELMAN'S THEOREM IMPLIES THAT EVERY METHOD IN CARNAP'S CONTINUUM IS IMMODEST IN THIS CASE, WHEREAS LEWIS'S THEOREM IMPLIES THAT THE STRAIGHT RULE ALONE IS. THE CONTRADICTION IS RESOLVED BY OBSERVING THAT SPIELMAN AND LEWIS ARE SPEAKING OF IMMODESTY UNDER SLIGHTLY DIFFERENT MEASURES OF INDUCTIVE ACCURACY.

LEWIS, H D. REALISM AND METAPHYSICS. IDEAL STUD 4,208-223 S 74.

LEWIS, HARRY R AND AANDERAA, STAL. PREFIX CLASSES OF KROM FORMULAS. J SYM LOG 38,628-642 D 73.

LEWIS, JEAN. STRUCTURAL LINGUISTICS AND LITERATURE IN FRANCE. J BRIT SOC PHEN 2,27-36 D 71.

LEWIS, JOHN UNDERWOOD. LEISURE, WONDER AND AWE: AN INTRODUCTION TO JOSEPH PIEPER. PHIL TODAY 17,197-204 FALL 73.

THIS ARTICLE ATTEMPTS TO EXPLAIN WHY PIEPER, A CONTEMPORARY GERMAN THOMIST, THINKS IT IS IMPOSSIBLE TO CONVERT PHILOSOPHICAL INQUIRIES INTO SCIENTIFIC ONES. FURTHER, HIS WAY OF DISTINGUISHING PHILOSOPHY FROM SCIENCE LEADS HIM TO A REASSERTION OF THE CLASSICAL VIEW THAT LEISURE RATHER THAN WORK OR TECHNOLOGY IS THE BASIS OF CULTURE. NORTH AMERICANS, GENERALLY, TALK ABOUT BEING 'THROWN OUT OF WORK'; PIEPER (AND ARISTOTLE) TALK OF BEING 'THROWN OUT OF LEISURE'.

LEY, HERMANN. BILDUNG UND IDEOLOGIE. DEUT Z PHIL 21,1178-1194 1973.

LEYVRAZ, JEAN PIERRE. INTRODUCTION A LA DISCUSSION. STUD PHIL (SWITZERLAND) 29,19-24 1969.

LEYVRAZ, JEAN PIERRE. ON FICTION, APPEARANCE AND REALITY. PHIL FORUM (BOSTON) 4,372-383 SPR 74.

THE AUTHOR EXAMINES PHILOSOPHICAL SYSTEMS IN HISTORY OF PHILOSOPHY BY MEANS OF A HEURISTIC SCHEMA, DIVIDING SYSTEMS INTO THREE DOMAINS: A SYNTAX, OR FICTITIOUS ONTOLOGY, A SEMANTICAL DOMAIN, OR A DOMAIN OF APPEARANCE AND INTERPRETATION, AND A DOMAIN OF FINALITY OR FINAL MOMENT, INVOLVING CONCRETE PRAGMATIC COMMITMENT, IN CONTRADISTINCTION TO FINITE, INTERPRETATIVE, ABSTRACT GAMES. THE AUTHOR CONTENDS THAT THIS LAST DOMAIN CANNOT BE ENCOUNTERED FROM OUTSIDE NOR ITS EXPRESSIONS BE QUESTIONED ABOUT THEIR REFERENCE IN THE REAL WORLD. THE AUTHOR GIVES A FINE SKETCHY LOGICAL SCHEME OF THE PAPER.

IEBEL, MANFRED. JUGEND ALS GEGENSTAND BUERGERLICHER SOZIOLOGIE. SOZ WELT 24,169-184 1973.

IEHM, ANTONIN. JAN KOTT: BETWEEN SHAKESPEARE AND EURIPIDES. TELOS 19,104-123 SPR 74.

IN TWO CONVERSATIONS WITH THE POLISH CRITIC AND LITERARY HISTORIAN JAN KOTT, THE AUTHOR AND THE INTERVIEWEE EXAMINE THE PROBLEMS OF CULTURAL PCILCY IN EASTERN EUROPE, AND AS WELL AS SOME MORE GENERAL ASPECTS OF EAST EUROPEAN POLITICS, AND OF THE RELATIONSHIP BETWEEN THE INDIVIDUAL MAN AND SOCIETY. KOTT'S BOOKS "SHAKESPEARE OUR CONTEMPORARY" AND "THE EATING OF THE GODS" SERVE AS A POINT OF DEPARTURE.\*

IERMANN, HANS. DIE EHE IN DER DEUTSCHEN NATURRECHTSLEHRE. Z RELIG GEIST 25,269-273 1973.

IMA, ALCEU AMOROSO. MANHA COM MARITAIN (TESTEMUNHO). REV PORT FILOSOF 29,431-433 D-D 73.

THE ARTICLE SUMMARIZES MY FIRST PERSONAL CONTACT WITH JACQUES MARITAIN, WHOSE PHILOSOPHICAL WORKS HAD BEEN CONCLUSIVE FOR MY OWN RELIGIOUS CNVERSION AND THE ADOPTION OF A REALISTIC METAPHYSICS. IT TRIES TO SHOW THE IMPORTANCE OF A PERSON TO PERSON RELATIONSHIP WITH THE AUTHOR FOR THE TRANSMISSION OF AN EXISTENTIAL PHILOSOPHY OF LIFE.\*

LIN, CHING-YAO. THE THEORETICAL SIGNIFICANCE OF MARX AND ENGELS' CRITICISM OF 'GENUINE SOCIALISM'. CHIN STUD PHIL 5,41-58 WINT 73-74.

LINDEMANN, S K. INDIVIDUALIZED MASTERY EDUCATION. PROC CATH PHIL ASS 47,130-134 1973.

THE ARTICLE EXPLAINS AND ADVOCATES INDIVIDUALIZED MASTERY EDUCATION. THIS TEACHING METHOD IS ONE WHICH (1) PROVIDES FOR INDIVIDUAL DIFFERENCES IN BOTH LEARNING AND TEACHING STYLES, AND (2) FACILITATES FULL MASTERY OF COURSE MATERIAL INSTEAD OF PARTIAL LEARNING. EXAMPLES ARE CITED FROM THE AUTHOR'S EXPERIENCE WITH THE METHOD IN PHILOSOPHY COURSES DURING THE LAST THREE YEARS.\*

LINDEN, STANTON J. FRANCIS BACON AND ALCHEMY: THE REFORMATION OF VULCAN. J HIST IDEAS 35,547-560 O-D 74.

REMARKS ON ALCHEMICAL TRANSMUTATION SCATTERED THROUGHOUT BACON'S WORKS REVEAL A COMPLICATED MIXTURE OF DOUBT AND CONFIDENCE, TRADITIONAL BELIEF AND INNOVATION, CREDULITY AND SKEPTICISM. HE VOICES MANY TRADITIONAL OBJECTIONS TO THE ART: ITS RELIANCE ON IMAGINATION AND BELIEF RATHER THAN REASON; THE UNCERTAINTY OF ITS EXPERIMENTAL METHODS; AND THE OBSCURITY AND DUBIOUSNESS OF ITS AUTHORITIES. AT THE SAME TIME, HIS WORLD VIEW HAS MANY POINTS IN COMMON WITH THAT OF THE ALCHEMISTS: ART IS SEEN AS AN 'IMPROVER' OF NATURE; 'SPIRITS' ARE IMPORTANT IN ACCOUNTING FOR NATURAL PHENOMENA, AS ARE OCCULT SYMPATHIES AND CORRESPONDENCES. BACON APPEARS TO BELIEVE THAT GOLD MAY BE PRODUCED ARTIFICIALLY IF A PROCESS OF REASONED INVESTIGATION AND EXPERIMENT IS FOLLOWED.

LINSKY, LEONARD AND SCHUMM, GEORGE F. TRIPPING OVER ONE'S OWN FOOTNOTE. ANALYSIS 34,32 O 73.

LITHOWN, ROBERT J AND MARRAS, AUSONIO. INTENTIONALITY WITHOUT EXTENSIONALITY. PHIL STUD 25,403-410 AG 74.

WE ARGUE AGAINST THE THESIS, PUT FORTH SEPARATELY BY J W CORNMAN AND BY H MORICK, THAT SENTENCES LIKE 'JOHN IS THINKING OF ALASKA' AND 'SCHLIEHMANN LOOKED FOR THE SITE OF TROY', THOUGH INTENTIONAL BY CHISHOLM'S FIRST CRITERION ("SENTENCES ABOUT BELIEVING"), CAN NONETHELESS BE INTERPRETED EXTENSIONALLY. WE ARGUE THAT ON MORICK'S CRITERION OF EXTENSIONALITY, WHICH AMOUNTS TO QUINE'S CRITERION OF REFERENTIAL TRANSPARENCY, THE THESIS UNDER CONSIDERATION IS LOGICALLY INCOHERENT, WHILE ON CORNMAN'S CRITERION OF EXTENSIONALITY, WHICH IS ESSENTIALLY A FREGEAN CRITERION, THE THESIS UNDER CONSIDERATION, THOUGH NOT INCOHERENT, IS UNTENABLE ON OTHER GROUNDS.

LITVINOFF, VALENTINA. LESSONS FROM THE DANCING GROUND TO THE STUDIO: IMPLICATIONS OF PUEBLO INDIAN DANCE FOR MODERN DANCE. J AES ART CRIT 32,397-407 SPR 74.

MODERN DANCE, AS A DYNAMIC AND EVOLVING FORM, MAY GAIN SPECIAL INSPIRATIONS, PARTICULARLY IN TERMS OF BODY USAGE, FROM PUEBLO INDIAN DANCE. EASTER CORN DANCES OF THE PUEBLOS OF SANTO DOMINGO AND SAN ILDEFONSO, NEW MEXICO, ARE GIVEN AS PRIME EXAMPLES. INSIGHTS DERIVED FROM CONTEMPORARY STUDIES OF MOVEMENT (AMONG THEM, ALEXANDER AND TODD) SERVE IN ASSESSING CERTAIN DANCE PATTERNINGS OF THE PUEBLO AND OF THE MODERN. THE SIGNIFICANCE OF PUEBLO PRACTICES IN THEIR POTENTIAL FOR MODERN DANCE IS THUS ELABORATED. THE ARTICLE RECOMMENDS FURTHER PERUSAL BY MODERN DANCE PRACTITIONERS OF THIS PART OF DANCE HERITAGE.

LIU, SHU-HSIFN. TIME AND TEMPORALITY: THE CHINESE PERSPECTIVE. PHIL EAST WEST 24,145-153 AP 74.

ALTHOUGH THE CHINESE HAVE A HEIGHTENED SENSE OF TIME, THE CONCEPTS OF TIME AND TEMPORALITY DEVELOPED IN THEIR CULTURE ARE REMARKABLY DIFFERENT FROM THOSE DEVELOPED IN THE WEST. CERTAIN TIME-CONCEPTS FAMILIAR TO THE WESTERNERS ARE COMPLETELY LACKING IN THE CHINESE TRADITION. FOR EXAMPLE, THE CHINESE LACKED THE CONCEPT OF ABSOLUTE TIME AS THAT HELD BY NEWTON, THEY ALSO LACKED A SYSTEM TO RECORD THE YEARS IN A LINEAR PROGRESSIVE WAY, AND THEY SEEM TO HAVE SHOWN A LACK OF DRIVE TO GO BEYOND THE REALM GOVERNED BY TIME AND TEMPORALITY. BY DEEMPHASIZING THE ABSTRACT CONCEPTS OF TIME, HOWEVER, THEY HAVE BEEN ABLE TO AVOID WHAT WHITEHEAD CALLED "THE FALLACY OF MISPLACED CONCRETENESS." THE CHINESE ACCEPT THEIR CORRECT DESTINIES AS FINITE BEINGS AND WORK HARD IN ORDER TO FIND THEIR SELF-REALIZATION. THIS EXPLAINS WHY THEY DO NOT VIEW TIME AND DEATH WITH A SENSE OF ANXIETY.

LACH, J J. DEPENDENCIA CULTURAL Y CREACION DE CULTURA EN AMERICA LATINA. STROMATA 30,5-23 JA-JE 74.

EN EL ARTICULO SE INTENTA DESARROLLAR UN MARCO INTERPRETATIVO GENERAL DE LA PROBLEMÁTICA DE LA DEPENDENCIA LATINOAMERICANA EN SUS ASPECTOS ECONOMICOS, SOCIOCULTURALES Y POLITICOS. SE PROCURA DEMOSTRAR QUE LA LUCHA POLITICA CONTRA EL IMPERIALISMO ES LA FORMA TEORICA PRACTICA QUE SINTETIZA TODAS LAS FORMAS RESTANTES DE CONOCIMIENTO DE LA SITUACION DE DEPENDENCIA, POR UN LADO, Y DE LUCHA CONTRA EL IMPERIALISMO, POR OTRO LADO. LOS ORIGENES HISTORICOS DEL IMPERIALISMO SE CONSIDERAN COINCIDENTES CON EL DESCUBRIMIENTO DE AMERICA POR OCCIDENTE. SE DESCRIBEN LOS PRINCIPALES MECANISMOS ECONOMICOS Y SOCIOCULTURALES DE LA DEPENDENCIA Y SU CULMINACION POLITICA.

LEWELLYN, ROBERT R. WHITEHEAD AND NEWTON ON SPACE AND TIME STRUCTURE. PROCESS STUD 3,239-258 WINT 73.

THIS STUDY ARGUES THAT NEWTON AND WHITEHEAD SHARE A COMMON UNDERSTANDING OF THE STATUS AND FUNCTION OF A UNIFORM AND INDEPENDENT SPACE AND TIME STRUCTURE IN SCIENTIFIC INQUIRY. FOR BOTH NEWTON AND WHITEHEAD SOME PRIVILEGED SPACE AND TIME STRUCTURE IS PRESUPPOSED BY ANY PHYSICAL ANALYSIS; SPECIFICALLY, IN NEWTON'S ANALYSIS OF GRAVITATION AND IN WHITEHEAD'S ANALYSIS OF IMPETUS THIS STRUCTURE FUNCTIONS AS THE FRAMEWORK IN TERMS OF WHICH DEFINITE PHYSICAL CHARACTERISTICS ARE THEN ANALYZED.

LORENS, TOMAS. INFORMACION Y SEMIOSIS: PART I. TEOREMA 4,55-87 1974.

OCANE, GIUSEPPE. SOCIETA E TRASCENDENZA NELL'OPERA DI B DE JOUVENELLE 'LA SOVRANITA'. TEORESI 28,331-347 JL-D 73.

LO SCRITTO INTENDE MOSTRARE COME LA STABILITA SOCIALE SIA FUNZIONE DELLE FORME POLITICHE ISPIRATE ALLA RAGIONE ETERNA. SECONDO DE JOUVENEL IL REX ASSOLVE ALLA FUNZIONE CONSERVATRICE DELL'ORDINE E DEVE LASCIAR PASSARE LE NOVITA INTRODOTTE DAL DUX, RICOSTRUCENDO L'ORDINE. LE NOVITA SI STABILIZZANO SE SONO MINIME. IL RELATIVISMO MINACCIA LA STABILITA SOCIALE, INTRODUCENDO UNA LIBERTA EDONISTICA GENERATRICE DEL DISORDINE COL CONSEGUENTE BISOGNO DEL PADRONE, MENTRE NELLE DEMOCRAZIE LA SOVRANITA DELLA LEGGE SI TRASFORMA IN POTERE DELLE ASSEMBLEE SUL POPOLO. IN UN MONDO DALLE PROFONDE INTERDIPENDENZE LA SOPRAVVIVENZA RIMANE AFFIDATA ALLA STABILITA DEI COMPORTAMENTI FONDATA SULLE CREDENZE COMUNI DA RIPORTARE ALLA LUCE.\*



LOCKE, DON. ACTION, MOVEMENT, AND NEUROPHYSIOLOGY. INQUIRY 17,23-42 SPR 74.

ACTION IS TO BE DISTINGUISHED FROM (MERE) BODILY MOVEMENT NOT BY REFERENCE TO AN AGENT'S INTENTIONS, OR HIS CONSCIOUS CONTROL OF HIS MOVEMENTS (SECTION I), BUT BY REFERENCE TO THE AGENT AS CAUSE OF THOSE MOVEMENTS, THOUGH THIS NEEDS TO BE UNDERSTOOD IN A WAY WHICH DESTROYS THE ALLEGED DISTINCTION BETWEEN AGENT-CAUSATION AND EVENT-CAUSATION (SECTION II). IT ALSO RAISES THE QUESTION OF THE RELATION BETWEEN AN AGENT AND HIS NEUROPHYSIOLOGY (SECTION III), AND EVENTUALLY THE QUESTION OF THE COMPATIBILITY OF PURPOSIVE AND MECHANISTIC ACCOUNTS OF HUMAN BEHAVIOUR (SECTION IV). FOR THE TWO TO BE COMPATIBLE IT IS NECESSARY THAT, E.G., INTENTIONS AND BRAIN STATES BE NOT MERELY CO-EXISTENT BUT ALSO CAUSAL EQUIVALENTS, IN A WAY WHICH ALLOWS FOR THE MECHANICAL EXPLANATION OF TELEOLOGICAL STATES--OR VICE VERSA.

LOCKE, DON. NATURAL POWERS AND HUMAN ABILITIES. PROC ARIS SOC 74, 171-187 1973-74.

LOCKE, DON. REASONS, WANTS, AND CAUSES. AMER PHIL QUART 11,169-179 JL 74.

THIS PAPER ATTEMPTS TO ANALYZE AGENTS' REASONS FOR ACTING IN TERMS OF BELIEFS, AND WANTS IN TERMS OF REASONS. WANTS ARE NOT CAUSES, NOT BECAUSE THEY ARE LINKED LOGICALLY WITH ACTION--A CLAIM WHICH COMMITS THE VERY ABSURDITY HUME ATTEMPTED TO GUARD AGAINST--BUT BECAUSE WANTING IS ITSELF CAUSATION, THE LINK BETWEEN CAUSE AND ACTION. THE CAUSE IS THE AGENT'S BELIEFS. REASONS DIFFER FROM CAUSES IN THAT THE REASON IS THE CONTENT OF THE BELIEF WHILE THE CAUSE IS THE BELIEVING OF THAT CONTENT; AND IN THAT, REASONS ARE REASONS ONLY INsofar AS THE AGENT ACCEPTS THEM AS SUCH.

LOEB, LOUIS E. CAUSAL THEORIES AND CAUSAL OVERDETERMINATION. J PHIL 71,525-544 S 74.

THE INTUITIVE DISTINCTION BETWEEN AN EVENT'S BEING CAUSED AND AN EVENT'S BEING CAUSALLY OVERDETERMINED HAS RECEIVED SCANT ATTENTION IN THE PHILOSOPHY OF SCIENCE PROPER. ANALYSIS OF CERTAIN CONCEPTS TREATED IN EPISTEMOLOGY, PHILOSOPHICAL PSYCHOLOGY, ACTION THEORY, AND ETHICS REQUIRE PRECISE DISTINCTIONS CLOSELY RELATED TO THE INTUITIVE DISTINCTION BETWEEN CAUSATION AND CAUSAL OVERDETERMINATION. IN PARTICULAR, SO-CALLED 'CAUSAL THEORIES' OF MEMORY AND INFERENCE REQUIRE A LIBERAL CONDITION WHICH TOLERATES CAUSAL OVERDETERMINATION; CAUSAL THEORIES OF KILLING AND COERCION REQUIRE A STRICTER CONDITION WHICH DOES NOT. THE REQUIRED DISTINCTIONS ARE DEVELOPED WITHIN THE FRAMEWORK OF ANALYSES OF SINGULAR CAUSAL STATEMENTS IN TERMS OF NECESSARY AND SUFFICIENT CONDITIONS, NATURAL LAWS, AND COUNTERFACTUALS.

LOEB, M H. CORRECTION TO 'A MODEL THEORETIC CHARACTERISATION OF EFFECTIVE OPERATIONS'. J SYM LOG 39,225 JE 74.

LOENEN, J H. DIALOOG EN DIALEKTIEK: EEN ANTITHESE? TIJDSCHR FILOSOF 36,3-40 MR 74.

THE SUBJECT OF THIS STUDY IS THE RELATION BETWEEN DIALECTIC AND DIALOGUE. FIRST AN ATTEMPT IS MADE TO DELINEATE A UNIVERSE OF DISCOURSE 'COMMUNICATION'. MUTUAL ACKNOWLEDGEMENT AS A SUBJECT ('INTERSUBJECTIVITY') IS PROPOSED AS A DISTINCTIVE CHARACTERISTIC OF THE CONCEPT OF DIALOGUE, AND A DISTINCTION IS MADE BETWEEN SEVERAL CLASSES OF DIALOGUE. THEN THE CONCEPT OF DIALECTIC IS EXAMINED. SPECIAL ATTENTION IS PAID TO THE QUESTION WHAT IS TO BE UNDERSTOOD BY THE TERM 'MODERN DIALECTICAL THINKING'. AFTER THESE PRELIMINARIES THE RELATION BETWEEN DIALOGUE AND DIALECTIC IS EXAMINED AS IT PRESENTS ITSELF FROM AN HISTORICAL POINT OF VIEW.

THE MAIN CONCLUSION DRAWN FROM THIS HISTORICAL SURVEY IS THAT, AS FAR AS MODERN DIALECTICAL THINKING IS CONCERNED, DIALECTIC EXHIBITS AN ANTITHETIC RELATION TOWARDS THE CONCEPT OF DIALOGUE GENERALLY, AND MORE SPECIFICALLY TOWARDS THE 'SOCIAL-PRACTICAL DIALOGUE'. FINALLY THE AUTHOR PRESENTS SOME CONSIDERATIONS OF A MORE GENERAL NATURE. (EDITED).

DEWETH, KARL. CURRICULUM VITAE (9/1/1959). ARCH PHIL 37,181-194 AP-JE 74.

DEFTIN, ROBERT W AND BEARD, ROBERT W. ON HEMPEL'S REJECTION OF COMPLETE VERIFIABILITY. PHIL STUD 25,227-229 AP 74.

DEFTIN, ROBERT W. PLANNING AN UNDERGRADUATE PHILOSOPHY CONFERENCE. METAPHILOSOPHY 4,91-93 JA 73.

A REPORT ON THE ORGANIZATION AND PROGRESS OF AN ANNUAL UNDERGRADUATE PHILOSOPHY MEETING IN FLORIDA, TOGETHER WITH A PLEA FOR THE ORGANIZATION OF SIMILAR CONFERENCES IN OTHER REGIONS AND TIPS ON HOW TO PROCEED.\*

EFINK, NORBERT. UN EXEMPLE DE THEOLOGIE DE L'HISTOIRE DANS L'ANCIEN ISRAEL. ARCH FILOSOF 2,189-199 1971.

EMBARD, L B AND STINE, G C. GRICE'S INTENTIONS. PHIL STUD 25,207-212 AP 74.

IN THIS ARTICLE, SENTENCES OF THE FORM 'BY DOING A, X INTENDED TO DO B' ARE DISTINGUISHED FROM SENTENCES OF THE FORM 'X A-ED WITH THE INTENTION OF B-ING', IN TERMS OF WHAT COUNTS IN EACH CASE AS FULFILLING X'S INTENTIONS. SUCCESS IN THE LATTER CONSISTS IN B-ING; IN THE FORMER, B-ING BY A-ING. IT IS THEN SHOWN THAT GRICE'S PROGRAM OF ANALYSING MEANING IN TERMS OF INTENTIONS IS SUBJECT TO DIFFICULTIES WHEN THE 'WITH'-IDIOM IS EMPLOYED IN EXPLAINING THE RELATION BETWEEN A SPEAKER, HIS UTTERANCE, AND HIS INTENTIONS AND THAT THOSE DIFFICULTIES ARE AVOIDED WHEN THE 'BY'--IDIOM IS EMPLOYED.

EMBARD, LAWRENCE BRIAN. A NOTE ON LEVEL-GENERATION AND THE TIME OF A KILLING. PHIL STUD 26,151-152 O 74.

PROFESSOR A GOLDMAN HAS OFFERED AN ARGUMENT WHICH HE CLAIMS SUPPORTS A 'FINE-GRAINED' OVER AN 'IDENTITY' APPROACH TO THE INDIVIDUATION OF ACTIONS. HIS ARGUMENT IS ESSENTIALLY THAT OF PROFESSOR THOMSON: THAT, E.G., JONES' SHOOTING OF SMITH AND JONES' KILLING OF SMITH MUST BE DISTINCT, SINCE IDENTICAL ACTS MUST OCCUR AT THE SAME TIME AND, WHILE SHOOTINGS DO, KILLINGS DO NOT PRECEED THE DEATHS THEY PRODUCE. IN THIS NOTE, I ARGUE THAT GOLDMAN CANNOT USE THIS ARGUMENT TO SUPPORT HIS LEVEL-GENERATIONAL VIEW OVER THE IDENTITY APPROACH, SINCE ACTIONS WHICH ARE RELATED LEVEL-GENERATIONALLY (AS INDICATED BY SUCH SENTENCES AS "JONES KILLED SMITH BY SHOOTING HIM") MUST, ACCORDING TO GOLDMAN, OCCUR AT THE SAME TIME.

ENDON, PERRY. PERSONAL LIBERTY AND BEHAVIOR CONTROL TECHNOLOGY. HASTINGS CENTER REP 2,4-7 F 72.

ENG, DOUGLAS C. THE BODIES OF PERSONS. J PHIL 71,291-301 30 MY 74.

THE THESIS THAT PERSONS ARE CONTINGENTLY RELATED TO THEIR BODIES IS EXAMINED. SEVERAL RELEVANT USES OF THE WORD 'BODY' ARE DISTINGUISHED, THE MOST IMPORTANT BEING ITS USE AS A SUBJECT OF DESCRIPTIONS OF THE PHYSICAL STRUCTURE OF A PERSON IN CONTRAST TO DESCRIPTIONS OF HIS PERSONALITY AND MENTAL ABILITIES. IT IS ARGUED THAT IF PHYSICALISM IS TRUE THEN A PERSON'S BODY IS MERELY HIS PHYSICAL ASPECT, NOT A SEPARABLE PART THAT CAN PARTICIPATE IN A LOCKEAN BODY-SWITCH. HENCE PHILOSOPHERS WHO ARGUE FOR DUALISM ON THE GROUNDS THAT SUCH BODY-SWITCHING IS CONCEIVABLE BEG THE

## MIND=BODY QUESTION IN FAVOR OF DUALISM.

LOPATA, BENJAMIN B. PROPERTY THEORY IN HOBBS. POLIT THEOR 1,203-218 MY 73.

LOPEZ, JESUS GARCIA. ANALOGIA DE LA NOCION DE ACTO SEGUN SANTO TOMAS. ANU FILOSOF 6,147-176 1973.

EN PRIMER LUGAR SE VERIFICAN LAS DISTINTAS ACEPCIONES DE ACTO APORTANDO LOS TEXTOS TOMISTAS EN QUE ESTAN RECOGIDAS. A CONTINUACION, EL ARTICULISTA PASA A ESTUDIARLAS UNA POR UNA: EL MOVIMIENTO, LA ACCION, LA OPERACION, LA FORMA, EL SER.... SE CIERRA EL TRABAJO CON LA CONSIDERACION DE LA ANALOGIA DEL ACTO EN SUS DOS TIPOS: DE ATRIBUCION INTRINSECA Y DE PROPORCIONALIDAD PROPIA.\*

LORENZ, KONRAD. DER MENSCH, BIOLOGISCH GESEHEN: EINE ANTWORT AN WOLFGANG SCHMIDBAUER. STUD GEN 24,495-515 1971.

LORENZ, KUNO. ZUR DEUTUNG DER ABBILDTHEORIE IN WITTGENSTEINS TRACTATUS. THEOREMA MONC,67-90 1972.

WITTGENSTEINS ABBILDTHEORIE IM TRACTATUS KOMMT OHNE DIE 'REALISTISCHE' ANNAHME ZWEIER REICHE=SPRACHE UND WELT=AUS. DIE BEGRUENDUNG BEGINNT MIT DEN TAGEBUCHINTRAGUNGEN 3.9.14--1.11.14 UND STUETZT SICH AUF EINE INTERPRETATION DER THESE VON DER 'INTERNEN' BEZIEHUNG ZWISCHEN SPRACHE UND WELT, VGL. BESONDERS T 4.014, UND G E MOORE'S BESTAETIGUNG, DASS WITTGENSTEIN INTERNE BEZIEHUNGEN ALS GRAMMATISCHE ANGESEHEN HABE. EIN VERGLEICH MIT PLATOS KUNST DER BENENNUUNG IM KRATYLOS LIEFERT WEITERE SYSTEMATISCHE BESTAETIGUNG. ALS ALTERNATIVE ERLAUBT EINE VON T 3.326 AUSGEHENDE INTERPRETATION (VGL. BESONDERS T 3.344) DIE BEGRUENDUNG DER THESE, DASS DAS VERHAELTNIS VON SPRACHE UND WELT, SPEZIELL VON AUSSAGE UND SACHVERHALT, DURCH DEN REIN LOGISCHEN PROZESS DER ABSTRAKTIONSBIILDUNG BEZOGEN AUF DIE SYNONYMITAETSREGELN DER LOGISCHEN SYNTAX VERSTANDEN WERDEN KANN.\*

LORENZEN, HANS PETER. BEMERKUNG UEBER EINE MOEGLICHKEIT DER DEFINIERBARKEIT VON WAHRHEIT. Z ALLG WISS 2,63-65 1971.

LOTMAN, J M. EINIGE PRINZIPIELLE SCHWIERIGKEITEN BEI DER STRUKTURELLEN TEXTBESCHREIBUNG. SPRACHE TECH ZEIT 48,278-284 1973.

LOTMAN, JURIJ MICHAJLOVIC. ZWEI KAPITEL ZUR STRUKTURELLEN POETIK. SPRACHE TECH ZEIT 38,110-120 1971.

LOTZ, JOHANNES B. MENSCH=ZEIT=SEIN: NACHVOLLZIEHEN EINER THEMATIK VON HEIDEGGER BEI THOMAS VON AQUIN. GREGORIANUM 55,239-272 1974.

LA PRESENTE ETUDE VOUDRAIT MONTRER COMMENT LE TEMPS EST MEDIATION ENTRE L'HOMME ET L'ETRE ET CELA SOUS UN DOUBLE ASPECT. D'UNE PART L'HOMME ARRIVE A L'ETRE GRACE AU TEMPS, D'AUTRE PART L'ETRE EST PARTICIPE PAR L'HOMME GRACE AU TEMPS: "DEUS MOVET CREATURAM SPIRITUALEM PER TEMPUS". UNE TELLE PROBLEMATIQUE EST ARRETEE ICI PAR HEIDEGGER, DEVELOPPEE A PARTIR D'ICI PAR L'AQUINATE. AINSI APPARAIT LA DIFFERENCE FONDAMENTALE: POUR HEIDEGGER L'ETRE DEMEURE ENFERME DANS L'HORIZON DU TEMPS, POUR S THOMAS L'ETRE AFFIRME EN DEFINITIVE L'ETERNITE. DE LA SORTE, S THOMAS PEUT ENCHAINER SON RAISONNEMENT, ET PARVENIR, A PARTIR DE L'ETRE MEME, A L'ETRE SUBSISTANT DE DIEU. DANS LA PARTIE IMMEDIATEMENT SUBSEQUENTE DE NOTRE ETUDE, LA PROBLEMATIQUE COMMUNE EST DEVELOPPEE DANS SES GRANDES LIGNES, D'OU IL RESULTE QUE L'ENS APPARAIT COMME L'ETAT TEMPOREL DE L'ESSE. VIENT ENSUITE LE DECOUPAGE GRADUE DU TEMPS A L'INTERIEUR DU DOMAINE SENSIBLE, DE TELLE SORTE QUE LE PRESENT TROUVE SON COMPLEMENT TOTALISANT DANS LE PASSE, ET SA DETERMINATION DANS L'AVENIR. LE TEMPS AINSI CONSTITUE EST TEMPORALISATION QUI S'ACCOMPLIT DANS LE DOMAINE SPIRITUEL SE=CONSTRUISANT=DANS=LE=TEMPS,



DANS LE PROCESSUS MEME QUI PORTE L'ETRE ICI ENCORE CACHE A SE MANIF  
STER.

Z, JOHANNES B. MENSCH-ZEIT-SEIN, II: NACHVOLLZIEHEN EINER THEMATIK VON  
HEIDEGGER BEI THOMAS VON AQUIN. GREGORIANUM 55, 495-540 1974.

NACH HEIDEGGER VOLLZIEHT DER MENSCH IN DER 'SORGE' DIE ZEIT, DIE IM  
NICHTS GRUENDET UND DAMIT DEN ZUGANG ZUM SEIN EROEFFNET, DAS SELBST  
ZEITLICH IST. NACH THOMAS BAUT DER MENSCH IN DEN STUFEN DER  
SINNlichkeit DIE ERFAHRUNG DER ZEIT AUF. IHR NACHEINANDER KANN ABER  
ALS SOLCHES NUR DADURCH VOLLZOGEN WERDEN, DASS IM GEISTIGEN BEREICH  
DAS ZUGLEICH ALS PARTIZIPIERTE EWIGKEIT AUFLEUCHTET. SO BESAGT DAS  
SEIN ZUINNERST EWIGKEIT; ES FUEHRT UNS ZUM SUBSISTIERENDEN SEIN  
(GOTT) ALS DER REINEN EWIGKEIT.

Z, JOHANNES BAPTIST. UMWELT UND WELT. WISS WELT 26,163-177 1973.

X, MICHAEL J AND SOLOMON, WILLIAM DAVID. QUINE ON THE INSCRUTABILITY  
AND RELATIVITY OF REFERENCE. NOTRE DAME J FORM LOG 15,16-24 JA 74.

THIS PAPER IS DIVIDED INTO THREE SECTIONS. IN THE FIRST, WE OUTLINE  
QUINE'S RECENT VIEWS ON THE INSCRUTABILITY AND RELATIVITY OF  
REFERENCE; IN THE SECOND, WE INDICATE THE PHILOSOPHICAL CONTEXT OUT  
OF WHICH THESE DOCTRINES ARISE; AND IN THE THIRD, WE PRESENT  
CRITICISMS OF THOSE DOCTRINES.

X, MICHAEL J. ARISTOTLE ON THE TRANSCENDENTALS. PHRONESIS 18,225-239  
1973.

ARISTOTLE'S "METAPHYSICS" INCORPORATES TWO THESES ABOUT UNIVERSALLY  
PREDICABLE EXPRESSIONS, (1) THAT THEY DO NOT INTRODUCE GENERA; (2)  
THAT THEY DO NOT APPLY UNIVOCALLY TO ALL THINGS. I ARGUE THAT WHILE  
(1) IS TRUE, (2) IS FALSE.

X, MICHAEL J. KINDS AND THE DILEMMA OF INDIVIDUATION. REV METAPH  
27,773-784 JF 74.

ITT, WILLIAM. A 'GESPRAECH' WITH HEIDEGGER ON TECHNOLOGY. MAN WORLD  
6,44-59 F 73.

THE ATTEMPT IS HERMENEUTICALLY TO FOLLOW HEIDEGGER ON HIS WAY  
THROUGH LANGUAGE IN "THE QUESTION CONCERNING TECHNOLOGY" TOWARD AN  
EXPERIENCE OF THE ESSENCE OF TECHNOLOGY. TECHNOLOGY'S ESSENCE OR  
COMING TO PRESENCE IS NO HUMAN INSTRUMENT OR SUM OF HUMAN  
ACCOMPLISHMENTS, BUT A DESTINING IN THE WAY OF A REVEALING.  
PREPARED IN ANCIENT 'TECHNE', IT DIFFERS FROM IT IN BEING A  
CHALLENGING REVEALING WHICH SETS UPON NATURE TO ORDER IT AS  
BESTAND' (STANDING-RESERVE). AS 'GE-STELL' (ENFRAMING),  
TECHNOLOGY'S ESSENCE SO DOMINATES MODERN TIMES THAT IT BLOCKS ACCESS  
EVEN TO ITS OWN ORIGINS IN 'POIESIS', AS IT THREATENS TO ORDER MAN  
HIMSELF INTO THE STANDING-RESERVE. YET IN THIS VERY DANGER LIES THE  
SAVING POWER. FOR WHAT BLOCKS ACCESS TO WHAT WAS PRIMALLY GRANTED  
PRESERVES THE VIEW INTO THE ACTUAL RELATION OF MAN TO BEING WHICH  
MAN MAY SOMEDAY COME TO KNOW.

E, VICTOR. WHITEHEAD'S 1911 CRITICISM OF "THE PROBLEMS OF PHILOSOPHY".  
RUSSELL 13,3-10 SPR 74.

BERTRAND RUSSELL CAME TO BELIEVE THAT WHITEHEAD DID NOT OPPOSE HIM  
IN PHILOSOPHY BEFORE 1918. BUT IN AUGUST 1911 WHITEHEAD SENT HIM  
TWO SHORT LETTERS AND SEVERAL PAGES OF SEVERE CRITICISM OF THE  
TYPESCRIPT OF THIS BOOK. THESE ARE PRINTED HERE, WITH REFERENCES OF  
WHITEHEAD'S QUOTATIONS TO THE OXFORD/GALAXY EDITION. WHITEHEAD'S  
TARGETS WERE RUSSELL'S ARGUMENT FROM SENSE-DATA TO THE EXISTENCE OF  
MATERIAL OBJECT, HIS SEPARATION OF PRIVATE FROM PUBLIC SPACE, HIS  
WAY OF DEFENDING BELIEF IN UNIVERSALS, AND HIS ATTACK ON KANT'S



THEORY OF A PRIORI KNOWLEDGE. EXCEPT FOR A SHORT ANSWER TO THE LAST, RUSSELL TOOK NO ACCOUNT OF THESE CRITICISMS IN ANY PRINTING OF THE BOOK. WHITEHEAD CALLED HIS OWN POSITION THAT OF THE PLAIN MAN, WITH WHOM RUSSELL HAD NO SYMPATHY.

LOWRY, ANN. A NOTE ON EMERGENCE. MIND 83,276-277 AP 74.

THIS PAPER ATTEMPTS TO PROVIDE A FIRST STEP TOWARD THE RECONCILIATION OF THE DEFENDERS AND THE CRITICS OF THE DOCTRINE OF EMERGENCE. THE RECONCILIATION OF DIFFERENCES INVOLVES DISTINGUISHING THE EMERGENTIST THESIS FROM A QUITE DIFFERENT THESIS ATTACKED AS EMERGENCE. IT IS ARGUED THAT THE GROUNDS FOR THE ATTACK ON THE LATTER IMPLICITLY INVOLVE THE ACCEPTANCE OF EMERGENCE.

LOWRY, JON W. KANT AND THE REALMS OF VALUE. PERSONALIST 55,375-379 AUTUMN 74.

THE INTERPRETERS OF KANT'S THEORY OF VALUE HAVE BEEN VERY UNCLEAR ON THE IMPORTANT PROBLEM OF THE GENERIC SENSE OF VALUE. KANT'S WORKS SHOW TWO POSSIBLE INTERPRETATIONS: 1) THAT THERE ARE SEVERAL 'REALMS' OF VALUE, INCLUDING MORAL VALUE, WHICH ARE SPECIES OF SOME GENERIC SENSE OF VALUE, 2) THAT MORAL VALUE IS THE GENERIC SENSE OF VALUE FROM WHICH OTHER SENSES OF VALUE ARE DERIVATIVE. I SHOW THAT THE SECOND INTERPRETATION CAN EXPLAIN THE APPARENTLY CONFLICTING ARGUMENTS PRESENTED BY KANT AND IS THE ONLY INTERPRETATION WHICH CAN EXPLAIN HIS CONCEPTION OF AESTHETIC VALUE.

LUBANSKI, MIECZYSLAW. ZBIORY I KLASY. STUD PHIL CHRIST 7,131-150 1971.

DER BEGRIFF DER MENGE IST DER GRUNDBEGRIFF DER MATHEMATIK. DIESER BEGRIFF WURDE IMPLICITE IM GEBIET DER MATHEMATIK IMMER GEBRAUCHT, OBWOHL ERST VON G CANTOR GEGEN 1880 EXPLICITE FORMULIERT WORDEN IST. G CANTOR HAT EINE NEUE MATHEMATISCHE DISZIPLIN, NAEMLICH DIE MENGENLEHRE, GESCHAFFT. ES KOENNTE SCHEINEN, DASS ALLE MATHEMATISCHE BEGRIFFE AUF DER MENGENTHEORETISCHEN BASIS GREIFBAR SEIEN. ERST DIE ENTSTEHUNG DER KATEGORIENTHEORIE HAT DIESE MEINUNG VERAENDERT. DER BEGRIFF DER KATEGORIE KANN MAN NICHT IN DAS SCHEMA DER KLASSISCHEN MENGENLEHRE AUFSETZEN. DIE KATEGORIE IST EINE KLASSE, JEDOCH IM ALLGEMEIN KEINE MENGE. DIE HEUTIGE MATHEMATIK BENOEETIGT ALSO NICHT NUR DEN BEGRIFF DER MENGE, SONDERN AUCH DEN BREITEREN BEGRIFF DER KLASSE. IM ARTIKEL DIESES FAKTUM WURDE BETONT. DORT BEFINDET SICH AUCH EINE VORSTELLUNG DER ELEMENTAREN KLASSENALGEBRA UND DIE DISKUSSION UEBER DEN MANGENBEGRIFF.\*

LUBNICKI, NARCYZ. 'UNIVERSAL PHILOSOPHY' OF TEILHARD DE CHARDIN. DIALECT HUM 115-130 AUTUMN 73.

TWO MUTUALLY OPPOSED TENDENCIES ARE REVEALED IN THE MIND AND WORK OF TEILHARD DE CHARDIN. ONE IS HIS PASSION FOR SCIENCE AND FOR SCIENTIFIC METHOD OF INVESTIGATION; THE OTHER—HIS MYSTICAL AND RELIGIOUS ATTITUDE. EMPIRICISM CONSTITUTES HIS STARTING POINT, BUT IN HIS FURTHER STAGES HE GETS ENTANGLED IN A WEB OF METAPHYSICAL AND THEOLOGICAL SPECULATIONS. THUS HE CREATES HIS VISION OF THE 'SUPRAWORLD' (WITH 'CENTRE OMEGA', ANGELS AND DEVILS) WITHOUT ANY SCIENTIFIC JUSTIFICATION. WE CAN SEE HERE THE DEFEAT OF THE PHILOSOPHER WHO TRIED TO RECONCILE CRITICAL RATIONALISM WITH METAPHYSICS AND RELIGION IN HIS INVESTIGATION.

LUCASH, FRANK. MORE PLEASURE IN ARISTOTLE. RIV FILOSOF NEO-SCOLAS 66,126-130 JA-MR 74.

I ARGUE THAT J O URMSON IS WRONG IN SAYING THAT ARISTOTLE IS NOT AWARE OF THE DISTINCTION BETWEEN PLEASURE WHICH IS INVOLVED IN AN ACTIVITY AND PLEASURE WHICH ACCRUES FROM AN ACTIVITY. I SHOW THIS BY EXAMINING THE RELATIONSHIPS BETWEEN PLEASURE AND ACTIVITY IN THE "ETHICS" AND BY POINTING OUT WHAT ARISTOTLE MEANS BY THE WORDS 'END'

AND 'COMPLETE' WHICH HE USES IN DEFINING PLEASURE. 'PLEASURE' REFERS TO THE COMPLETION OF AN ACTIVITY AND IS ALWAYS DISTINCT FROM AN ACTIVITY. THIS DISTINCTION RESTS ON TWO MEANINGS OF THE WORD 'END'.

KMANN, THOMAS. PHILOSOPHIE, SOZIALWISSENSCHAFT UND ALLTAGSLEBEN. SOZ WELT 24,137-168 1973.

GENBEHL, DALE E. THE ARGUMENT FOR AN OBJECTIVE STANDARD OF VALUE. PERSONALIST 55,155-164 SPR 74.

RECENTLY THERE HAS BEEN A CONTROVERSY REGARDING THE SOUNDNESS OF THE ARGUMENT FOR AN OBJECTIVE STANDARD OF VALUE PUT FORTH (ORIGINALLY AND PRIMARILY) BY AYN RAND. IT IS MY BELIEF THAT THE DISPUTANTS INVOLVED HAVE ONLY A HAZY IDEA OF EXACTLY WHAT THE ARGUMENT IS THAT IS BEING PUT FORTH. AS A PRELIMINARY TO DECIDING THE VALIDITY OF THE ARGUMENT, I TRY IN THIS PAPER TO SORT OUT AND EXPLAIN THE BASIC MOVES AND PRESUPPOSITIONS OF THE ARGUMENT.

HMANN, NIKLAS. RECHTSTHEORIE IM INTERDISZIPLINAREN ZUSAMMENHANG. AN GATED SUAREZ 12,201-253 1972.

RECHT KANN ALS REGELUNG KONTINGENTEN VERHALTENS BEGRIFFEN WERDEN. KONTINGENZ IST DABEI IM MODALTHEORETISCHEN SINNE ZU VERSTEHEN ALS NEGATION VON NOTWENDIGKEIT UND UNMOEGLICHKEIT. EINE RECHTSTHEORIE, DIE VON DIESEM GRUNDBEGRIFF AUSGEHT, KANN BEZIEHUNGEN GEWINNEN ZU DEN WICHTIGSTEN INTERDISZIPLINAREN TRAGFAEHIKEN KONZEPTEN: ZUR SYSTEMTHEORIE UND ZUR ENTSCHEIDUNGSTHEORIE.\*

ACS, GEORG. TACTIQUE ET ETHIQUE. REV INT PHIL 27,371-406 1973.

SAS, JOAN AND PUTNAM, HILARY. SYSTEMS OF NOTATIONS AND THE RAMIFIED ANALYTICAL HIERARCHY. J SYM LOG 39,243-253 JE 74.

DAVIS AND LATER KLEENE ASSOCIATED SETS OF INTEGERS WITH NOTATIONS IN O FOR CONSTRUCTIVE ORDINALS. THESE ARE THE FAMOUS 'HYPERARITHMETIC SETS'. ENDERTON CALLS A SYSTEM OF NOTATIONS FOR ORDINALS (CONSTRUCTIVE OR NOT) 'MINIMAL' IF THE SET ASSOCIATED WITH EACH NOTATION BY THE DAVIS-KLEENE PROCEDURE HAS A MINIMUM DEGREE OF UNSOLVABILITY. WE CALL A SYSTEM 'ARITHMETICALLY MINIMAL' IF THE SET ASSOCIATED WITH EACH NOTATION IS ARITHMETICALLY AS LOW AS POSSIBLE. THE MAIN RESULT OF THE PAPER IS THAT THERE IS AN ARITHMETICALLY MINIMAL SYSTEM WHICH CONTAINS NOTATIONS FOR ALL RAMIFIED ANALYTICAL ORDINALS.

ASIEWICZ, JAN. UEBER DEN DETERMINISMUS. STUD LEIBNIZ 5,5-25 1973.

ES, STEVENS. RELATIVISM: COGNITIVE AND MORAL. ARIS SOC 48,165-189 1974.

IT IS ARGUED THAT WITH RESPECT TO OUR KNOWLEDGE OF THE WORLD, TRUTH IS DISTINGUISHABLE FROM ERROR BECAUSE THERE ARE NON-RELATIVE TRUTH CONDITIONS, NON-RELATIVE PRINCIPLES OF REASONING, AND WAYS OF JUSTIFYING CLAIMS TO SUCH KNOWLEDGE THAT ARE OBJECTIVELY BETTER THAN OTHER WAYS. BY CONTRAST, MORAL JUDGEMENTS MAY BE INCOMPATIBLE BUT EQUALLY RATIONAL, BECAUSE THE CRITERIA OF RATIONALITY AND JUSTIFICATION IN MORALS ARE THEMSELVES RELATIVE TO CONFLICTING AND INCOMPATIBLE PERSPECTIVES. THESE CONTENTIONS ARE ILLUSTRATED BY REFERENCE TO RUNCIMAN'S AND RAWLS' ACCOUNTS OF JUSTICE AND, IN CONCLUSION, TWO REASONS ARE ADDUCED FOR DISCOMFORT AT COMBINING COGNITIVE ANTI-RELATIVISM WITH MORAL RELATIVISM.

LUNETTA, FRANCESCO. LA NUOVA PEDAGOGIA: IL PRINCIPIO DELL  
"SPECIALIZZAZIONE CRESCENTE". SOPHIA (ITALY) 41,16-23 JA-D 73.

E UN STUDIO SULLA PEDAGOGIA DI CARMELO OTTAVIANO, IL QUALE NON SI FERMA A NOTIZIE O A CONSIDERAZIONI, MA CON SENSO RAZIONALE E SCIENTIFICO RAVVISA E DISTINGUE IL FATTO DELL'EDUCAZIONE DALL'INSIEME DEI FATTI DELLA VITA E DELLA SOCIETA'. IL SUO CONCETTO FILOSOFICO E SCIENTIFICO, CHIARO E DETERMINATO, GLI RENDE POSSIBILE LO APPREZZAMENTO DEI FATTI E LA FORMAZIONE DI UN PROPRIO SISTEMA PEDAGOGICO, CHE CI APPARE ORIGINALE E COMPLETO, IN SPECIAL MODO PER QUANTO RIGUARDA LA SCUOLA ITALIANA. L'OTTAVIANO SI PROPONE SOPRATTUTTO DI Affermare SOLO CIO CHE POSSA ESSERE OGGETTO DI DIMOSTRAZIONE SPERIMENTALE ORAZIONALE CHE RISULTI INNEGABILE, RIMANENDO RIGOROSAMENTE NEL CAMPO SCIENTIFICO, RIVOLGERE DASI AD UOMINI DI QUALSIASI IDEA E CONVINZIONE POLITICA.\*

LYCAN, WILLIAM G. COULD PROPOSITIONS EXPLAIN ANYTHING? CAN J PHIL 3,427-434 MR 74.

SOME PHILOSOPHERS HAVE ARGUED THAT THE HYPOTHESIS THAT THERE ARE 'PROPOSITIONS' PROVIDES ONLY A PSEUDO-EXPLANATION OF PHENOMENA ABOUT MEANING, OR THAT THE 'EXPLANATION' ONLY REPEATS THESE PHENOMENA. IN THIS PAPER A CRUDE THEORY OF PROPOSITIONS IS EXPOUNDED, AND IT IS SHOWN THAT THAT THEORY YIELDS A BONAFIDE EXPLANATION OF SOME INTUITIONS ABOUT MEANING, EVEN IF THE EXPLANATION IS LESS PALATABLE THAN SOME OF ITS COMPETITORS.

LYCAN, WILLIAM G. INVERTED SPECTRUM. RATIO 15,315-319 D 73.

IT IS ARGUED AGAINST SOME PHILOSOPHERS THAT THE 'INVERTED SPECTRUM' HYPOTHESIS MAKES SENSE. A LABORATORY SITUATION IS ENVISIONED, IN WHICH IT WOULD BE MOST REASONABLE (AND HENCE INTELLIGIBLE) TO SUGGEST THAT SOME PERSON'S 'INNER' COLOR PERCEPTIONS ARE SYSTEMATICALLY DIFFERENT FROM OURS, EVEN THOUGH WE COULD HAVE NO BEHAVIORAL EVIDENCE ON HIS PART FOR THIS.

LYCAN, WILLIAM G. KRIPKE AND THE MATERIALISTS. J PHIL 71,677-689 24 O 74.

THE AUTHOR SETS OUT SAUL KRIPKE'S ARGUMENT AGAINST THE "TOKEN-TOKEN" IDENTITY THEORY OF MIND, AND CONTENTS THAT TWO OF THE ARGUMENT'S PREMISES ARE SIMPLY THE UNSUPPORTED DENIALS OF THESES (A) WHICH MATERIALISTS NOTORIOUSLY TEND TO HOLD, AND (B) FOR WHICH THEY HAVE PROVIDED WELL-KNOWN ARGUMENTS THAT ARE INDEPENDENT OF THE TRUTH OR FALSITY OF MATERIALISM. IT IS FURTHER POINTED OUT THAT KRIPKE'S SORT OF ARGUMENT ALSO FAILS TO IMPUGN THE OTHER CURRENT MATERIALIST THEORIES COMMONLY CALLED 'ELIMINATIVE MATERIALISM' AND 'FUNCTIONALISM.'

LYCAN, WILLIAM G. MENTAL STATES AND PUTNAM'S FUNCTIONALIST HYPOTHESIS. AUSTL J PHIL 52,48-62 MY 74.

THERE IS A THEORY OF MIND THAT IS SOMETIMES CALLED 'FUNCTIONALISM' AND SOMETIMES ATTRIBUTED TO FODOR AND TO PUTNAM. IN THIS PAPER THE AUTHOR SETS OUT WHAT HE TAKES TO BE THE BASIC TENETS OF THIS VIEW, AND THEN ARGUES THAT THE VIEW CONTAINS, AS IT STANDS, A CRUCIAL EQUIVOCATION. IN THE LIGHT OF THIS POINT, THE AUTHOR EXAMINES SEVERAL ARGUMENTS THAT HAVE BEEN RAISED EITHER FOR OR AGAINST FUNCTIONALISM.

LYCAN, WILLIAM G. THE EXTENSIONALITY OF CAUSE, SPACE, AND TIME. MIND 81,498-511 O 74.

THERE IS A WELL-KNOWN ARGUMENT (THE 'EXTENSIONALITY ARGUMENT') TO THE EFFECT THAT ANY SENTENCE-FORMING SENTENTIAL OPERATOR WHICH PERMITS SUBSTITUTION (SALVA VERITATE) OF COREFERRING SINGULAR TERMS

AND WHICH ALSO PERMITS SUBSTITUTION OF LOGICALLY EQUIVALENT SENTENCES, PERMITS IN ADDITION SUBSTITUTION OF MATERIALLY EQUIVALENT SENTENCES. (CHURCH, QUINE, DAVIDSON, ANSCOMBE, KIM AND OTHERS HAVE INVOKED THIS ARGUMENT FOR VARIOUS PURPOSES.) IN THIS PAPER IT IS ARGUED THAT THE EXTENSIONALITY ARGUMENT IS AS IT STANDS INVALID. PROOFS OF SLIGHTLY WEAKER CONCLUSIONS ARE EXPLORED.

DIAT, M. PARENTAL ATTITUDES AND THE MORAL DEVELOPMENT OF CHILDREN. J MORAL EDUC 3,271-281 JE 74.

A MODIFIED VERSION OF THE PARENTAL ATTITUDE RESEARCH INSTRUMENT WAS SENT TO BOTH PARENTS OF SIXTY-FOUR CHILDREN. THE MAJOR PART OF THE DATA ANALYSIS CENTERS ON THE THIRTY-SEVEN FAMILIES WHERE BOTH HUSBAND AND WIFE RETURNED THEIR FORMS. THE DISTRIBUTION OF BOTH HIGH AND LOW SCORES ALONG EACH OF THE 'PARI' DIMENSIONS WAS COMPARED BETWEEN GROUPS OF PARENTS OF EXCEPTIONAL AND CONTROL CHILDREN. THE RESULTS ARE GENERALLY INCONCLUSIVE AND THREE POSSIBLE REASONS FOR THIS ARE SUGGESTED.

ON, ARDON. CRITERIA AND EVIDENCE. MIND 83,211-227 AP 74.

LET 'C IS A CRITERION OF X' MEAN 'C IS RELATED A PRIORI (CONCEPTUALLY) WITH X, BUT PRESENCE OF C NEITHER ENTAILS NOR IS ENTAILED BY PRESENCE OF X'. A SIMPLE MODEL SHOWS HOW THIS IS POSSIBLE, E.G.,  $X=A(C \vee D)$ . THEN 'PRESENCE OF CRITERION C PROVIDES EVIDENCE FOR PRESENCE OF X' CAN STILL BE GIVEN EITHER AN A PRIORI OR AN EMPIRICAL INTERPRETATION. THE FORMER IS POINTLESS (CONTRAST THEORIES OF 'INDUCTIVE LOGIC'): THE LATTER IS SENSIBLE. NEITHER INTERPRETATION CAN BE USED TO SHOW SCEPTICISM FALSE, SINCE SCEPTICAL REMARKS CAN BE INTERPRETED AS TAUTOLOGIES IN THE SCEPTIC'S IDIOLECT.

ONS, WILLIAM. A NOTE ON WANTING TO DO SOME PURPOSEFUL ACTION. LOG ANAL 16,591-594 S-D 73.

IN REPLY TO AN ARTICLE BY SCHILD, I ARGUE THAT THE ATTEMPT TO GIVE A CAUSAL EXPLANATION OF PURPOSIVE BEHAVIOUR IN TERMS OF WANTS BY REFERENCE TO THE CESSATION POINT AND GOAL-REVEALING ASPECTS OF PURPOSIVE BEHAVIOUR IS DOOMED BECAUSE NOT ALL WANTS TO DO SOMETHING PURPOSEFUL HAVE A CESSATION POINT AND NOT ALL PURPOSIVE BEHAVIOUR IS GOAL-REVEALING.

ONS, WILLIAM. DETERRENT THEORY AND PUNISHMENT OF THE INNOCENT. ETHICS 84,346-348 JL 74.

I ARGUE THAT, FROM A LOGICAL POINT OF VIEW, A DETERRENT THEORY OF PUNISHMENT DOES NOT NEED SHORING UP BY NON-UTILITARIAN CONSIDERATIONS SUCH AS RETRIBUTIVE ONES AS HAS BEEN SUPPOSED. I ATTEMPT TO DEFEND THIS POSITION AGAINST THE TRADITIONAL ATTACKS THAT A UTILITARIAN VIEW OF PUNISHMENT STANDING ALONE CANNOT TAKE ACCOUNT OF OUR DEEP REVULSION AGAINST PUNISHING THE INNOCENT AND, ESPECIALLY, CANNOT AVOID CONDONING THE PUNISHMENT OF THE INNOCENT IN SUCH CASES AS THE NOTORIOUS 'HOSTAGE CASE'.

ONS, WILLIAM. PHYSIOLOGICAL CHANGES AND EMOTIONS. CAN J PHIL 3,603-617 JE 74.

AFTER MAKING SOME PRELIMINARY DISTINCTIONS BETWEEN OCCURRENT AND DISPOSITIONAL SENSES OF EMOTION TERMS, AND BETWEEN MATERIAL, INTENSIONAL AND FORMAL OBJECTS OF EMOTIONS, I GIVE AN ACCOUNT OF THE TERM 'PHYSIOLOGICAL CHANGE' IN THE CONTEXT OF AN EMOTION. THEN I TRY TO SHOW THAT PARTICULAR PHYSIOLOGICAL CHANGES ARE LINKED CAUSALLY BUT NOT CONCEPTUALLY TO PARTICULAR EMOTIONS; THAT, HOWEVER, THE NOTION OF A PHYSIOLOGICAL CHANGE AS SUCH IS PART OF THE CONCEPT OF AN EMOTIONAL STATE AS SUCH; AND FINALLY I DRAW OUT SOME CONSEQUENCES OF THIS ANALYSIS.



LYOTARD, JEAN-FRANCOIS. ADORNO AS THE DEVIL. TELOS 19,128-137 SPR 74.

THE AIM IS TO SHOW HOW NIHILISM ALREADY INCLUDED IN MARXIST DIALECTIC BLOWS UP INTO EVIDENCE WHEN SOCIAL, POLITICAL, IDEOLOGICAL CONTEXTS LET THIS DIALECTIC OPERATE, BUT NEGATIVELY.\*

MABE, ALAN R. THE RELATIONSHIP OF LAW AND MORALITY. S J PHIL 12,71-82 SPR 74.

I ATTEMPT TO SHOW WEAKNESSES IN THREE ACCOUNTS OF THE RELATIONSHIP OF LAW AND MORALITY: SUBSTANTIVE NATURAL LAW, FULLER'S PROCEDURAL NATURAL LAW AND HART'S LEGAL POSITIVISM. I INTRODUCE FIVE QUESTIONS AN ACCOUNT MUST RESPOND TO IN ADDITION TO THE ISSUE OF NECESSARY CONNECTION. UTILIZING THE THEME FOUND IN LIBERAL DEMOCRATIC THEORY THAT THE USE OF FORCE MUST BE MORALLY JUSTIFIED, I DEVELOP AN ALTERNATIVE ACCOUNT OF THE RELATIONSHIP OF LAW AND MORALITY THAT CAN DEAL WITH SIGNIFICANT ISSUES EVEN THOUGH IT IS NOT DEPENDENT ON THERE BEING A NECESSARY CONNECTION BETWEEN LAW AND MORALITY. THIS SUGGESTS THAT MUCH OF THE DEBATE BETWEEN NATURAL LAW THEORISTS AND LEGAL POSITIVISTS MAY BE BESIDE THE POINT.

MAC BEATH, A MURRAY. KANT ON MORAL FEELING. KANTSTUDIEN 64,283-314 1973.

MACCIA, E S. INFORMATION THEORETIC EXTENSION OF THE CYBERNETIC MODEL AND THEORY OF EDUCATION. TEOR METOD 6,117-122 1974.

MACCISE, CAMILO. COMUNICACION Y TRASCENDENCIA HUMANA. REV FILOSOF (MEXICO) 6,449-486 S-D 73.

MACGUGAN, MARYELLEN. IS WOMAN A QUESTION? INT PHIL QUART 13,485-505 D 73.

THE ANTI-FEMALE BIAS OF WESTERN PHILOSOPHERS IS NOT SIMPLY A REFLECTION OF CULTURAL ATTITUDES, AN EXTRINSIC ELEMENT IN THEIR THOUGHT. PHILOSOPHICAL NOTIONS OF THE HUMAN BEING ARE USUALLY DEFINED IN SUCH A WAY AS TO APPLY IN A DERIVATIVE OR SECONDARY SENSE TO WOMEN. AFTER A BRIEF HISTORICAL SURVEY, FOUR CONTEMPORARY THINKERS (K STERN, BUYTENDIJK, ORTEGA, J MARIAS) WHO HAVE SPECIFICALLY TREATED THE TOPIC OF WOMEN ARE DISCUSSED. EVEN WHEN THEY TRY TO REEVALUATE WOMEN AND 'THE FEMININE' FAVORABLY, IN THE LIGHT OF THEIR NOTIONS OF THE HUMAN BEING WOMEN APPEAR TO BE LESS THAN FULLY HUMAN. PHILOSOPHICAL DISCUSSION OF WOMEN'S ROLE, STATUS, AND RIGHTS REQUIRES THAT INHERENT SEX BIAS IN PHILOSOPHICAL CONCEPTS BE UNCOVERED AND THE CONCEPTS RETHOUGHT.

MACH, ERNST. ON THOUGHT EXPERIMENTS. PHIL FORUM (BOSTON) 4,449-457 SPR 74.

MACHAN, TIBOR R. SELFISHNESS AND CAPITALISM. INQUIRY 17,338-344 AUTUMN 74.

RICHARD SCHMITT'S CASE AGAINST THE PSYCHOLOGICAL DEFENSE OF CAPITALISM (INQUIRY, VOLUME 16, NUMBER 2) HAS MERIT, BUT IN STATING IT HE ATTRIBUTES TO A DEFENDER OF CAPITALISM THE ARGUMENT THAT CAPITALISM SUITS PEOPLE'S INNATE SELFISHNESS. THE POSITION MORE PLAUSIBLY ATTRIBUTED TO THE AUTHOR IN QUESTION (FRANK KNIGHT) IS NOT ONLY RESISTANT TO SCHMITT'S OWN ARGUMENTS BUT IS WORTH CONSIDERATION IN ITSELF. THIS IS THAT CAPITALISM IS RIGHT BECAUSE PRODUCTIVE ACTIVITY IS MORALLY CORRECT, AND BY GIVING AMPLE ROOM FOR IT CAPITALISM ENHANCES SOMETHING MORALLY RIGHT. (THIS POSITION IS NOT DEFENDED IN THE PRESENT NOTE.)

CHAN, TIBOR. A JUSTIFICATION OF PRIVATE PROPERTY. PERSONALIST 55,61-63 WINT 74.

THIS IS A BRIEF RESPONSE TO GEORGE MAVRODES' PAPER "PROPERTY" ("THE PERSONALIST," SUMMER 1972). I REJECT MAVRODES' CALL FOR A CENTRALIZED RATIONING AUTHORITY FOR THE DISTRIBUTION OF GOODS. THEN I ARGUE (A MORAL CASE) FOR THE INSTITUTION OF THE SYSTEM OF PRIVATE PROPERTY AS THE 'RIGHT' APPROACH TO ESTABLISH OWNERSHIP IN GOODS AND SERVICES WITHIN A HUMAN COMMUNITY. THIS IS BOTH A MORAL AND 'PRUDENTIAL' CASE FOR PRIVATE PROPERTY--IN SO FAR AS WHAT IS PRUDENT IN THESE SORTS OF MATTERS MAY BE CONSTRUED AS THE RIGHT WAY OF HANDLING THEM. THE CENTRAL DISCUSSION FOCUSES ON THE ANALYSIS OF THE JUSTIFICATION FOR THE CLAIM 'A OWNS X', WHERE 'A' STANDS FOR A PERSON AND 'X' FOR SOME ITEM IN NATURE UNOWNED PRIOR TO THE JUSTIFICATION OF THE CLAIM AT HAND. THE ARTICLE IS A SHORT CHAPTER IN THE MORAL CASE FOR A FREE SOCIETY AND ITS ECONOMIC COROLLARY, THE FREE MARKET.

CK, ERIC. CAMPBELL'S REFUTATION OF EGOISM. CAN J PHIL 3,659-663 JE 74.

THIS DISCUSSION IS A RESPONSE TO RICHMOND CAMPBELL'S "A SHORT REFUTATION OF ETHICAL EGOISM." IF EACH PERSON OUGHT TO DO WHAT MOST BENEFITS HIMSELF, THEN SOMETIMES PERSON A OUGHT TO DO WHAT WILL PREVENT PERSON B FROM DOING WHAT MOST BENEFITS B. THAT IS, GIVEN IMPERSONAL EGOISM, THERE WILL BE OCCASIONS ON WHICH A OUGHT TO DO X AND B OUGHT TO DO Y AND IT IS IMPOSSIBLE THAT BOTH A DO X AND B DO Y. TO REFUTE EGOISM CAMPBELL ASSERTS THAT IF A OUGHT TO DO X AND B OUGHT TO DO Y THEN IT IS POSSIBLE THAT BOTH A DO X AND B DO Y. I QUESTION CAMPBELL'S DEFENSE OF THIS CLAIM AND OFFER THIS COUNTER-EXAMPLE: ON THE OCCASION OF A FAMINE A OUGHT, ALL THINGS CONSIDERED, TO SAVE HIS CHILD FROM STARVATION AND B OUGHT, ALL THINGS CONSIDERED, TO SAVE HIS CHILD FROM STARVATION WHILE THE SAVING OF EITHER CHILD INVOLVES THE PREVENTION OF THE OTHER CHILD'S BEING SAVED.

KAY, A F. EVALUATIVE ASYMMETRY. AMER PHIL QUART 11,37-46 JA 74.

IN THIS PAPER I PROPOUND AND DEFEND THE CLAIM THAT ALTHOUGH HAVING GOOD CONSEQUENCES MAKES A THING BETTER THAN IT WOULD BE OTHERWISE, HAVING A GOOD CAUSE DOES NOT. ARGUMENTS ARE CONSIDERED, DISTINCTIONS AND CONCLUSIONS DRAWN, CONCERNING THIS FUNDAMENTAL EVALUATIVE ASYMMETRY.\*

KAY, ALFRED F. A SIMPLIFIED PROOF OF AN IMPOSSIBILITY THEOREM. PHIL SCI 40,175-177 JE 73.

IN THIS PAPER I PROVE A THEOREM WHICH IS SIMILAR TO ARROW'S FAMOUS IMPOSSIBILITY THEOREM. I SHOW THAT NO SOCIAL WELFARE FUNCTION CAN BE BOTH MINIMALLY MAJORITARIAN AND ALSO INDEPENDENT OF IRRELEVANT ALTERNATIVES. MY CONDITION OF MINIMAL MAJORITARIANISM IS SUBSTANTIALLY WEAKER THAN SIMPLE MAJORITY RULE.

KAY, D M. 'COMPLEMENTARITY' IN SCIENTIFIC AND THEOLOGICAL THINKING. ZYGON 10,225-244 S 74.

ANALYSES COMPLEMENTARITY AND STANDPOINT-DEPENDENCE AS LOGICAL, NOT SPECIFICALLY PHYSICAL, CONCEPTS. DISTINGUISHES HIERARCHIC FROM NON-HIERARCHIC COMPLEMENTARITY. EXAMINES APPROPRIATENESS OF USES IN RELATION TO THEISTIC AND SCIENTIFIC DESCRIPTIONS AND EXPLANATIONS OF NATURAL EVENTS, MIRACLES AND RELIGIOUS CONVERSION. CONCLUDES THAT (A) DESPITE PITFALLS OF IMPROPER USE, THESE CONCEPTS ARE BOTH LEGITIMATE AND NECESSARY; (B) EXPLICIT LABELLING OF STATEMENTS FOR STANDPOINT OFFERS NON-ARBITRARY RESOLUTION OF SOME APPARENT CONFLICTS; (C) NOT ALL THEISTIC CLAIMS HAVE COMPLEMENTARY CORRELATES IN TERMS OF SCIENTIFIC LAW (D) WHETHER STATEMENTS ARE COMPLEMENTARY

IS A QUESTION OF FACT, DEPENDING ON EVIDENCE OF APPROPRIATE  
STANDPOINT-DISPARITY.

MACKAY, D M. THE LOGICAL INDETERMINATENESS OF HUMAN CHOICES. BRIT J PHIL  
SCI 24,405-408 D 73.

MEETS MISUNDERSTANDINGS OF MACKAY'S ARGUMENT IN "MIND," VOLUME 69,  
NUMBER 31 (1960) AND "FREEDOM OF ACTION IN A MECHANISTIC UNIVERSE"  
(CAMBRIDGE UNIVERSITY PRESS 1967). A 'LOGICALLY INDETERMINATE'  
ACTION IS MORE THAN MERELY UNKNOWNABLE BY THE AGENT. THERE 'EXISTS'  
NO DETERMINATE ADVANCE SPECIFICATION OF IT WITH AN UNCONDITIONAL  
CLAIM TO HIS ASSENT. THIS IS A NECESSARY BUT NOT A SUFFICIENT  
CONDITION OF RESPONSIBILITY. IT IS COMPATIBLE WITH SCIENTIFIC  
PREDICTABILITY-BY-OBSERVERS. NO 'HIDDEN DUALISM' NEED BE INVOKED;  
ONLY THE BRUTE FACT OF COGNITIVE EXPERIENCE AND THE ASSUMPTION THAT  
IT CORRELATES WITH BRAIN ACTIVITY.

MACKY, LOUIS H. NOTES TOWARD A DEFINITION OF PHILOSOPHY. FRAN STUD  
33,262-272 1973.

IN OUTLINE FORM, BY MEANS OF THESES AND COMMENTS ON THEM, THE ESSAY  
SUGGESTS THAT PHILOSOPHY IS FUNDAMENTALLY AN EXEGETICAL ACTIVITY.  
IT ASSUMES THAT TRUTH IS GIVEN (REVEALED) ANTECEDENT TO INQUIRY.  
THIS TRUTH IS MANIFEST IN THE SYMBOLS OF A TRADITION, AND THE  
PARADIGMATIC SYMBOLS ARE VERBAL. HENCE THE METHOD OF PHILOSOPHIC  
INQUIRY IS HERMENEUTIC. THE ESSAY IS ROOTED IN AND DRAWS UPON  
MIEVEAL PHILOSOPHY, ESPECIALLY THE THOUGHT OF ST. BONAVENTURE. ON  
THE BASIS OF THE MIEVEAL EXEGETICAL SCHEME, IT SUGGESTS SOME  
PRINCIPLES OF LITERARY CRITICISM, SOME PRINCIPLES OF A HERMENEUTIC  
OF NATURE, AND SOME GENERAL PRINCIPLES OF PHILOSOPHICAL LOGIC.

MACKIE, J L. DE WHAT RE IS DE RE MODALITY? J PHIL 71,551-561 S 1974.

THIS PAPER DISCUSSES SUCH 'DE RE' MODALITIES AS THOSE PROPOUNDED BY  
KRIPKE, IN PARTICULAR THAT A PERSON OR THING COULD NOT HAVE HAD AN  
ORIGIN DIFFERENT FROM WHATEVER ORIGIN IT ACTUALLY HAD, BUT COULD  
HAVE HAD A DIFFERENT SUBSEQUENT CAREER. IT SHOWS THAT THESE CAN BE  
RECONCILED WITH EMPIRICISM, BEING A RESULT OF OUR WAYS OF HANDLING  
IDENTITY ALONG WITH COUNTERFACTUAL POSSIBILITY, AND OFFERS AN  
EXPLANATION OF WHY WE THINK IN THOSE WAYS.

MACKIE, J L. LOCKE'S ANTICIPATION OF KRIPKE. ANALYSIS 34,177-180 JE 74.

JOHN LOCKE, IN PASSAGES OF WHICH LITTLE NOTE HAS BEEN TAKEN, SAYS  
THAT IN USING THE NAME OF A SUBSTANCE, SAY 'GOLD', MEN SECRETLY  
SUPPOSE THE NAME TO BE ANNEXED TO THE UNKNOWN REAL ESSENCE (OR  
INTERNAL CONSTITUTION). THIS USE OF SUBSTANCE NAMES YIELDS THE  
NECESSITIES OF CONSTITUTION STRESSED BY SAUL KRIPKE IN "NAMING AND  
NECESSITY:" IF GOLD HAS ATOMIC NUMBER 79, IT MUST HAVE IT. THOUGH  
LOCKE CORRECTLY DESCRIBES THIS USE, HE DISAPPROVES OF IT, THINKING  
THAT SUBSTANCE NAMES SHOULD BE ANNEXED ONLY TO (KNOWN) NOMINAL  
ESSENCES. BUT THEY CAN BE COHERENTLY AND ADVANTAGEOUSLY USED IN  
THIS WAY.

MACKINNON, BARBARA A. HARE'S USE OF HUME'S FORK. ETHICS 84,332-338 JL  
74.

THERE ARE TWO DEBATES IN RECENT MORAL PHILOSOPHY IN WHICH R M HARE  
IS A CENTRAL FIGURE--THE NOW-FAMILIAR ISSUE BETWEEN THE  
DESCRIPTIVISTS AND THE PRESCRIPTIVISTS, AND THE  
POSSIBLY-QUITE-FRUITFUL NEW DEBATE TAKING PLACE SINCE THE  
PUBLICATION OF THE MONUMENTAL WORK BY JOHN RAWLS, "A THEORY OF  
JUSTICE." THIS PAPER FOCUSSES ON HARE'S POSITION AND ATTEMPTS TO  
EXPLICATE THE KEY ISSUE WHICH DISTINGUISHES HIM FROM HIS OPPONENTS,  
HIS RELIANCE ON HUME'S FORK, THE ANALYTIC-SYNTHETIC DISTINCTION. IN  
BOTH CASES THERE IS REASON TO BELIEVE THAT ON KEY ISSUES THEY ARE

NOT AS FAR APART AS IS USUALLY THOUGHT TO BE THE CASE. NEVERTHELESS, HARE'S INSISTENCE THAT MORAL PHILOSOPHY MUST PROCEED BY ANALYSIS, REJECTING ALL THAT IS NOT GROUNDED IN LOGICAL NECESSITY, ACCOUNTS FOR A MUCH MORE BASIC DIVERGENCE OF POSITIONS. THIS PAPER ATTEMPTS TO MAKE EXPLICIT HIS RELIANCE ON THE ANALYTIC-SYNTHETIC DISTINCTION IN THESE TWO DEBATES, AND OFFERS SOME CRITICAL COMMENTS ON THE USE OF SUCH A METHOD IN MORAL PHILOSOPHY.

CKINNON, BARBARA. GOD IN THE PHILOSOPHY OF W E HOCKING: A CENTENARY MEMORIAM: 1873-1973. INT PHIL QUART 13,507-522 D 73.

IN ORDER TO GIVE SOME MUCH-DESERVED RECOGNITION TO WILLIAM ERNEST HOCKING IN THIS YEAR OF THE CENTENARY OF HIS BIRTH, THIS PAPER PRESENTS AN ANALYSIS OF HIS PHILOSOPHY OF GOD, HIS MOST CENTRAL PHILOSOPHICAL CONCERN. IT PRESENTS HOCKING'S ANSWERS TO THE QUESTIONS OF HOW WE KNOW GOD, WHAT WE KNOW IN KNOWING GOD, AND WHAT ROLE GOD PLAYS IN HUMAN LIFE. THE PAPER DESCRIBES HOCKING'S ATTEMPT TO ARGUE THAT A WORLD MIND WHICH POSSESSES BOTH PERSONAL AND IMPERSONAL CHARACTERISTICS CAN BE FOUND BY ANALYZING OUR MOST ELEMENTARY OR NUCLEAR EXPERIENCE OF THE OBLIGATION TO KNOW THINGS AS THEY ARE. WHILE CONTAINING BOTH IDEALISTIC AND MYSTICAL ELEMENTS, HOCKING'S PHILOSOPHY OF GOD IS ALSO PRAGMATIC IN THAT HE BELIEVES SUCH KNOWLEDGE MAKES A DIFFERENCE IN HUMAN AFFAIRS. THE PAPER THEN SUMMARIZES HIS POSITION ON THE DIFFERENCE IT MAKES IN THE PRACTICES OF SCIENCE, LAW, AND ART.

CKINNON, DONALD M. L'EVIDENCE COMME TEMOIGNAGE. ARCH FILOSOF 111-123 1972.

CKINNON, EDWARD. LANGUAGE, SPEECH, AND SPEECH-ACTS. PHIL PHENOMENOL RES 34,224-238 D 73.

THERE IS AN UNRESOLVED AND GENERALLY UNRECOGNIZED CONFLICT BETWEEN THE WITTGENSTEINIAN ANALYSIS WHICH EXPLICATES THE MEANING OF A WORD THROUGH THE ROLE IT PLAYS IN LANGUAGE GAMES AND THE AUSTIN-SEARLE ANALYSIS WHICH STRESSES SPEECH ACTS AND THE INTENTIONALITY OF THE PERFORMER AS A BASIS OF MEANING. TO CLARIFY AND PARTIALLY RESOLVE THIS CONFLICT DE SAUSSURE'S DISTINCTION BETWEEN LANGUAGE AND SPEECH IS REVIVED AND UTILIZED. THOUGH THE TWO DOMAINS ARE INTIMATELY INTERRELATED THE PROBLEMATIC OF MEANING ANALYSIS ASSUMES A DIFFERENT FORM IN EACH DOMAIN. TO BRING THIS OUT IT IS NECESSARY TO DISTINGUISH BETWEEN THE ROLE AND RULE DEPENDENT SENSE OF WORDS IN LANGUAGE AND THE PERFORMANCE DEPENDENT MEANING OF WORDS IN SPEECH AS WELL AS BETWEEN DENOTATION IN LANGUAGE AND REFERENCE IN SPEECH. THE BEARING SUCH DISTINCTIONS HAVE ON SOME BROADER ISSUES IS BRIEFLY INDICATED.\*

CKINNON, WILLIAM J. AN EVOLUTIONARY INQUIRY INTO FUTURE HUMAN SYSTEMS. PHIL FORUM (DEKALB) 13,95-109 MR 73.

CPHERSON, C B. RAWL'S MODELS OF MAN AND SOCIETY. PHIL SOC SCI 3,341-347 D 73.

RAWLS' PRINCIPLES OF JUSTICE IMPLY A MODEL OF MAN AS INFINITE CONSUMER, YET HE LATER REJECTS THAT MODEL. HIS MODEL OF SOCIETY IS DOUBLY AMBIGUOUS. HIS JUST SOCIETY IS TYPICALLY A CAPITALIST MARKET SOCIETY WITH WELFARE-STATE MODIFICATIONS. A LIBERAL SOCIALIST REGIME, INsofar AS IT USES MARKETS, ALSO QUALIFIES AS JUST. THE COMPETITIVE MARKET RELATION IS THE CENTRAL CRITERION OF THE JUST SOCIETY. THE MARKET IS SEEN AS THE fairest WAY OF MEETING CONFLICTING CLAIMS ON SCARCE GOODS. BUT THIS CONFLICT MODEL OF SOCIETY IS INCONSISTENT WITH THE FUNDAMENTALLY HARMONIOUS MODEL WHICH HE OFFERS LATER.



MADISON, G BRENT. RICOEUR ET LA NON-PHILOSOPHIE. LAVAL THEOL PHIL  
29,227-241 O 73.

MADOUAS, Y. DESIR ET RAISON CHEZ TH HOBBS. REV METAPH MORALE  
78,335-362 JL-S 73.

MAGNARD, P. LE DISCOURS DE LA MACHINE. REV METAPH MORALE 79,108-117  
JA-MR 74.

MAGUIRE, DANIEL C. A CATHOLIC VIEW OF MERCY KILLING. HUMANIST 34,16-18  
JL-AG 74.

THIS ARTICLE SUMMARIZES THE RECENT RIGID CATHOLIC POSITION REGARDING MERCY DEATH. IT THEN GOES ON TO SHOW THAT THIS IS NOT THE ONLY CATHOLIC POSITION ON THIS SUBJECT TODAY. THERE ARE RESOURCES AND METHODOLOGICAL ACHIEVEMENTS WITHIN CATHOLIC ETHICAL HISTORY WHICH ALLOW FOR THE POSITION DEFENDED IN THIS ARTICLE WHICH IS THAT MERCY KILLING MAY AT TIMES BE MORAL. THE RELATIVITY AND SITUATIONAL CHARACTER OF MORAL JUDGMENTS IS ACKNOWLEDGED BY CATHOLIC AUTHORITIES SUCH AS THOMAS AQUINAS. ALSO THE DEBATE ON THE MORAL SYSTEMS SUCH AS PROBABILISM CAME TO GRIPS WITH THE UNDEFEATABLE AMBIGUITY OF CERTAIN MORAL SITUATIONS.

MAGUIRE, JOSEPH P. PROTAGORAS - OR PLATO? PHRONESIS 18,115-138 1973.

THE TWO FORMULAE, "AS THINGS APPEAR TO EACH, THEY ARE FOR HIM," AND "MAN IS THE MEASURE...", ARE PERHAPS THE ONLY PROTAGOREAN ELEMENTS IN "THEAETETUS." THEY WERE INTENDED BY PROTAGORAS, NOT AS THEORY, BUT AS THE REJECTION OF (ELEATIC) THEORY, PARALLEL WITH HIS REJECTION OF THEOLOGICAL SPECULATION IN FRAGMENT 4. BUT PLATO USES THEM AS BRIDGES FROM PROTAGORAS' SUBJECTIVIST STANCE TO HIS OWN (OSTENSIBLY SIMILAR) OBJECTIVIST ONE. SO, THE FIRST FORMULA IS USED TO LEAD TO AN ONTOLOGY (HERACLITEAN FLUX), AND THE SECOND TO A CONCEPTION OF WISDOM AS KNOWLEDGE OF AN OBJECT, BOTH OF WHICH PROTAGORAS IS PICTURED AS ACCEPTING THOUGH, ACCORDING TO HIS FORMULAE AND THE "APOLOGY" PUT IN HIS MOUTH, HE REJECTED BOTH. THE TECHNIQUES BY WHICH PLATO REACHES OBJECTIVISM FROM PROTAGORAS' SUBJECTIVISM ARE THE FOCUS OF THE ARTICLE.

MAHDI, MUHSIN. ALFARABI ON PHILOSOPHY AND RELIGION. PHIL FORUM (BOSTON)  
4,5-25 FALL 72.

THE ARTICLE COMMENTS ON THOSE SECTIONS OF ALFARABI'S "BOOK OF LETTERS" WHERE HE PRESENTS A META-PHILOSOPHICAL ACCOUNT OF THE 'HISTORY' OF PHILOSOPHY AND RELIGION, THE STAGES THROUGH WHICH THEY PASS, AND THE RELATION AND CONFLICT BETWEEN THE TWO--BOTH AS THEY DEVELOP WITHIN A SINGLE NATION AND WHEN THEY ARE TRANSFERRED ACROSS NATIONAL BOUNDARIES. IT SHOWS ALFARABI'S ACUTE SELF-CONSCIOUSNESS REGARDING THE TEMPORAL AND RELIGIOUS CONTEXT WITHIN WHICH PHILOSOPHY WAS BEING PRACTICED IN THE ISLAMIC WORLD.\*

MAHMUD, MIRZA. THE SMOKING BEHAVIOR: A REVIEW. PAKISTAN PHIL J 12,69-76  
JL-D 73.

REVIEWS THE HISTORY, THE THEORIES, AND THE 'MODIFICATION TECHNIQUES' PERTAINING TO THE SCIENTIFIC STUDY OF THE SMOKING BEHAVIOR. IT ALSO DISCUSSES THE EXPERIMENTAL ATTEMPTS TO UNDERSTAND THE TYPICAL PERSONALITY OF A SMOKER. LASTLY, IT EMPHASIZES THE URGENT NEED FOR UNDERTAKING MORE AND BETTER CONTROLLED STUDIES, AS THE PROBLEM OF SMOKING IS BECOMING A MAJOR HEALTH-HAZARD.

MAHON, JOSEPH. RESPONSIBILITY, MORAL JUDGMENT AND MORAL OBLIGATION. J MORAL EDUC 1,195-201 JE 72.

THE MAIN OBJECT OF THIS PAPER IS TO EXAMINE A VIEW WHICH SEEMS TO BE GAINING POPULARITY AMONG STUDENTS, NAMELY, THAT PEOPLE MAY NOT BE HELD RESPONSIBLE FOR WHAT THEY DO. FOR, GIVEN THE KIND OF FORMATION THAT THEY HAVE RECEIVED, MORE PRECISELY, GIVEN THE WAY THAT THEY HAVE BEEN BROUGHT UP, AND THE CIRCUMSTANCES UNDER WHICH THIS WAS DONE, WHAT ELSE COULD THEY BE BUT WHAT THEY ARE? AS SUCH, WE HAVE NO RIGHT TO PASS MORAL JUDGMENT ON THEM, EITHER FOR NOT BEING WHAT THEY COULD NOT BE, OR FOR BEING WHAT THEY HAD OR HAVE NO CHOICE BUT TO BE.

MAHONEY, EDWARD P. AGOSTINO NIFO'S DE SENSU AGENTE. ARCH GESCH PHIL 53,119-142 1971.

MAHONEY, EDWARD P. SAINT THOMAS AND SIGER OF BRABENT REVISITED. REV METAPH 27,531-553 MR 74.

MAHONEY, JOHN L. THE FUTURISTIC IMAGINATION: HAZLITT'S APPROACH TO "ROMEO AND JULIET". BRIT J AES 14,65-67 WINT 74.

MATHOFER, WERNER. DIE REVOLTE DER JUGEND FUER DIE EVOLUTION DER GESELLSCHAFT IN OST UND WEST. CLUB VOLTAIRE 4,94-111 1970.

MAKARIUS, MICHEL. LE MOMENT MALLARME. REV ESTH 27,1-15 JA-MR 74.

MAKSIMOVA, L. L. PRETABULAR SUPERINTUITIONIST LOGIC. ALG LOG 11,308-314 MR 74.

MALETSEV, I A. CONGRUENCES AND AUTOMORPHISMS IN CELLS OF POST ALGEBRAS. ALG LOG 11,368-373 MY 74.

MALETSEV, I A. SOME PROPERTIES OF CELLULAR SUBALGEBRAS OF A POST ALGEBRA AND THEIR BASIC CELLS. ALG LOG 11,315-325 MR 74.

MALETSEV, YU N. SOME PROPERTIES OF THE PRODUCT OF VARIETIES OF ASSOCIATIVE ALGEBRAS. ALG LOG 11,374-383 MY 74.

MAVASSI, GUILLERMO. IDEAS DE FRANCO LOMBARDI SOBRE LA LIBERTAD. REV FILOSOF (COSTA RICA) 9,37-42 JA-JE 71.

SE TRATA DE UN "ANALISIS FILOSOFICO SOBRE LA LIBERTAD DE QUERER" EXPLICATORIO DE LA RESPONSABILIDAD INDIVIDUAL. CRITICADAS LAS DIVERSAS POSTURAS, LOMBARDI DEMUESTRA QUE SOLO ES ACEPTABLE UN CONCEPTO DE RESPONSABILIDAD QUE PERMITA COMPRENDER QUE NOSOTROS HUBIERAMOS PODIDO ACTUAR DE MANERA DIFERENTE DE AQUELLA, COMO DE HECHO HEMOS OBRADO. EN EL MISMO DETERMINARSE Y DECIDIRSE DEL SUJETO QUE ES CAPAZ POR SI DE CONVERTIR EL MOTIVO EN 'MOTIVO', SE HALLA EN ULTIMO ANALISIS LA LIBERTAD. EL HOMBRE PONE A EXISTIR SU PROPIO PENSAMIENTO: ESA ES LA VERDAD, Y EN ELLA HABITA LA LIBERTAD, QUE ES LO QUE NOSOTROS MISMOS SOMOS O NOS HACEMOS, ES DECIR, ESPIRITU ATENTO A LA CRISIS (DECISION) A QUE VUELVE NUESTRA LIBERTAD, REALIZANDOSE CON SABIDURIA CADA VEZ MAS PROFUNDA.

ALBREIL, GERMAIN. L'OCCASIONALISME D'ARNOLD GEULINX. ARCH PHIL 37,77-105 JA-MR 74.

LES OCCASIONALISTES SONT DE CES PHILOSOPHES POST-CARTESIENS QUI ONT INSTITUTE UN SYSTEME D'EXPLICATION DE L'UNIVERS OU LE HASARD ET LA RENCONTRE ONT LEUR PLACE. PARMI CEUX-LA, ARNOLD GEULINX (1624-1669) BRILLE D'UN SINGULIER ET SCOMBRE ECLAT. SA DOCTRINE EST ICI EXPOSEE D'APRES UN OUVRAGE D'ALAIN DE LATTRE.

MALCOLM, NORMAN. THOUGHTLESS BRUTES. PROC AMER PHIL ASS 46,5-20  
1972-73.

MALCOLM, WILFRED G. SOME RESULTS AND ALGEBRAIC APPLICATIONS IN THE THEORY  
OF HIGHER-ORDER ULTRAPRODUCTS. NOTRE DAME J FORM LOG 15,1-15 JA  
74.

THE CHIEF RESULTS OF THE PAPER ARE ASSOCIATED WITH HIGHER-ORDER  
EXTENSIONS, VIA THE ULTRAPRODUCT CONSTRUCTION, OF A FIRST-ORDER  
MODEL EMBEDDING THEOREM. (CF A ROBINSON: "MODEL THEORY," TH 2.4.1.)  
TWO ALGEBRAIC APPLICATIONS OF THESE RESULTS ARE GIVEN. THE FIRST,  
STONE'S REPRESENTATION THEOREM FOR NON-FINITE BOOLEAN ALGEBRAS AND  
THE SECOND, PROPERTIES OF SYLOW (MAXIMAL) P-SUBGROUPS OF LOCALLY  
NORMAL SUBGROUPS. PREPARATORY TO THE MAIN RESULTS AND APPLICATIONS  
ARE THE DETAILS OF THE HIGHER-ORDER ULTRAPRODUCT CONSTRUCTION,  
DISCUSSION OF THE PRESERVATION OF THE 'FULLNESS' PROPERTY OF  
HIGHER-ORDER MODELS BY THAT CONSTRUCTION AND AN EXTENSION OF LOS'S  
FIRST-ORDER THEOREM TO A SPECIAL CLASS OF FORMULAE OF AN ASSOCIATED  
HIGHER-ORDER LANGUAGE. A CANONICAL REPRESENTATION OF SUBSYSTEMS OF  
HIGHER-ORDER STRUCTURES IS ALSO DEVELOPED.

MALHERBE, JEAN-FRANCOISE. LA THEORIE RUSSELLIENNE DES DESCRIPTIONS. REV  
PHIL LOUVAIN 71,725-749 N 73.

DANS SON ARTICLE "ON DENCTING," RUSSELL EXPRIME ESSENTIELLEMENT LA  
CONVICTION QUE SI UNE PROPOSITION EST SENSEE, ALORS QUELQUE CHOSE  
EXISTE A LAQUELLE SE REFERE CETTE PROPOSITION, ET DONT NOUS POUVONS  
AVOIR CONNAISSANCE IMMEDIATE. A PROPOS DE CETTE THEORIE DE LA  
CONNAISSANCE ET DE LA DENOTATION ELABOREE PAR RUSSELL, L'AUTEUR A  
VOULU REPREDRE, EN LES RADICALISANT, LES CRITIQUES D'AUSTIN ET  
SEARLE. IL A POSE, POUR TERMINER, LA QUESTION DE SAVOIR SI UNE  
SEMANTIQUE COMPLETE EST POSSIBLE SANS ENRACINEMENT DANS UNE  
PHILOSOPHIE DE L'ACTION.

MALINAS, G A. PHYSICAL PROPERTIES. PHILOSOPHIA (ISRAEL) 3,17-31 JA 73.

THE REQUIREMENT THAT PREDICATES BE SYNONYMOUS TO DETERMINE THE SAME  
PROPERTY IS UNTENABLE IF OUR ACCOUNT OF PROPERTIES IS TO MEET THE  
NEEDS OF SCIENCE AND ORDINARY LANGUAGE. EXAMPLES OF CONTINGENTLY  
TRUE IDENTITY STATEMENTS CONTAINING PREDICATE NOMINALIZATIONS  
INDICATE A NEED FOR AN ACCOUNT OF PROPERTIES WHICH CAN BE  
'SYNTHETICALLY IDENTICAL'. WE EXAMINE HILARY PUTNAM'S PROPOSALS  
WHICH ATTEMPT TO GIVE AN ACCOUNT OF THE SYNTHETIC IDENTITY OF  
PHYSICAL PROPERTIES. IT'S ARGUED THAT HE PROVIDES SUFFICIENT, BUT  
NOT NECESSARY CONDITIONS FOR A PAIR OF PREDICATES TO DETERMINE THE  
SAME PROPERTY. TO PROVIDE NECESSARY AS WELL AS SUFFICIENT  
CONDITIONS FOR NON-SYNONYMOUS PREDICATES DETERMINING THE SAME  
PROPERTY, WE SKETCH AN ACCOUNT OF PROPERTIES WHICH CREDITS THEM WITH  
EXISTENCE ONLY IF THEY ARE INSTANTIATED, AND INDIVIDUATES THEM BY  
REFERENCE TO THE CAUSES AND EFFECTS OF THEIR INSTANCES.

MALINOVICH, STANLEY. KNOWLEDGE AND EVALUATION. CAN J PHIL 4,79-95 S 74.

I ARGUE THAT EVALUATION DOES NOT REQUIRE A SPECIAL REALM IN WHICH  
ITS JUDGEMENTS ARE TO BE SUBSTANTIATED. THE BASIS FOR EVALUATING A  
PARTICULAR X IS TO BE FOUND IN OUR KNOWLEDGE OF WHAT IT IS TO BE AN  
X. MORALITY CONCERNS EVALUATING HUMAN BEINGS AND SO THE BASIS FOR  
JUDGING A MAN MORALLY GOOD IS TO BE FOUND IN OUR KNOWLEDGE OF WHAT  
IT IS TO BE HUMAN. HENCE DIFFERENT CONCEPTIONS OF HUMAN NATURE  
YIELD DIFFERENT MORALITIES. I DEFEND MY ANALYSIS OF EVALUATION BY  
CONTRASTING IT WITH R M HARE'S ANALYSIS. PERIPHERALLY I CONTRAST IT  
ALSO WITH J RAWLS' AND P FOOT'S ANALYSES. I ILLUSTRATE THE  
METAETHICAL NATURE OF MY THESIS BY SHOWING THAT KANT'S MORALITY HAS  
ITS BASIS IN HIS PECULIAR CONCEPTION OF MAN. TOWARD THIS END I ALSO  
MAKE SOME OBSERVATIONS CONCERNING FREUD'S VIEW OF AGGRESSION. THE  
CENTRAL IDEA IN MY THESIS IS TO BE FOUND IN S HAMPSHIRE'S "THOUGHT

AND ACTION."

INOVICH, STANLEY. THE HAPPINESS CRITERION. PHILOSOPHIA (ISRAEL) 2,195-203 JL 72.

THIS PAPER IS AIMED, ESSENTIALLY, AT SHOWING THE INADEQUACY OF HAPPINESS AS A CRITERION OF VALUE. CONTRARY TO A RECEIVED OPINION THAT MILL'S DEFENSE OF THE HAPPINESS CRITERION FAILS BECAUSE HIS QUANTITY-QUALITY DISTINCTION IS INCONSISTENT WITH HIS CLAIM THAT HAPPINESS IS HIS SOLE CRITERION OF VALUE, I ARGUE INSTEAD THAT MILL'S DISTINCTION IS NOT THUS INCONSISTENT AND THAT IT IS SIGNIFICANT IN ITS OWN RIGHT. BUT WHEREAS SOME AUTHORS, RECENTLY, HAVE ALSO DEFENDED MILL AGAINST THIS INCONSISTENCY CHARGE THEY HAVE LEFT MILL'S CLAIM THAT HAPPINESS IS THE SOLE CRITERION OF VALUE STAND. I ARGUE THAT THE SIGNIFICANCE OF MILL'S DISTINCTION REVEALS THE WEAKNESS OF HIS CRITERION.

LL, R A. ON REFLECTION AND NEGATION. PHIL PHENOMENOL RES 35,79-92 S 74.

ONE OF THE MOST DECEITFUL CONCEPTS IN THE LONG HISTORY OF PHILOSOPHY--INDIAN AS WELL AS WESTERN--IS THE CONCEPT OF NEGATION. AFTER GIVING A BRIEF ANALYSIS OF NEGATION IN RELATION TO REFLECTION UNDER DIFFERENT HEADS, E.G., PERCEPTION, INTENTION, LANGUAGE, IMAGINATION AND SO ON, THE AUTHOR WORKS OUT THE NON=PERCEPTUAL (REFLECTIVE) CHARACTER OF NEGATION WHICH LEADS HIM TO HIS THEORY OF 'REFLECTIVE FACTS'. THE AUTHOR PROCEEDS PHENOMENOLOGICALLY AND SEARCHES FOR THE NOETIC CORRELATE OF THE PERCEPTUALLY NEGATED NOEMA. THE AUTHOR ALSO REFERS TO THE BUDDHIST THEORY OF NEGATION AS THE IMAGINED PRESENCE OF A PERCEPTUALLY ABSENT OBJECT.

LLA, N. THE CONCEPT OF MEANING. INDIAN PHIL QUART 1,324-329 JL 74.

LONE, JOSEPH L. A CASE OF OPTIONAL=OBLIGATORY RULE ORDERING. FOUND LANG 10,579-580 N 73.

A PROPOSAL BY CATHERINE RINGEN TO THE EFFECT THAT OBLIGATORY AND OPTIONAL RULES WITH IDENTICAL OR OVERLAPPING STRUCTURAL DESCRIPTIONS ARE SELF-ORDERING, THE OBLIGATORY RULE ASSUMING PRECEDENCE, IS CHALLENGED BY PRESENTATION OF EVIDENCE FROM CLASSICAL MANDAIC, WHERE AN OPTIONAL RULE OF ASSIMILATION MUST PRECEDE AN OBLIGATORY RULE OF EPENTHESIS IN ORDER TO ACCOUNT FOR THE ACTUALLY OCCURRING ALTERNATIONS.

NCINI, ITALO. ERNST BLOCH, I, TEORIA DELLA SPERANZA. RIV FILOSOF NEO=SCOLAS 65,423-470 JL-S 73.

NCINI, ITALO. ERNST BLOCH, II, FILOSOFIA DELLA RELIGIONE. RIV FILOSOF NEO=SCOLAS 65,661-710 C=D 73.

NDEL, ERNEST. ACTUALITE DE LA THEORIE D'ORGANISATION LENINISTE A LA LUMIERE DE L'EXPERIENCE HISTORIQUE. PRAXIS 215-233 1971.

NDELBAUM, MAURICE. THE DISTINGUISHABLE AND THE SEPARABLE: A NOTE ON HUME AND CAUSATION. J HIST PHIL 12,242-247 AP 74.

IT IS SHOWN THAT IN ESTABLISHING HIS VIEW OF CAUSATION HUME MAKES IMPORTANT USE OF THE AXIOM THAT WHATEVER IS DISTINGUISHABLE IS SEPARABLE IN ORDER TO PROVE THAT THERE CANNOT IN ANY CASE BE DIRECT PERCEPTION OF CAUSAL CONNECTIONS. THE PLAUSIBILITY OF HIS VIEW DEPENDS UPON THE FACT THAT IN ILLUSTRATING THE APPLICABILITY OF HIS AXIOM TO THE PROBLEM OF CAUSATION HE RELIES ON EXAMPLES IN WHICH HE DEALS WITH COMPLEX IDEAS (WHICH CAN BE CONSIDERED IN ISOLATION FROM ONE ANOTHER), RATHER THAN DEALING WITH IMPRESSIONS, WITH WHICH THE ARGUMENT WAS INTENDED TO DEAL. IN THIS RESPECT THE ARGUMENT FAILS.



MANFREDINI, TINA. PLURALIDAD SEGUN SAN AGUSTIN. AUGUSTINUS 19,145-176 AP-JE 74.

MANN, GOLO. GEGENSTAND UND STIL IN DER HISTORIE. UNIVERSITAS 28,1093-1102 1973.

MANNISON, D S. DANTO ON HINTIKKA. PHILOSOPHIA (ISRAEL) 2,249-255 JL 72.

A C DANTO HAS ARGUED THAT 'M KNOWS THAT S' ENTAILS 'M UNDERSTANDS S' IS A TRUTH WHICH CAN BE EMPLOYED TO GENERATE COUNTEREXAMPLES TO HINTIKKA'S CONTENTION THAT 'M KNOWS THAT S' ENTAILS 'M KNOWS THAT M KNOWS THAT S'. IT IS ARGUED IN THIS PAPER THAT: (1) DANTO'S PUTATIVE TRUTH IS TOO UNCLEAR TO BE UTILIZED IN ANY ARGUMENT; AND (2) EVEN IF SOME VERSION OF THIS PRINCIPLE WERE ACCEPTABLE, DANTO'S UNDERSTANDING OF IT LEADS TO THE CONCLUSION THAT SCARCELY ANYONE KNOWS OR UNDERSTANDS ANYTHING.

MANNISON, D S. LEMMON ON KNOWING. SYNTHESE 26,383-390 AP 74.

BY SHOWING THAT KNOWING THAT 'P' IS CONSISTENT WITH, AT LEAST TEMPORARILY, FORGETTING THAT 'P', IT IS SHOWN THAT E J LEMMON'S ANALYSIS OF 'KNOWING' AS "HAVING LEARNED AND NOT FORGOTTEN THAT 'P'" IS NOT ADEQUATE FOR THE GENERATION OF COUNTEREXAMPLES TO HINTIKKA'S "KK" THESIS.

MANNO, BRUND V. MICHAEL POLANYI ON THE PROBLEM OF SCIENCE AND RELIGION. ZYGON 9,44-56 MR 74.

MANOR, RUTH. A SEMANTIC ANALYSIS OF CONDITIONAL ASSERTION. J PHIL LOG 3,37-52 AP 74.

WE USE BRESSAN'S APPROACH IN CONSIDERING A MODAL LANGUAGE WITH DEFINITE DESCRIPTIONS FOR CONDITIONAL ASSERTION A LA BELNAP. IN A GIVEN CASE, A SENTENCE MAY BE EITHER NON-ASSERTIVE, OR IT ASSERTS A PROPOSITION AND THEN IT IS TRUE OR FALSE. A CONDITIONAL WITH A NON-TRUE ANTECEDENT IS NON-ASSERTIVE, AS WELL AS A SENTENCE CONSISTING OF AN ATTRIBUTE APPLYING TO A NON-DESIGNATING SINGULAR TERM. WE PROVE A GENERALIZATION OF BELNAP, THAT A (UNIVERSALLY OR EXISTENTIALLY) QUANTIFIED CONDITIONAL AMOUNTS TO RESTRICTED QUANTIFICATION.

MANSELLI, RAUL. ACCETTAZIONE E RIFIUTO DELLA TERZA ETA. ARCH FILOSOF 2,125-139 1971.

MANSELLI, RAUL. NOS QUI CUM EO FUIMUS: SAN FRANCESCO E LA TESTIMONIANZA DEI TRE COMPAGNI. ARCH FILOSOF 505-516 1972.

MANSER, A R. FUNCTION AND EXPLANATION: PART II. ARIS SOC 47,39-52 1973.

THE OBJECT OF THIS PAPER IS TO CORRECT CERTAIN POINTS MADE BY HIRSCHMANN. I SHOW FIRST THAT FUNCTIONAL STATEMENTS ARE NO LONGER REQUIRED IF WE ACCEPT THE DARWINIAN ACCOUNT OF EVOLUTION. THIS IS DONE PARTLY BY EXAMINING A PARTICULAR EXAMPLE OF BIOLOGICAL EXPLANATION AND PARTLY BY GENERAL CONSIDERATIONS. I CONCLUDE THAT DARWINIAN EVOLUTION GIVES A METHOD OF EXPLAINING NOT THE FUNCTIONS OF ORGANS BUT RATHER THE CAUSES OF THEIR PRESENCE. FUNCTIONAL STATEMENTS ARE THUS A CONVENIENT SHORTHAND.

MANSFIELD, RICHARD. ON THE POSSIBILITY OF A SIGMA-S WELL-ORDERING OF THE BAIRE SPACE. J SYM LOG 38,396-398 S 73.

IN "THE NON-EXISTENCE OF A SIGMA-1-2 WELL-ORDERING OF THE CANTOR SPACE" WHICH IS TO APPEAR IN THE "FUNDAMENTA MATHEMATICAE," THE AUTHOR PROVES THE THEOREM STATED. THAT PAPER ENTIRELY REPLACES THE ONE HEREIN ABSTRACTED. (EDITED).\*

MANSHOLT, SICCO. ÖKOLOGIE UND REVOLUTION: EINE DEBATTE. KURSBUCH  
33,134-136 1973.

MANZILLA, C COGLIUDO. LO EMPIRICO Y LO SUPRAEMPIRICO EN LA PERCEPCION  
SEGUN BERKELEY. AN SEMINARIO METAF 8,53-77 1973.

MANZILLA, H C F. ZUR KRITIK DER SOWJETMARXISTISCHEN ETHIK. Z PHIL FORSCH  
27,392-406 1973.

MANZANA, JOSE ANTONIO. TAREAS ACTUALES DE LA FILOSOFIA TRANSCENDENTAL.  
PENSAMIENTO 29,313-329 AP 73.

MAO TSE-TUNG. ON DEMOCRATIC CENTRALISM. SOC PRAX 1/4,427-448 1974.

MARBACH, EDJARD. ICHLOSE PHAENOMENOLOGIE BEI HUSSERL. TIJDSCHR FILOSOF  
35,518-559 S 73.

DER ARTIKEL BIETET IN ERSTER LINIE EINEN HISTORISCH DOKUMENTIERTEN  
BEITRAG ZUR HUSSERL-FORSCHUNG. ER DUERFTE ABER IM HINBLICK AUF  
NEUERE, ZUMEIST VOM SOG. STRUKTURALISMUS BEEINFLUSSTE  
PHILOSOPHISCHE STROEMUNGEN, DIE AUCH AN HUSSERL ANKNUEPFEN, JEDOCH  
DESSEN SPAETERE LEHRE VOM REINEN ICH VERWERFEN UND EINE ICHLOSE  
PHAENOMENOLOGIE IN GANG BRINGEN WOLLEN, AUCH VON SACHLICHEM  
INTERESSE SEIN. ES WIRD DARGELEGT, WESHALB DIE BEWUSSTSEINSTHEORIE  
DER "LOGISCHEN UNTERSUCHUNGEN" (1900/01) KEINES REINEN ICH BEDURFTE,  
UND VOR ALLEM, WIE DURCH DIE METHODE DER PHAENOMENOLOGISCHEN  
REDUKTION (UM 1906) DAS ICH ZUNAECHST VOELLIG AUS DEM  
INTERESSENKREIS DER REINEN PHAENOMENOLOGIE ZU FALLEN SCHIEN. DAS  
ERGEBNIS IST, DASS HUSSERL DIE TRANSCENDENTALE PHAENOMENOLOGIE,  
TROTZ GELEGENTLICHER VERLEGENHEIT UEBER DAS ICH ALS PROBLEM, SELBST  
ALS ICHLOSE BEWUSSTSEINSANALYSE AUFBAUTE, BIS IHM AUS DER  
PROBLEMATIK DER KONSTITUTION DER BEWUSSTSEINSGEGENSTAENDLICHKEITEN  
(UM 1910/11) EIN ZWINGENDES MOTIV FUER DAS REINE ICH ERWUCHS.

MARCEL, GABRIEL. NOTE SUR L'ATTESTATION CREATRICE DANS MON OEUVRE. ARCH  
FILOSOF 531-534 1972.

MARCHENKOV, S S. THE COMPUTABLE ENUMERATIONS OF FAMILIES OF GENERAL  
RECURSIVE FUNCTIONS. ALG LOG 11,326-336 MR 74.

MARCIALLIS, M T. LE "REFLEXIONS SUR LA POETIQUE" DI FONTENELLE E LA  
POETICA CLASSICISTICA. RIV FILOSOF 63,318-350 O-D 72.

IL LAVORO SI PROPONE UNA DUPLICE FINALITA: DA UN LATO VUOLE  
DIMOSTRARE IL RUOLO INNOVATORE CHE LE "REFLEXIONS SUR LA POETIQUE"  
FONTENELLIANE, SVOLGONO NEI CONFRONTI DELLA POETICA CLASSICISTICA;  
DALL'ALTRO IL SIGNIFICATO CHE ESSE HANNO ALL'INTERNO DELLA BIOGRAFIA  
FONTENELLIANA. ESSE APPAIONO COME LA TEORIZZAZIONE, A LIVELLO  
POETICO, DELLA NECESSITA DI UN ORDINE CHE, TUTTAVIA, NON SIA  
METAFISICAMENTE FONDATA, MA SIA CREAZIONE CONSAPEVOLE DELL'UOMO, E,  
INSIEME, COME MANIFESTAZIONE DELL'AVVENUTO INSERIMENTO DEL  
'LIBERTINO' FONTENELLE NELLA CULTURA UFFICIALE FRANCESE  
'FIN-DU-SIECLE'. IL RAPPORTO DI SOSTANZIALE FRATTURA, PUR  
NELL'APPARENTE CONTINUITA, DELL'OPERA FONTENELLIANA CON L'ESTETICA  
CLASSICISTICA, VIENE DIMOSTRATO ATTRAVERSO L'ESAME DI TRE PUNTI; LA  
FONDAZIONE DELLE UNITA ARISTOTELICHE E DELLA SIMMETRIA; IL  
SIGNIFICATO DEL VERO-SIMILE; LA FUNZIONE SPECIFICA DELLA TRAGEDIA.  
LE CONCLUSIONI DEL LAVORO PUNTUALIZZANO L'ANALOGIA TRA TECNICA DELLO  
SCRITTORE TRAGICO E TECNICA DELBORGHESI CHE SI INSERISCE NELLA  
SOCIETA FRANCESE DEL '600.\*

MARCISZEWSKI, WITOLD. THE CRITERIA OF "GOOD WORK" IN PHILOSOPHY. DIALECTIC HUM 1,93=103 WINT 74.

THE PURPOSE OF ESSAY: TO PROPOSE EVALUATION CRITERIA FOR PHILOSOPHICAL THEORIES. THE FOLLOWING DESIRED FEATURES ARE DISCUSSED. TOPICALITY--RESPONDING TO ACTUAL PROBLEMS IN SCIENCE, SOCIETY ETC., ORIGINALITY--DEVELOPING FRESH IDEAS. COMMUNICATIVENESS AND CLARITY; TWO VIEWS ON CLARITY ARE DISCUSSED: BERGSON'S AND TWARDOWSKI'S. AS A WAY OF ACHIEVING CLARITY THE METHOD OF MEANING POSTULATES IS RECOMMENDED; THE CLARITY IS ALSO CONSIDERED IN CONNECTION WITH TESTABILITY. ELEGANCE, CONCEIVED ACCORDING TO POINCARÉ'S IDEAS CONCERNING MATHEMATICS, SHOULD BE A FEATURE OF PHILOSOPHY AS WELL. TRUTH MAY BE SOMETIMES ASSIGNED TO A PHILOSOPHICAL THEORY OWING TO ITS LINKS WITH WELL-CONFIRMED SCIENTIFIC THEORIES.

MARCONI, DIEGO. QUINE E LE "LOGICHE DEVIANTI". FILOSOFIA 25,37=60 JA 74.

THIS IS THE FIRST PART OF A PAPER DEALING WITH THE PHILOSOPHICAL STATUS OF 'DEVIA'NT LOGICS. IT CRITICIZES QUINE'S THEORY OF THE 'OBVIOUSNESS' OF ELEMENTARY LOGIC, ON ACCOUNT OF ITS INABILITY TO DISCRIMINATE BETWEEN OBVIOUSNESS AND TRUTH, AND OF ITS OBSCURITY. QUINE'S THEORY IS TRACED BACK TO HIS CRITICISM OF THE CONVENTIONALISTIC FOUNDATION OF LOGIC IN "TRUTH BY CONVENTION." THE THEORY OF THE 'OBVIOUSNESS' OF LOGIC PROVIDES AN ALTERNATIVE FOUNDATION FOR LOGIC; AT THE SAME TIME, IT IS USED BY QUINE TO MAINTAIN THAT DEVIA'NT LOGICS ARE NO LOGICS AT ALL, SINCE OUR LOGIC IS OBVIOUS, AND NOT ANOTHER ONE. BUT THE IDEA THAT THE MEANINGS OF THE 'LOGICAL WORDS' ARE EMBEDDED IN COMMON USAGE IS UNTENABLE: IT CAN ONLY BE PROVED IF ONE ACCEPTS 'ORTHODOX' LOGIC AS A CANON OF CORRECT USAGE.

MARCONI, DIEGO. QUINE E LE LOGICHE DEVIANTI. FILOSOFIA 25,135=152 AP 74.

THIS IS THE SECOND PART OF AN ARTICLE CONCERNING QUINE'S VIEW OF NON-STANDARD LOGICS. THIS PART DEALS WITH JUHOS' AND DUERR'S INTERPRETATIONS OF TRUTH-FUNCTIONAL NEGATION, AYER'S REFUTATION OF JUHOS, WITTGENSTEIN'S CONCEPTION OF CONTRADICTION, AND, FINALLY, WITH THE BEARING OF SOME RECENT DISCUSSIONS OF THE LAW OF EXCLUDED MIDDLE IN MANY-VALUED LOGICS ON QUINE'S THESIS "CHANGE OF LOGIC, CHANGE OF SUBJECT."\*

MARCUS, RUTH BARCAN. CLASSES, COLLECTIONS AND INDIVIDUALS. AMER PHIL QUART 11,227=232 JL 74.

MARCUSE, LUDWIG. IM BLICK AUF DIE DRITTE AUFKLAERUNG. CLUB VOLTAIRE 4,164=185 1970.

MAREK, FRANZ. DIE MACHT UND DIE UNMITTELBARE DEMOKRATIE. PRAXIS 139=146 1970.

DIE JAHRE 1968 UND 1969 HABEN ZU EINER RENAISSANCE DER DISKUSSION UEBER DIE PROBLEMATIK DER DIREKTEN DEMOKRATIE GEFUEHRT. DIE BETRIEBSBESETZUNGEN IM MAI 1968 IN FRANKREICH UND DIE KREATION DER ARBEITERVERSAMMLUNGEN IM "HEISSEN HERBST" 1969 IN ITALIEN HABEN EINE LEHRE DER PARISER KOMMUNE REVALORISIERT, DIE SICH AUF EINE "DEMOKRATIE DER PRODUZENTEN" "GEGEN DIE ANEIGNENDEN KLASSEN" ORIENTIERTE, UM DIE FORMULIERUNG VON KARL MARX IN "BUERGERKRIEG IN FRANKREICH" ZU VERWENDEN. DIE VORSTELLUNGEN DER PARISER KOMMUNE SCHWEBTEN AUCH DEN PROTAGONISTEN DER OKTOBERREVOLUTION 1917 VOR AUGEN, DEREN SOWJETS ORGANE EINER DIREKTEN PRODUZENTENDEMOKRATIE WAREN, DIE ALLE MAENGE L UND UNZULAENG LICHKEITEN DER REPRESENTATIVEDEMOKRATIE UEBERWINDEN SOLLTEN. DIE ENTLEERUNG DIESER BEGRIFFS "SOWJETS" WAR MIT EINER VERSCHUETTUNG DIESER

- GRUNDSATZTE VERBUNDEN, ERST 1969 UND 1969 RIEFEN DIE SCHLUSSFOLGERUNGEN IN ERINNERUNG, DIE LUXEMBURG KORSCH, PANNEKOEK UND ANDERE MEHR GEZOGEN HABEN.\*
- AREK, W AND APT, K R. SECOND ORDER ARITHMETIC AND RELATED TOPICS. ANNALS MATH LOG 6,177-229 MR 74.
- ARETTI, E AND GALLIZIA, A. PROPOSTE METODOLOGICHE PER L'USO DEL CALCOLATORE ELETTRONICO COME 'STRUMENTO DI PROCESSO' NELL'OPERARE GIURIDICO. RIV INT FILOSOF DIRITTO 51,46-71 JA-MR 74.
- ARGIOTTA, U. MANZONI EDUCATORE. AQUINAS 16,423-447 1973.
- IL SAGGIO, DAPPRIMA, RICOSTRUISCE STORICAMENTE LE DISCUSSIONI RISORGIMENTALI CONCERNENTI LA POSSIBILE ELABORAZIONE DI UN PROGRAMMA EDUCATIVO NAZIONALE PER IL NEONATO POPOLO ITALIANO. IN QUESTO MODO E POSSIBILE CONFIGURARE IL MESSAGGIO EDUCATIVO MANZONIANO COME EDUCAZIONE LINGUISTICA DELL'ITALIA UNITA. MA, SUCCESSIVAMENTE, IL SAGGIO EVINCE PUNTI ATTUALISSIMI PER IL DISCORSO PEDAGOGICO CONTEMPORANEO, QUALI: 1) IL RICHIAMO PEDAGOGICO MANZONIANO AL 'VERO' CHE, COME L'ESSERE ROSMINIANO, E 'MADRE' AL POSITIVO SVOLGERSI DELL'UOMO NELLA SUA STORIA; 2) LA PEDAGOGIA DEL 'CONVERTERE' CHE ESPLICITAMENTE IL MANZONI RICOLLEGA ALLO SPIRITUALISMO CRISTIANO; LA 'PEDAGOGIA DELL'UMILE', NELLA PREGNANZA CHE IL RICORSO DANTEESCO DA A QUESTO TERMINE.\*
- ARGOLIS, J. THE PERILS OF PHYSICALISM. MIND 82,566-578 O 73.
- PHYSICALISM IS CONSTRUED AS AN EXTREME FORM OF REDUCTIVE MATERIALISM, ALONG THE LINES OF THOMAS NAGEL'S WELL-KNOWN CHARACTERIZATION. WITHOUT INTENDING TO UNDERMINE MATERIALISM, IT'S ARGUED THAT THE DEFENSE OF PHYSICALISM, ADJUSTED TO MEET GRADUATED DIFFICULTIES, TYPICALLY FAILS TO TAKE ACCOUNT OF THE FACT THAT PURELY FORMAL CONSIDERATIONS REGARDING PREDICATION DO NOT RELIEVE US OF THE NEED TO DEMONSTRATE THE PROPRIETY OF MAKING CERTAIN PREDICATIONS OF ENTITIES OF CERTAIN SORTS; ALSO, THAT SHIFTING FROM PREDICATIONS MADE OF PERSONS AND THE LIKE TO PREDICATIONS OF EVENTS AND STATES OBSCURES, WITHOUT RESOLVING, THE ONTOLOGICAL PROBLEM OF PREDICATING THESE PROPERTIES OF THESE ENTITIES. AN ALTERNATIVE FORM OF MATERIALISM IS SKETCHED.
- ARGOLIS, JOSEPH. ART AS LANGUAGE. MONIST 58,175-186 AP 74.
- THE PRINCIPAL ALTERNATIVE THEORIES FOR CONSTRUING THE ARTS AS LANGUAGES ARE CANVASSED AND THE THESIS IS FOUND TO BE UNTENABLE. AMONG OTHERS, THE VIEWS OF SUSANNE LANGER, RUTH SAW, AND NELSON GOODMAN ARE CONSIDERED.
- ARGOLIS, JOSEPH. ASCRIBING ACTIONS TO MACHINES. BEHAVIORISM 2,85-93 SPR 74.
- KENNETH SAYRE'S EXPLORATION OF ASCRIBING CONSCIOUSNESS TO MACHINES DEPENDS ON ASCRIBING ACTIONS TO MACHINES. IT IS ARGUED THAT SAYRE'S PROPOSED NECESSARY CONDITIONS "FOR ATTRIBUTING ACTION A TO AGENT X IN A GIVEN SITUATION" ARE UNSATISFACTORY, BUT THAT THERE IS A QUITE SIMPLE BASIS FOR ASCRIBING ACTIONS TO MACHINES--IN TERMS OF A CONCEPT OF MINIMAL RATIONALITY. THE ISSUE IS PURSUED IN TERMS OF THE DISTINCTION BETWEEN BEING A SENTIENT ENTITY, WHICH IS SUFFICIENT TO QUALIFY AS AN AGENT, AND OF SERVING THE PURPOSES OF OTHER AGENTS (SENTIENT AGENTS) THAT QUALIFY AS AT LEAST MINIMALLY RATIONAL. THE CONDITIONS OF MINIMAL RATIONALITY ARE SKETCHED.



MARGOLIS, JOSEPH. BEHAVIORISM AND ALIEN LANGUAGES. PHILOSOPHIA  
3,413-427 O 73.

THE ARGUMENT ATTEMPTS TO SHOW THAT W V QUINE'S BEHAVIORISTIC ACCOUNT OF LEARNING AN ALIEN LANGUAGE AND OF ATTENDANT CONCEPTUAL PUZZLES IS UNTENABLE, ON GROUNDS INTERNAL TO QUINE'S OWN CHARACTERIZATION OF THE FIELD LINGUIST'S ENTERPRISE. THE REJECTION OF QUINE'S THESIS, HOWEVER, IS NOT CONSTRUED AS A REJECTION OF EMPIRICISM AND, THEREFORE, IS NOT PUT FORWARD IN TERMS OF RATIONALIST ASSUMPTIONS. THE CORRELATIVITY OF SENTENCE AND WORD AND THE IMPLICATIONS OF FIXING STIMULUS MEANING AND ASSENT ARE CLOSELY CONSIDERED.

MARGOLIS, JOSEPH. IDENTITY AND THE NECESSITY OPERATOR. LOG ANAL  
16,527-533 S-D 73.

MARGOLIS, JOSEPH. MASTERING A NATURAL LANGUAGE: RATIONALISTS VERSUS EMPIRICISTS. DIOGENES 41-57 WINT 73.

RATIONALISTS AND EMPIRICISTS ARE DISTINGUISHED IN TERMS OF INNATE RULE-LIKE AND LAW-LIKE DISPOSITIONS, AND THE INADEQUACY OF A BEHAVIORIST LINGUISTICS IS CONCEDED TO CHOMSKY. NEVERTHELESS, IT IS ARGUED THAT CHOMSKY'S THESIS PRESUPPOSES THE ADEQUACY OF AN EMPIRICIST THEORY OF LANGUAGE LEARNING FOR AT LEAST SOME PORTION OF NATURAL LANGUAGE; THAT WE ARE UNABLE TO PROVIDE EMPIRICAL GROUNDS FOR PREFERRED A RATIONALIST ACCOUNT OVER AN EMPIRICIST ACCOUNT; AND THAT THE COHERENCE OF A RATIONALIST ACCOUNT MAY BE FAIRLY THREATENED.

MARGOLIS, JOSEPH. REDUCTIONISM AND ONTOLOGICAL ASPECTS OF CONSCIOUSNESS.  
J THEOR SOC BEHAV 4,3-16 AP 74.

DIFFICULTIES IN REDUCTIVE MATERIALIST ACCOUNTS OF CONSCIOUSNESS ARE EXAMINED, IN PARTICULAR, MIND/BRAIN THEORIES AND INFORMATION-PROCESSING THEORIES. CONSCIOUSNESS, IT IS ARGUED, IS A FUNCTIONAL AScription MADE OF SENTIENT ORGANISMS OR PERSONS AND NOT OF THE PARTS OF THE BODIES OF SUCH ENTITIES, ON THE STRENGTH OF THEORETICAL CONSIDERATIONS REGARDING THE TELEOLOGY OF SUCH ENTITIES AND IN ACCORD WITH THE ONTOLOGICAL MAXIM THAT INTENTIONAL PROPERTIES MAY BE ASCRIBED ONLY TO INTENTIONAL ENTITIES. THE REPLACEMENT OF A NON-INTENTIONAL IDIOM BY AN INTENTIONAL IDIOM, IT IS CLAIMED, DOES NOT STRENGTHEN THE PROSPECT OF REDUCING AN INTENTIONAL IDIOM TO A NON-INTENTIONAL ONE. REFERENCE IS MADE PARTICULARLY TO K M SAYRE, J J C SMART, D DENNETT. THE ARGUMENT IS INTENDED TO SUPPORT NON-REDUCTIVE FORMS OF MATERIALISM.

MARGOLIS, JOSEPH. WORKS OF ART AS PHYSICALLY EMBODIED AND CULTURALLY EMERGENT ENTITIES. BRIT J AES 14,187-196 SUM 74.

THE ONTOLOGY OF WORKS OF ART IS EXPLORED IN THE CONTEXT OF A NON-REDUCTIVE MATERIALISM. IN PARTICULAR, IT IS ARGUED THAT PERSONS AND WORKS OF ART ARE TREATED AS ENTITIES OF THE SAME GENERIC SORT, CULTURALLY EMERGENT ENTITIES, THOUGH, NORMALLY, WORKS OF ART LACK MINDS. THE CONCEPT OF EMBODIMENT IS INTRODUCED, DIFFERENT FROM IDENTITY AND COMPOSITION AND NOT RESTRICTED TO CONTEXTS WHERE PSYCHOLOGICAL OR MENTAL ATTRIBUTES ARE ASCRIBED, IN ORDER TO SHOW HOW, CONSISTENTLY WITH MATERIALISM, EXTENSIONAL DISCOURSE ABOUT CULTURAL ENTITIES MAY BE MANAGED AT THE SAME TIME THAT THE INTENTIONAL NATURE OF PERSONS AND WORKS OF ART IS ADMITTED. THE BEARING OF THE THESIS ON CRITICISM IS BRIEFLY CONSIDERED.

MARIAS, JULIAN. THE EXPERIENCE OF LIFE. MAIN CURRENTS 30,157-166 MY-JE  
74.

RIETTA, DON E. IS TALK OF GOD TALK OF ANYTHING? INT J PHIL RELIG  
4,187-195 FALL 73.

THE MOST SERIOUS INTELLECTUAL CHALLENGE TO THEISM IS THAT THEISTS ARE NOT MAKING A FACTUALLY SIGNIFICANT TRUTH CLAIM. DEFENSE OF THEISM HAS RELIED HEAVILY ON THE INABILITY OF EMPIRICISTS TO PRODUCE A BRIEF STATEMENT OF A CRITERION OF MEANING. THE ARTICLE SHOWS WHY THIS DEFENSE WILL NOT DO AND WHY THEISTIC CLAIMS MUST BE IN SOME SENSE TALK ABOUT SOMETHING. THIS SOMETHING MAY NOT BE A DISCRETE ENTITY, BUT GOD-TALK CAN BE ABOUT SOMETHING TRANSCENDENT TO THE SPEAKER'S PSYCHOLOGICAL STATES, A WAY OF TALKING INDIRECTLY ABOUT THE WORLD.

RIN, JESUS RODRIGUEZ. LOGICA DEONTICA: DEDUCCION NATURAL Y DECISION MEDIANTE TABLAS SEMANTICAS. TEOREMA 3,511-521 1973.

EL PROPOSITO DEL ARTICULO ES APLICAR EL CALCULO DEONTICO MONADICO-JUNTORIAL DOS TECNICAS EFICACES EN CAMPOS USUALES DE LA LOGICA: DEDUCCION NATURAL Y DECISION MEDIANTE TABLAS SEMANTICAS. PARA LA DEDUCCION NATURAL DEONTICA SE INTRODUCEN CINCO REGLAS ESPECIALES QUE TRADUCEN AXIOMAS DE UN SISTEMA STANDARD BASADO EN EL DE VON WRIGHT DE 1951. EL METODO DE DECISION MEDIANTE TABLAS SEMANTICAS SE CONSTRUYE IMPLANTANDO, SOBRE LAS REGLAS USUALES, CUATRO REGLAS DE EVALUACION PARA FORMULAS DEONTICAS, BASADAS EN LA IDEA (DEBIDA A HINTIKKA) DE "RELACION DE ALTERNATIVIDAD DEONTICA" ENTRE UN MUNDO "ACTUAL" Y OTRO U OTROS "DEONTICAMENTE PERFECTOS." AMBAS TECNICAS, ALTERNATIVAS DE LA DEDUCCION AXIOMATICA Y DEL METODO DE TABLAS VERITATIVAS, APLICADAS A CONOCIDAS FORMULAS DEONTICAS, DEMUESTRAN SU MAYOR AGILIDAD Y SIMPLICIDAD.\*

RIN, JESUS RODRIGUEZ. UNA NUEVA LOGICA DE LAS NORMAS. TEOREMA 4,117-122 1974.

SE TRATA DE UN COMENTARIO AL LIBRO DE SANCHEZ MAZAS "EL CALCULO DE LAS NORMAS" (BARCELONA, 1973). SEÑALO EL CARACTER BASICO DE TRES ESFERAS (LA DE LAS NORMAS, LA DE LAS ACCIONES Y LA DEONTICA GENERAL) QUE EL AUTOR DELIMITA PRIMERO Y COMBINA DESPUES. PARA CONSIDERAR ESOS TRES UNIVERSOS CONSTRUYE TRES CALCULOS: EL NORMATIVO PURO, EL FACTICO PURO Y EL CALCULO DEONTICO GENERAL, QUE ASUME LOS DOS ANTERIORES. LOS TRES ADMITEN UN MODELO ARITMETICO. HE SUBRAYADO QUE TAL ARITMETIZACION PONE DE RELIEVE UNA ESTRUCTURA FORMAL COMUN. EL CALCULO ARITMETICO DE NORMAS PROCEDE DE UN BASICO CALCULO ARITMETICO DE PROPOSICIONES MEDIANTE LA INTRODUCCION DE VALORES NO VERITATIVOS.

RION, JEAN-LUC. ORDRE ET RELATION: SUR LA SITUATION ARISTOTELICIENNE DE LA THEORIE CARTESIENNE DE L'ORDRE SELON LES "REGULAE V" ET "VI". ARCH PHIL 37,243-274 AP-JE 74.

LES REGLES CARTESIENNES NE SE PEUVENT, PEUT-ETRE, COMPRENDRE QU'EN REFERENCE CONSTANTE AUX CONCEPTS ARISTOTELICIENS QU'EXPLICITEMENT OU NON ELLES SUPPOSENT. PLUS PARTICULIEREMENT, LES REGLES V ET VI RECLAMENT CETTE DOUBLE LECTURE: EN EFFET, L'ARTIS SECRETUM QU'ELLES DESIGNENT COMME LEUR CENTRE RESTE ININTELLIGIBLE (COMME LE PROUVE LA LECTURE DE LEIBNIZ), TANT QU'ON N'Y RECONNAIT PAS LA CRITIQUE DE L'ORDRE ONTOLOGIQUE TEL QUE L'AVAIT PENSE ARISTOTE. AU CONTRAIRE CE NOUVEAU POINT DE VUE PERMET, AVEC EXACTITUDE, DE SUIVRE LES CONFRONTATIONS DES DEUX PENSEES ET D'EN MESURER LES ECARTS.

ITAIN, JACQUES. A PROPOS DE L'INSTINCT ANIMAL. REV THOMISTE 73,239-254 AP-JE 73.

MARK, VERNON H. BRAIN SURGERY IN AGGRESSIVE EPILEPTICS. HASTINGS CENTER REP 3,1-5 F 73.

NEUROSURGICAL TREATMENT OF PSYCHIATRIC AND NEUROLOGIC DISORDERS FOCUSES MANY PROBLEMS FOR SOCIETY THAT ARE OCCASIONED BY NEW MEDICAL TECHNOLOGIES FOR ALTERING BEHAVIOR. DISCUSSING THE USE OF BRAIN SURGERY TO TREAT AGGRESSIVE EPILEPTICS, THIS ARTICLE RAISES QUESTIONS ABOUT THE DISTINCTION BETWEEN POLITICAL AND PERSONAL VIOLENCE, BETWEEN BIOLOGICAL AND ENVIRONMENTAL FACTORS IN VIOLENCE, ABOUT POLITICAL, FOR INSTANCE RACIST, USES OF PSYCHOSURGERY, ABOUT THE USE OF THE MEDICAL MODEL TO TREAT BEHAVIOR, AND ABOUT PROPER SAFEGUARDS FOR DIAGNOSIS AND TREATMENT. THE RELATION OF NEUROSURGICAL TREATMENTS TO FREE WILL IS DISCUSSED. SOCIAL INSTITUTIONS BEYOND THE MEDICAL ARE URGED FOR THE RESOLUTION OF THESE QUESTIONS.

MARKO, KURT. ECOLOGY IN THE SOVIET UNION: PROVOCATIVE THESES OF KAPICA. STUD SOVIET THO 13,336-337 S-D 73.

FEBRUARY (1973) ISSUE OF "VOPROSY FILOSOFII" REPORTED THE SPEECH, HELD BY P L KAPICA, ATOMIC PHYSICIST AND SOVIET ACADEMICIAN, AT A ROUND-TABLE DISCUSSION ON ENVIRONMENTAL PROBLEMS. KAPICA DECLARED THAT HE IS CONVINCED THAT THE GLOBAL QUESTIONS OF THE RELATIONSHIP BETWEEN MAN AND MILIEU HAVE TO BE SOLVED AT AN INTERNATIONAL LEVEL. HE MENTIONED THREE ASPECTS OF THE GLOBAL ENVIRONMENTAL CRISIS: 1.) TECHNOLOGICAL-ECONOMIC PROBLEMS WHICH RESULT FROM THE DISAPPEARANCE OF THE EARTH'S RESOURCES, 2.) ECOLOGICAL PROBLEMS WHICH RESULT FROM DISTURBANCE OF NATURAL BALANCE THROUGH POLLUTION, 3.) SOCIAL-POLITICAL PROBLEMS WHICH ARE DUE TO THE WHOLE OF MANKIND BEING INVOLVED. AS AN EXAMPLE HE TOOK THE BAIKAL SEA, WHERE SOCIALISM HAS TO PROVE ITS BETTER QUALITIES.

MARKO, KURT. LOVE AND SEX IN THE SOVIET UNION. STUD SOVIET THO 14,297-298 S-D 74.

TWO SOVIET SCHOLARS, THE PHILOSOPHER A W GULYGA AND THE HISTORIAN I S ANDREEVA, DEVOTED THEIR ATTENTION TO THE QUESTION OF 'INTIMATE RELATIONS' IN "FILOSOFSKIE NAUKI," 1973/4, PAGES 63-69, UNDER THE TITLE "SEX AND CULTURE." THEIR MOTIVE: LACK OF PREPARATION ON THE PART OF YOUNG PEOPLE OFTEN CAUSES MARITAL FAILURE. URBANIZATION, CROWDED LIVING CONDITIONS AND HIGH DIVORCE-RATE--ALL MAKE IT CLEAR THAT YOUNG PEOPLE ARE DIRECTLY CONFRONTED WITH TRADITIONAL AND COLLECTIVISTIC MORALS AND OTHER PHENOMENA OF A REPRESSIVE CULTURE. THE TWO SCHOLARS' MAIN CONCERN IS TO ELIMINATE OR SOLVE MARITAL CONFLICTS. THEY PLEAD FOR SEXUAL INFORMATION FOR THE YOUNG. THEIR OWN DESCRIPTION OF LOVE, HOWEVER, IS CONVENTIONAL, UNREALISTIC, TAKEN FROM BOURGEOIS ROMANTICISTS.

MARKO, KURT. SOME REMARKS ON EXPECTATIONS OF IMMINENT CHANGES IN SOCIALIST COUNTRIES. STUD SOVIET THO 14,257-261 S-D 74.

IT IS INCUMBENT ON INTELLECTUALS IN THE WEST TO CLARIFY THE ERRORS THAT ARE BASIC TO RASH ANTICIPATIONS ABOUT IMMINENT CHANGES IN SOCIALIST COUNTRIES. ONE OF THE MOST ESSENTIAL COMPONENTS OF THE WEST'S SELF-DECEPTION ABOUT EVENTS IN THE SOCIALIST WORLD IS THE IDEA THAT TOTALITARISM NECESSARILY UNDERGOES CHANGES DUE TO THE MEASURES IT HAS TO TAKE TO MAINTAIN ITSELF IN POWER. IT IS PRACTICISING, HOWEVER, A COUNTERREVOLUTION FROM ABOVE, COMBINING IT WITH THE TECHNOLOGICAL REVOLUTION, TO THE EXTENT THAT IT EXISTS AND IS NOT JUST AN ILLUSION OR A WEAPON OF PSYCHOLOGICAL WARFARE. TERROR IS AS RANDOMLY APPLIED AS BEFORE. COLLECTIVE LEADERSHIP, CHANGES IN LEADERSHIP AND QUASI-PLURALISM OF INTEREST GROUPS ARE NOT IN THE WAY EFFECTIVE AS IT IS SEEN THROUGH THE GLASSES OF WISHFUL-THINKING.



ARKO, KURT. THE NEW SOVIET "PHILOSOPHICAL ENCYCLOPEDIA, IV". STUD  
SOVIET THO 14,99-129 MR-JE 74.

IN DIESEM BERICHT WERDEN DIE ARTIKEL IDEOLOGIE, ENTFREMDUNG,  
PERSOENLICHKEITSKULT, PHANTASIE UND TRADITION DER FUENFBAENDIGEN  
FILOSOFSKAJA ONCIKLOPEDIJA (= FE), MOSKAU 1960-1971, ANALYSIERT. ES  
ZEIGT SICH, DASS DIE FE NEBEN ORTHODOX-DOGMATISCHEN POSITIONEN AUCH  
SYSTEMKRITISCHE AUFFASSUNGEN UND SACHLICH GEHALTVOLLE BEITRAEGE  
ENTHAELT. ES WIRD DAMIT DAS ERNEUERUNGSPOTENTIAL SICHTBAR, DAS SEIT  
DEN EREIGNISSEN VON 1964/68--SEIT DEM STURZ CHRUSCHTSCHOWS UND DER  
INTERVENTION IN DER CSSR--KEINE CHANCE MEHR HATTE. DIE MUTIGSTEN  
AUTOREN DER FE SIND SEITHER VERSTUMMT. IHRE ARBEITEN IM RAHMEN DER  
FE (AUFLAGE MEHR ALS 60.000 EXEMPLARE) WIRKEN JEDOCH WEITER.  
BESONDERS HERVORZUEBEN SIND A P OGURCOVS ARTIKEL UEBER ENTFREMDUNG  
UND L SAUMJANS ARTIKEL UEBER PERSONENKULT.

ARKOVIC, MIHAILO. DIE NEUE LINKE UND DIE KULTURREVOLUTION. PRAXIS  
235-255 1971.

ARKOWSKI, MIECZYSLAW. ON PHILOSOPHICAL FOUNDATIONS OF COPERNICUS'  
HELIOCENTRIC SYSTEM. DIALEC HUM 213-223 AUTUMN 73.

ARKS, CHARLES E. GINET ON WITTGENSTEIN'S ARGUMENT AGAINST PRIVATE RULES.  
PHIL STUD 25,261-271 MY 74.

THIS ARTICLE EXAMINES CARL GINET'S EXPLICATION OF WITTGENSTEIN'S  
ARGUMENT AGAINST PRIVATE RULES. MY MAIN CLAIM IS THAT THE ARGUMENT  
AS EXPLICATED IS UNSUCCESSFUL AND THAT IT CONFLICTS WITH A BASIC  
INTUITION ABOUT NATURAL KINDS. I ALSO SUGGEST THAT THERE IS REASON  
TO BELIEVE IT IS NOT A CORRECT INTERPRETATION OF WITTGENSTEIN.\*

ARKUS, GYORGY. DIE SEELE UND DAS LEBEN: DER 'JUNGE' LUKACS UND DAS  
PROBLEM DER KULTUR. REV INT PHIL 27,407-438 1973.

DIE PROBLEME DER KRISE UND DER ZUKUEFTIGEN MOEGLICHKEIT DER KULTUR  
ZIEHEN SICH ALS ZENTRALE FRAGEN DURCH DAS GANZE LEBENSWERK VON G  
LUKACS. SCHON IN SEINER JUGENDLICHEN, PREMARXISTISCHEN PHILOSOPHIE  
ANALYSIERT ER DIESE PROBLEME AUF ZWEI, EINANDER ERGAENZENDEN UND ZUR  
SELBEN ZEIT EINANDER WIDERSPRECHENDEN WEISEN. EINERSEITS AUF DER  
EXISTENTIELLEN EBENE, IN DEN BEGRIFFEN DER WIDERSPRUECHE ZWISCHEN  
LEBEN, SEELE UND WERK. DIESE ANALYSE KULMINIERT IN DER THEORIE DER  
EXISTENTIELL-ONTOLOGISCHEN NOTWENDIGKEIT DER ENTFREMDUNG.  
ANDERERSEITS ANALYSIERT ER DIESELBEN KRISE-ERSCHEINUNGEN AUF EINER  
KONKRETEN, HISTORISCH-SOZIOLOGISCHEN EBENE, ALS NOTWENDIGE PRODUKTE  
DER "NICHT-ORGANISCHEN" BUERGERLICHEN GESELLSCHAFT. DIE SPANNUNG  
ZWISCHEN DIESEN AUFFASSUNGSWEISEN UND DEN VON DENEN GEOEFFNETEN  
PERSPEKTIVEN ERKLAERT VIELE WESENTLICHE TENDENZEN IN DER ENTWICKLUNG  
DER JUGENDPHILOSOPHIE VON LUKACS.

ARKUS, MARIA AND HEGEDUS, ANDRAS. MODERNIZATION AND THE ALTERNATIVES OF  
SOCIAL PROGRESS. TELOS 145-157 FALL 73.

THIS ARTICLE WAS THE ORIGINAL SPARK THAT LED TO THE FIRING OF THE  
AUTHORS FROM THEIR JOBS AND THEIR EXPULSION FROM THE HUNGARIAN  
COMMUNIST PARTY. IN A FRANK TONE, THE AUTHORS SHARPLY CRITICIZE  
PRESENT HUNGARIAN POLICIES WHICH THEY TRACE TO 'STATIST' AND  
DOGMATIC TENDENCIES WITHIN THE RULING GROUPS. AFTER OUTLINING THE  
TWO MAJOR MODELS FOR 'MODERNIZATION', THE AUTHORS GO ON TO DEVELOP  
THEIR OWN ALTERNATIVE TO BOTH.\*

ONGIU, ANTONIO. LA PAROLA STATO IN ALCUNI DOCUMENTI DEL  
TRE-QUATTRO-CINQUECENTO. RIV INT FILOSOF DIRITTO 50,723-753 O-D  
73.

L'AUTORE. TRATTA, PER PRIMO, L'ARGOMENTO SOTTO IL PROFILO  
STORICO-ISTITUZIONALE E, CIOE, NEGLI ATTI E DOCUMENTI PUBBLICI. IN



PARTICOLARE RILEVA IL NASCERE DEGLI 'STATI' COME MOMENTI DI ARTICOLAZIONI DELLE ASSEMBLEE RAPPRESENTATIVE MEDIEVALI, ED IL PROCESSO DI SOSTITUZIONE DEL NUOVO TERMINE, 'STATO' ALL'ANTICO VOCABOLO 'REPUBBLICA', DAPPRIMA IN ITALIA POI, MAN MANO, NEI PAESI VICINI, CON NUMEROSI ED ADEGUATI ESEMPI. CONSIDERA ANCHE, PER ECCEZIONE, QUALCHE FONTE LETTERARIA, CONSTATANDO, IN PARTICOLARE, IL LARGO E NUCVO IMPIEGO DELLA PAROLA 'STATO' NELLE "VITE", SCRITTE NEL 1482, DI VESPASIANO DA BISTICCI.

MAROTTA, LORENZO. IL PROBLEMA DIDATTICO DELLA STORIA. TEORESI 28,355-359 JL-D 73.

L'ESIGENZA DI FONDO DELLO SCRITTO "IL PROBLEMA DIDATTICO DELLA STORIA" E LA STRETTA CONNESSIONE ESISTENTE TRA STORIOGRAFIA, DA UNA PARTE, E DIDASSI DELLA STORIA, DALL'ALTRA. SI E' VOLUTO SOTTOLINEARE COME L'INSEGNAMENTO DELLA STORIA NON PUO' RISULTARE ATTIVO E FORMATIVO QUALORA NON VENGANO CHIARITI ALCUNI FONDAMENTALI PRINCIPI STORIOGRAFICI, QUALI IL RAPPORTO TRA STORICO E FATTI STORICI, LA CAUSALITA' STORICA, I GIUDIZI MORALIECC...IN QUESTO MODO I GIOVANI ACQUISISCONO UNA METODOLOGIA CRITICA NELLA STUDIO DELLA STORIA, DIVENENDO ESA STESSA MOMENTO CHIARIFICATORE PER LA PROBLEMATICITA' DEL PRESENTE. ANZI, CREDIAMO CHE LO STUDIO DELLA STORIA DEBBA RICEVERE LA SUA MOTIVAZIONE PROPRIO DALL'ESIGENZA DI COMPRENDERE MEGLIO IL PRESENTE, STABILENDO, IN TAL MODO, UN SECONDO PROCESSO DI INTERAZIONE TRA PASSATO E PRESENTE.\*

MAROTTA, LORENZO. LE IMPLICAZIONI PEDAGOGICHE NELLA LOGICA DEL DEWEY. TEORESI 29,115-125 JA-JE 74.

MARQUES, IVAN. ON COMPLEXITY PROPERTIES OF RECURSIVELY ENUMERABLE SETS. J SYM LOG 38,579-593 D 73.

WE PROVIDE CHARACTERIZATIONS OF THE EFFECTIVELY SPEEDABLE, SPEEDABLE AND LEVELABLE SETS IN PURELY RECURSIVE THEORETIC TERMS. WE INTRODUCE THE NOTION OF SUBCREATIVENESS AND SHOW THAT EVERY PROGRAM FOR COMPUTING A PARTIAL RECURSIVE FUNCTION F CAN BE EFFECTIVELY SPEEDED UP ON INFINITELY MANY INTEGERS IF AND ONLY IF THE GRAPH OF F IS SUBCREATIVE. IN ADDITION, IN ORDER TO CAST SOME LIGHT ON THE CONCEPTS OF EFFECTIVELY SPEEDABLE, SPEEDABLE AND LEVELABLE SETS WE SHOW THAT ALL MAXIMAL SETS ARE LEVELABLE (AND HENCE SPEEDABLE) BUT NOT EFFECTIVELY SPEEDABLE AND WE EXHIBIT A SET WHICH IS NOT LEVELABLE IN A VERY STRONG SENSE BUT YET IS EFFECTIVELY SPEEDABLE.\*

MARQUEZ MURD, DANIEL. VERDAD Y MENTIRA. LOGOS 1,403-420 S-D 73.

MARRAS, AUSONIO AND LITHOWN, ROBERT J. INTENTIONALITY WITHOUT EXTENSIONALITY. PHIL STUD 25,403-410 AG 74.

WE ARGUE AGAINST THE THESIS, PUT FORTH SEPARATELY BY J W CORNMAN AND BY H MORICK, THAT SENTENCES LIKE 'JOHN IS THINKING OF ALASKA' AND 'SCHLIEGMANN LOOKED FOR THE SITE OF TROY', THOUGH INTENTIONAL BY CHISHOLM'S FIRST CRITERION ("SENTENCES ABOUT BELIEVING"), CAN NONETHELESS BE INTERPRETED EXTENSIONALLY. WE ARGUE THAT ON MORICK'S CRITERION OF EXTENSIONALITY, WHICH AMOUNTS TO QUINE'S CRITERION OF REFERENTIAL TRANSPARENCY, THE THESIS UNDER CONSIDERATION IS LOGICALLY INCOHERENT, WHILE ON CORNMAN'S CRITERION OF EXTENSIONALITY, WHICH IS ESSENTIALLY A FREGEAN CRITERION, THE THESIS UNDER CONSIDERATION, THOUGH NOT INCOHERENT, IS UNTENABLE ON OTHER GROUNDS.

MARSCHAK, JACOB. LIMITED ROLE OF ENTROPY IN INFORMATION ECONOMICS. THEOR DECIS 5,1-7 JE 74.

'INFORMATION TRANSMITTED' IS DEFINED AS THE AMOUNT BY WHICH ADDED EVIDENCE (OR 'MESSAGE RECEIVED') DIMINISHES 'UNCERTAINTY'. THE LATTER IS CHARACTERIZED BY SOME PROPERTIES INTUITIVELY SUGGESTED BY

THIS WORD AND POSSESSED BY CONDITIONAL ENTROPY, A PARAMETER OF THE POSTERIOR PROBABILITY DISTRIBUTION. HOWEVER, CONDITIONAL ENTROPY SHARES THESE PROPERTIES WITH SOME OTHER CONCAVE SYMMETRIC FUNCTIONS ON THE PROBABILITY SPACE. MOREOVER, A GIVEN TRANSMISSION CHANNEL (OR, IN THE CONTEXT OF STATISTICAL INFERENCE, A GIVEN EXPERIMENT) YIELDS A HIGHER MAXIMUM EXPECTED BENEFIT THAN ANOTHER 'TO ANY USER' IF AND ONLY IF 'ALL' CONCAVE FUNCTIONS OF THE POSTERIOR PROBABILITY VECTOR HAVE HIGHER VALUES FOR THE FORMER CHANNEL (OR EXPERIMENT). HENCE, ONE INFORMATION SYSTEM (CHANNEL, EXPERIMENT) MAY BE PREFERABLE TO ANOTHER FOR A GIVEN USER ALTHOUGH ITS TRANSMISSION RATE, IN ENTROPY TERMS, IS LOWER. BUT ONLY ENTROPY HAS THE ECONOMICALLY RELEVANT PROPERTY OF MEASURING, IN THE LIMIT, THE EXPECTED LENGTH OF EFFICIENTLY CODED MESSAGES SENT IN LONG SEQUENCES. THUS, WHILE IRRELEVANT TO THE VALUE (MAXIMUM EXPECTED BENEFIT) OF AN INFORMATION SYSTEM AND TO THE COSTS OF OBSERVING, ESTIMATING, AND DECIDING, ENTROPY FORMULAS ARE RELEVANT.... (EDITED)

ARSH, JAMES L. POLITICAL RADICALISM: HEGEL'S CRITIQUE AND ALTERNATIVE. IDEAL STUD 4,188-199 MY 74.

THE PAPER IS DIVIDED INTO TWO MAIN PARTS: HEGEL'S CRITIQUE OF POLITICAL RADICALISM AND HIS ETHICAL ALTERNATIVE. POLITICAL RADICALISM IS AN INADEQUATE FORM OF POLITICAL CONSCIOUSNESS BECAUSE THERE IS A CONTRADICTION BETWEEN "OUGHT," AND "IS," BETWEEN THE DESIRE FOR MORAL PURITY AND THE DESIRE FOR POLITICAL SUCCESS. THE UTOPIAN IDEALISM OF THE RADICAL MAKES HIM INCAPABLE OF THE REALISTIC COMPROMISES AND PROGRAMS NECESSARY FOR EFFECTIVE POLITICAL ACTION. BECAUSE OF SUCH TENSIONS, THE RADICAL IS PARANOID, INDIVIDUALISTIC, MORALISTIC, AND PRONE TO VIOLENCE. THE ETHICAL CONSCIOUSNESS IS ABLE TO RECONCILE "OUGHT" WITH "IS" IDEALISM WITH THE ACCEPTANCE OF CONCRETE, LIMITED STRUCTURES AND PROGRAMS. EXTERNAL REALITY IS NO LONGER ALIEN AND EVIL, AS IT WAS FOR THE RADICAL, BUT INTEGRATED WITH THE CLAIMS OF CONSCIENCE.

RTANO, GIUSEPPE. 'STRUTTURA' DISUMANIZZANTE. LOGOS (ITALY) 189-194 1972.

L'AUTORE SCORGE NELLA SVALUTAZIONE ALTHUSSERIANA DELL'UOMO E DELLA STORIA UNA FORMA DI ONTOLOGIZZAZIONE DI UN SISTEMA STRUTTURALE OGGETTIVO CHE RIDUCE FINO ALL'ANNULLAMENTO L'EMPIO INNOVATIVO DELL'AZIONE UMANA. LO STRUTTURALISMO ROMPE OGNI FEDE NELL'ESSENZA DELL'UOMO, E DISSOLVE LA SOGGETTIVITA' IN STRUTTURE SUPER-ED INTER-SOGGETTIVE. MENTRE NEL PENSIERO DI MARX SCIENZA E IDEOLOGIA, ECONOMICITA' E STORIA SONO IN CONTINUO RAPPORTO DIALETTICO, ALTHUSSER OPTA ADIALETTICAMENTE PER IL PRIMO DEI DUE TERMINI. LA FEDELTA' ALLO SPIRITO RIVOLUZIONARIO DEL MARXISMO COMPORTA UNA FEDE NEL METODO DIALETTICO. LA TESI ALTHUSSERIANA, CHE SARTRE CONSIDERO ULTIMA BARRIERA DEL CONSERVATORISMO BORGHESE, PROPONE, SECONDO L'AUTORE, "UN ANGOSCICO INTERROGATIVO: NEGATA LA STORIA, METAFISICIZZATA LA STRUTTURA, PROPOSTA UNA RADICALE ONTOLOGIA DESOGGETTIVATA, NON SI CORRE IL PERICOLO DI DECRETARE LA VERA MORTE DELL'UOMO?"

RTIN EDWIN. A NOTE ON FREGE'S SEMANTICS. PHIL STUD 25,441-443 AG 74.

THE FREGEAN THEORY OF MEANING SAYS HOW THE MEANINGFUL PARTS OF A MEANINGFUL EXPRESSION CONTRIBUTE TO THAT EXPRESSION'S SENSE AND REFERENCE. BUT FREGE OVERLOOKS THE FACT THAT LOGICAL EXPRESSIONS PLAY DUAL ROLES. THE CONTRIBUTIONS OF SENTENTIAL CONNECTIVES, FOR EXAMPLE, ARE WELL DESCRIBED FOR CONTEXTS IN WHICH THEY CONNECT SENTENCES, BUT NOT FOR LARGER QUANTIFICATIONAL CONTEXTS. AN OBVIOUS MODIFICATION OF THE THEORY WHICH MIGHT FILL THE ABYSS IS CONSIDERED, AND IT IS MAINTAINED THAT IT PRODUCES TWO DIFFICULTIES: A REPLICATION OF FREGE'S CONCEPT 'HORSE' TROUBLES AND AN INFINITE PROLIFERATION OF LOGICAL VOCABULARY. THE SERIOUSNESS OF THESE DIFFICULTIES IS BRIEFLY DISCUSSED.

MARTIN, DANIEL AND FRANKEL, SERGE. 'SOCIALISM' IN HUNGARY. TELOS 122-133 FALL 73.

IN LIGHT OF RECENT REPRESSION OF PHILOSOPHERS AND SOCIOLOGISTS IN HUNGARY, THE AUTHORS EXAMINE THE ISSUES AT STAKE AND SUMMARIZE THE SEQUENCE OF EVENTS LEADING TO THE FIRING OF SEVERAL PROFESSORS FROM THEIR JOB AS WELL AS THE WITHDRAWAL OF THEIR PASSPORTS. IN A SUMMARY FORM, THE VIEWS OF THE LEADING MEMBERS OF THE 'BUDAPEST SCHOOL' ARE CAREFULLY LAID OUT AND THEIR PHILOSOPHICAL DIVERGENCIES WITH THE 'PARTY LINE' INDICATED.\*

MARTIN, EDWIN. FREGE'S PROBLEMS WITH THE 'CONCEPT HORSE'. CRITICA 5,45-64 S 71.

THE PAPER IS DIVIDED INTO FOUR SECTIONS. SI SKETCHES THE FREGEAN THEORIES OF SYNTAX AND MEANING, THEIR ACCOUNTS OF THE MEANINGFUL PARTS OF SENTENCES, MEANINGFUL COMBINATIONS OF THOSE PARTS, AND CONTRIBUTIONS OF THOSE PARTS TO MEANINGS OF SENTENCES. SII URGES THAT IN ORDER TO MAINTAIN THE CONSISTENCY OF THOSE THEORIES FREGE IS FORCED TO DRAW HIS VERY SHARP DISTINCTION BETWEEN OBJECTS AND FUNCTIONS, AND BETWEEN THEIR NAMES. SIII PRESENTS THE APPARENT INABILITY OF FREGE TO SPECIFY THE REFERENCE OR SENSE OF A FUNCTION-NAME AND REJECTS SOME PROPOSALS AS TO HOW TO CIRCUMVENT THE DIFFICULTY. SIV PRESENTS A SOLUTION TO THE DIFFICULTY WHICH DOES NOT REQUIRE GIVING UP ANY DISTINCTIVELY FREGEAN THESIS; STANDING FOR IS CONSIDERED AS A VARIABLE-BINDING OPERATOR, MUCH LIKE QUANTIFIERS.

MARTIN, F DAVID. HEIDEGGER'S BEING OF THINGS AND AESTHETIC EDUCATION. J AES EDUC 8,87-105 JL 74.

AN INTERPRETATION OF HEIDEGGER'S LATER THOUGHT WITH REFERENCE TO THE CONCRETE INDIVIDUALITY OF THINGS AND THE AESTHETIC EXPERIENCE. THIS THINKING SUGGESTS THAT AESTHETIC EDUCATION IS MORE IMPORTANT THAN ANY OTHER EDUCATION. FOR THE AESTHETIC MODE OF AWARENESS IS NOT JUST ONE MODE AMONG OTHERS; RATHER, IT IS THE GROUND OF ALL OTHER MODES. AESTHETIC EDUCATION SHOULD UNDERSTAND ITS FUNDAMENTAL OBJECTIVE AS TRAINING IN THINKING FROM THINGS, ENABLING US TO FOCUS OUR PERCEPTIVE POWERS ON SOME THING EXCLUSIVELY OF ANYTHING ELSE, GIVING OURSELVES TO THE THING WITH A RECEPTIVE HOSPITALITY. PRACTICAL GUIDELINES ARE DISCUSSED WHICH SHOULD HELP INTENSIFY THIS AESTHETIC MODE OF AWARENESS.

MARTIN, GOTTFRIED. BERTRAND RUSSELL UND DIE PLATONISCHEN IDEEN. STUD INT FILOSOF 5,169-179 AUTUMN 73.

MARTIN, J L. A DIALOGUE ON CRITERIA. PHIL FORUM (BOSTON) 4,218-223 WINT 72-73.

"A" PRESENTS THE VIEW THAT CRITERIA ARE NECESSARY FOR THE APPLICATION OF CONCEPTS TO EXPERIENCE. "B" REPLIES THAT CRITERIA ARE NOT NECESSARY, ARE NOT IN FACT USED, AND IN ANY CASE ARE SUPERFLUOUS; AND SUGGESTS AN ALTERNATIVE WAY OF CONCEIVING THE MATTER.\*

MARTIN, J L. THE DUALITY OF THE PRESENT. MAN WORLD 6,293-301 S 73.

A REFLECTION ON THE EXPERIENCE OF TIME REVEALS TWO DATA: AN INFINITELY RAPID FLOW OF NOWS THROUGH THE PRESENT, AND THE UNMOVING EVERPRESENCE OF THE NOW IN WHICH I LIVE. THIS DUALITY OF THE PRESENT, IMPLICIT IN HUSSERL'S TIME-LECTURES, IS SHOWN TO BE MORE ADEQUATE THAN JAMES' THEORY OF THE 'SPECIOUS PRESENT' AND TO REMOVE SEVERAL METAPHYSICAL PERPLEXITIES.

RTIN, JAMES A. ARE THERE TRUTH FUNCTIONAL CONNECTIVES? METAPHILOSOPHY  
4,187-204 JL 73.

THE NOTION OF TRUTH FUNCTIONALITY IS AN IMPORTANT ONE TO MANY CONTEMPORARY PHILOSOPHERS; IT IS A FOCAL POINT IN MANY PHILOSOPHICAL ISSUES. IT IS ALSO WIDELY THOUGHT TO BE A VERY CLEAR NOTION, EMINENTLY INTELLIGIBLE AND PERFECTLY UNDERSTOOD. I ARGUE THAT THIS IS NOT SO: IT IS CERTAINLY NOT SO WELL UNDERSTOOD—AT LEAST NOT IF WE CAN REGARD THE DEFINITIONS OF IT THAT HAVE BEEN PUBLISHED BY MANY PHILOSOPHERS AND LOGICIANS AS RELIABLE INDICATORS OF THEIR UNDERSTANDING OF THE NOTION OF TRUTH FUNCTIONALITY. FOR THE PUBLISHED DEFINITIONS THAT I CONSIDER ARE CLEARLY DEFECTIVE. BUT AFTER CONSIDERING SOME PUBLISHED DEFINITIONS, I ATTEMPT TO AVOID THE MISTAKES THAT WERE FATAL TO THESE AND EXPLORE SEVERAL ALTERNATIVE WAYS TO PROVIDE AN ACCEPTABLE DEFINITION. THE PROBLEMS I RAISE TO PLAGUE THESE UNDERCUT (AND SO I ARGUE) ANY POSSIBLE ATTEMPT TO DEFINE A CONCEPT OF TRUTH FUNCTIONALITY POWERFUL ENOUGH TO APPLY TO LANGUAGES AS RICH AS NATURAL LANGUAGES. THE CENTRAL PROBLEM, I THINK, IS THAT FOR COMPLEX ENOUGH LANGUAGES WE CANNOT SPECIFY PRECISELY THE SENTENTIAL (OR PROPOSITIONAL, OR STATEMENTAL) COMPONENTS (CF COMPOUND SENTENCES, PROPOSITIONS, OR STATEMENTS), AND THEIR MODE OF COMPOUNDING.

RTIN, JANE RCLAND. BASIC ACTIONS AND EDUCATION. EDUC THEORY 24,17-32  
WINT 74.

THE PAPER BEGINS WITH AN ACCOUNT OF A CONTROVERSY BETWEEN TWO PHILOSOPHERS, MELDEN AND VESEY, OVER WHAT WE LEARN HOW TO DO. IT MOVES QUICKLY TO A DISCUSSION OF WHAT HAS BEEN CALLED 'BASIC' ACTIONS. THE 'STANDARD' VIEW OF BASIC ACTIONS IS EXAMINED AND FOUND TO BE WANTING AND A NEW VIEW OF THEM IS PROPOSED. THE CONTROVERSY IS THEN RE-EXAMINED AND WAYS IN WHICH THE NEW VIEW OF BASIC ACTIONS HAS APPLICATION TO EDUCATION ARE SUGGESTED.

RTIN, MICHAEL. AN EXPLICATIVE MODEL OF THEORY TESTING. Z ALLG WISS  
1,228-242 1970.

RTIN, MICHAEL. THE DEDUCTION OF STATEMENTS OF 'PRIMA FACIE' OBLIGATIONS FROM DESCRIPTIVE STATEMENTS. PHIL STUD 25,147-149 F 74.

THIS PAPER IS A CRITIQUE OF SEARLE'S ATTEMPT TO DERIVE 'OUGHT' FROM 'IS'. IT IS ARGUED THAT IN HIS DERIVATION OF STATEMENTS OF PRIMA FACIE OBLIGATION FROM DESCRIPTIVE STATEMENTS HE TACITLY ASSUMES A MORAL PREMISE THAT INVALIDATES HIS ARGUMENT.

RTIN, MICHAEL. THE EXPLICATION OF A THEORY. PHILOSOPHIA (ISRAEL)  
3,179-197 AP-JL 73.

IN THE PAPER THE EXPLICATION OF AN UNCLEAR THEORY IS ANALYSED. IT IS ARGUED THAT AN EXPLICATUM OF A THEORY CAN BE CLEARER THAN THE EXPLICANDUM IN TWO WAYS: THE EXPLICATUM CAN HAVE LESS CONSEQUENCES, VAGUENESS AND LESS DEDUCTIVE INDETERMINANCY. A FORMAL DEFINITION OF THE EXPLICATION OF A THEORY IS GIVEN AND THE ANALYSIS RELATED TO THE HISTORY OF SCIENCE AND KUHN'S NOTION OF THE ARTICULATION OF A PARADIGM. FINALLY VARIOUS PROBLEMS INVOLVED IN THE DECISION TO EXPLICATE A THEORY ARE DISCUSSED.

RTIN, MICHAEL. THE OBJECTIVITY OF A METHODOLOGY. PHIL SCI 40,447-450  
S 73.

IN THIS PAPER IT IS SHOWN THAT RUDNER'S ACCOUNT OF THE OBJECTIVITY OF A METHODOLOGY IS INCORRECT. IN PARTICULAR IT IS SHOWN THAT RUDNER'S ACCOUNT PROVIDES NEITHER A NECESSARY NOR SUFFICIENT CONDITION OF ONE METHODOLOGY BEING MORE OBJECTIVE THAN ANOTHER.



MARTIN, MICHAEL. THEORETICAL PLURALISM. PHILOSOPHIA (ISRAEL) 2,341-350  
O 72.

IN RECENT YEARS A NUMBER OF PHILOSOPHERS OF SCIENCE HAVE ADVOCATED A POSITION THAT HAS BEEN CALLED 'THEORETICAL PLURALISM'. ALTHOUGH NEVER CLEARLY STATED ONE MAJOR TENET OF THIS POSITION IS THAT MAXIMUM SCIENTIFIC PROGRESS IS ACHIEVED THROUGH THE INVESTIGATION OF MANY COMPETING THEORIES. PERHAPS THE MOST SOPHISTICATED VERSION OF THIS POSITION IS THAT OF LAKATOS WHO ADVOCATES A PLURALITY OF SCIENTIFIC RESEARCH PROGRAMS. AFTER FORMULATING AN EXTREME FORM OF THEORETICAL PLURALISM (USING LAKATOS' VIEW AS OUR MODEL) IN TERMS OF A METHODOLOGICAL DIRECTIVE, WE CONTRAST THIS EXTREME VERSION WITH A NUMBER OF ALTERNATIVE METHODOLOGICAL DIRECTIVES. WE THEN CONSIDER THE VARIOUS PROBLEMS INVOLVED IN DECIDING WHICH METHODOLOGICAL DIRECTIVE IS THE MOST FRUITFUL IN BRINGING ABOUT MAXIMUM SCIENTIFIC PROGRESS.

MARTIN, R M. ON THE LOGICAL STRUCTURE OF THE ONTOLOGICAL ARGUMENT.  
MONIST 57,297-311 JL 73.

MARTIN, REX AND HANSON, F ALLAN. THE PROBLEM OF OTHER CULTURES. PHIL SOC  
SCI 3,191-208 S 73.

IT IS OFTEN SAID THAT ANTHROPOLOGISTS SHOULD SEEK TO UNDERSTAND ALIEN CULTURES INTERNALLY, BY STRIVING TO SHARE THE EXPERIENCES OF LIFE IN THEM. BUT GIVEN RADICAL CULTURAL DIFFERENCES, IS SUCH SYMPATHIC DUPLICATION POSSIBLE? THIS SITUATION IS PROBLEMATIC ONLY WHEN VIEWED VIA CARTESIAN DUALISM. SEEN FROM RYLE'S CONCEPT OF MIND, THE RULES OF A CULTURE ARE SIMPLY REGULARITIES OF BEHAVIOR, NOT SHADOWY PROPOSITIONS SUBCONSCIOUSLY EMPLOYED. THIS CONCEPTION OF UNDERSTANDING (AS KNOWING HOW) DISSOLVES THE PROBLEM OF OTHER CULTURES. HERE THE DIFFERENCE BETWEEN STANDARD ANTHROPOLOGICAL UNDERSTANDING AND TRUE INTERNAL UNDERSTANDING IS PRINCIPALLY THE DIFFERENCE BETWEEN JUST HAVING ACCURATE DESCRIPTIVE RULES AND HAVING THE ACTIVITY OR SKILL ITSELF WHICH THE RULES STATE. ANTHROPOLOGICAL UNDERSTANDING IS POSSIBLE, THEN, EVEN ASSUMING DEEP CULTURAL DIVERSITY.

MARTIN, REX. COLLINGWOOD'S ESSAY ON PHILOSOPHICAL METHOD. IDEAL STUD  
4,224-250 S 74.

COLLINGWOOD THOUGHT THAT IN PHILOSOPHY CONCEPTS COULD TYPICALLY BE ANALYZED ON A GENUS/SPECIES MODEL: THIS INVOLVED THE DEVELOPMENT OF A SO-CALLED SCALE OF FORMS IN WHICH EACH SPECIES-CONCEPT CHARACTERIZED THE GENUS-CONCEPT IN RESPECT OF KIND AND OF DEGREE. HENCE, IT WAS INTELLIGIBLE TO SAY, E.G., NOT ONLY THAT TEMPERANCE IS A SPECIES OF VIRTUE BUT ALSO THAT IT IS LESS VIRTUOUS THAN ANOTHER SPECIES, SAY, COURAGE. THIS PAPER ATTEMPTS TO EXPLICATE THE LOGIC OF ANY SUCH SCALE OF FORMS. (1) COLLINGWOOD'S ROOT IDEA WAS THAT AN OPPOSITION (BETWEEN THEORIES) COULD ALLOW SPECIES-CONCEPTS TO BE CONCEIVED AS SUBORDINATE/SUPER-ORDINATE WITHIN A GIVEN GENUS-CONCEPT. (2) WHEN SPECIES ARE SO CONCEIVED, AS OVERLAPPING ONE ANOTHER, LIKE COLOR TRANSPARENCIES IN THE RIGHT ORDER, THEIR MUTUAL MODIFICATION GIVES THE CORRECT AND TRUE-TO-LIFE REPRESENTATION OF THE GENUS-CONCEPT INVOLVED. THE SCALE OF FORMS IDEA CAN BE USED TO EXPLICATE HEGEL'S NOTION OF DIALECTICAL 'AUFHEBEN' AND TO MAKE SENSE OF MILL'S MUCH CONTROVERTED DISTINCTION OF HIGHER FROM LOWER PLEASURES. COLLINGWOOD'S 'METHOD' IS THUS BEST REGARDED AS AN EXPOSITORY DEVICE, FOR CLARIFYING DIFFICULT DOCTRINES AND DISPUTES IN PHILOSOPHY.

IN, REX. WOLFF'S DEFENCE OF PHILOSOPHICAL ANARCHISM. PHIL QUART  
24,140-149 AP 74.

IT IS NOT CLEAR WHETHER WOLFF'S PHILOSOPHICAL ANARCHIST IS CLAIMING  
THE LOGICAL IMPOSSIBILITY OF A GOVERNMENT'S HAVING RIGHTFUL  
AUTHORITY OR THE FACTUAL IMPOSSIBILITY OF IT. THE FORMER SEEMS  
SELF-CONTRADICTORY IN THE CONTEXT OF HIS ARGUMENT AND THE LATTER  
UNCONCLUSIVE. I THEN ATTEMPT A RECONSTRUCTION OF HIS ARGUMENT, AS  
BEING DIRECTED AGAINST POLITICAL OBLIGATION. IT IS ARGUED THAT  
WHERE SUCH OBLIGATION IS EXTRINSICALLY GROUNDED, WOLFF'S CASE SEEMS  
IMPECCABLE. BUT WHERE OBLIGATION IS THOUGHT TO BE INTRINSICALLY  
GROUNDED AS A FEATURE OF A PARTICULAR THEORETICAL SYSTEM OF  
POLITICAL CONCEPTS, WOLFF'S CASE IS STRONG BUT NOT COMPELLING.  
MOREOVER, WOLFF'S ARGUMENT COULD BE SUCCESSFUL AGAINST POLITICAL  
AUTHORITY ONLY IF THAT NOTION AND THE NOTION OF POLITICAL OBLIGATION  
WERE CONNECTED ANALYTICALLY, WHICH THEY ARE NOT. THUS, HIS ARGUMENT  
AGAINST OBLIGATION DOES NOT AND COULD NOT RULE OUT THE POSSIBILITY  
OF 'DE JURE' POLITICAL AUTHORITY. IT IS STILL OPEN TO POLITICAL  
PHILOSOPHERS TO DEVELOP A DOCTRINE OF ALLEGIANCE BASED ON RESPECT  
FOR LAW.

IN, RICHARD M. ON SOME CRITICISMS OF CARNAP'S EARLY SEMANTICS: NAGEL  
AND RYLE. PHILOSOPHIA (ISRAEL) 2,55-73 AP 72.

IN, ROBERT L. AYER ON SENSE AND REFERENCE. PHIL REV (TAIWAN) 77-81  
MY 73.

IN HIS "RUSSELL AND MOORE," PP.30 FF., A J AYER SETS OUT TO  
EXPLICATE, AND SHOW VALID, RUSSELL'S FAMOUS "ON DENOTING" ARGUMENT  
AGAINST FREGE'S "THEORY OF SENSE AND REFERENCE." I ARGUE THAT AYER  
HAS FAILED TO PRESENT A VALID ARGUMENT AGAINST FREGE.\*

IN, ROBERT L. RELATIVE TRUTH AND SEMANTIC CATEGORIES. J PHIL LOG  
1,149-153 AP 74.

THE ARTICLE IS A REPLY TO THAT PART OF JOHN F POST'S ARTICLE "SHADES  
OF THE LIAR" (JOURNAL OF PHILOSOPHICAL LOGIC, VOLUME 2, 1973, 370)  
THAT DEALS WITH THE PRESENT AUTHOR'S PROPOSED SOLUTION TO THE LIAR  
PARADOX (KNOWN AS THE 'CATEGORY SOLUTION'). POST DISCUSSES A MODAL  
VERSION OF THE LIAR--A SENTENCE THAT SAYS IT IS NOT TRUE AT SOME  
PARTICULAR POSSIBLE BUT NON-ACTUAL WORLD--AND CLAIMS THAT THE  
CATEGORY SOLUTION MAY BE EXTENDED TO TREAT THIS VERSION ONLY AT THE  
COST OF IMPOSING WHAT HE REGARDS AS AN UNACCEPTABLE RESTRICTION. I  
EXPLORE THE EXTENSION OF THE CATEGORY FRAMEWORK TO THE NOTION OF  
TRUTH-AT-A-POSSIBLE-WORLD (FOR A MORE TECHNICAL TREATMENT SEE MY  
SORTAL RANGES FOR COMPLEX PREDICATES", "JOURNAL OF PHILOSOPHICAL  
LOGIC" VOLUME 3, 1974, 159-167) AND ARGUE THAT A CATEGORY SOLUTION  
OF POST'S MODAL LIAR FOLLOWS NATURALLY. THE NECESSARY RESTRICTIONS  
S THAT SORTALLY INCORRECT SENTENCES BE REGARDED AS WITHOUT  
TRUTH-VALUE AT ALL POSSIBLE WORLDS.

IN, ROBERT L. SORTAL RANGES FOR COMPLEX PREDICATES. J PHIL LOG  
1,159-167 AP 74.

THE ARTICLE IS A CRITICAL DISCUSSION OF ONE ASPECT OF RICHMOND H  
THOMASON'S PAPER, "A SEMANTIC THEORY OF SORTAL INCORRECTNESS"  
(JOURNAL OF PHILOSOPHICAL LOGIC 1, 1972, 209-258). ONE MAY THINK OF  
OPEN FORMULAS OF THE PREDICATE CALCULUS AS PREDICATES,  
DISTINGUISHING BETWEEN THE SIMPLE ONES (ATOMIC OPEN FORMULAS) AND  
THE COMPLEX ONES (NON-ATOMIC OPEN FORMULAS). IN THOMASON'S THEORY,  
ONLY SIMPLE PREDICATES ARE ASSIGNED SORTAL RANGES (ROUGHLY, THE  
SORTAL RANGE OF A PREDICATE IS THE SET OF OBJECTS OF WHICH THE  
PREDICATE IS TRUE OR FALSE). I ARGUE THAT AN ADEQUATE THEORY MUST  
APPLY SORTAL RANGES FOR ALL PREDICATES, AND I OFFER A FORMAL  
SEMANTICAL TREATMENT OF THE REQUIRED KIND. THIS LATTER CONSISTS  
MAINLY IN PARALLEL RECURSIVE DEFINITIONS OF THE TWO KEY SEMANTIC

RELATIONS HOLDING BETWEEN OPEN FORMULAS AND SEQUENCES OF OBJECTS: THE APPLICABILITY OF A FORMULA TO A SEQUENCE, AND THE SATISFACTION BY A SEQUENCE OF A FORMULA. THE FORMAL LANGUAGE CONTAINS MODAL OPERATORS, TREATED SEMANTICALLY WITH THE USE OF 'POSSIBLE WORLDS'.

MARTIN, ROBERT W. WHAT FOLLOWS FROM 'I PROMISE'? CAN J PHIL 3,381-387 MR 74.

SEARLE'S ATTEMPTED DERIVATION OF AN 'OUGHT' STATEMENT FROM 'IS' STATEMENTS VIA THE CONCEPT OF PROMISING IS ANALYZED. IT IS CLAIMED THAT THIS ATTEMPT FAILS BECAUSE OF AN EQUIVOCATION BETWEEN RULE=DESCRIBING AND RULE=ENDORSEING STATEMENTS.

MARTINEZ GOMEZ, LUIS. BIBLIOGRAFIA FILOSOFICA ESPANOLA, ELENCO 1973. PENSAMIENTO 29,465-494 O-D 73.

EL AUTOR RECOGE 711 FICHAS BIBLIOGRAFICAS DE LIBROS Y ARTICULOS DE REVISTAS CON UN CONTENIDO FILOSOFICO REFERIDO A AUTORES ESPANOLAS O HISPANOAMERICANOS, TANTO DE ESTOS COMO AUTORES, COMO DE ESCRITOS DE EXTRANJEROS DEDICADOS A FIGURAS O CORRIENTES HISTORICAS DEL PENSAMIENTO FILOSOFICO ESPANOL. SE DISTRIBUYE EL MATERIAL EN DOS PARTES: LA PRIMERA HISTORICA, ESTUDIOS SOBRE AUTORES Y DOCTRINAS DE TODO EL PERIODO DE LA FILOSOFIA ORDENADO CRONOLOGICAMENTE, DESDE LA ANTIGUEDAD HASTA EL S.XX; LA SEGUNDA CONTIENE ESTUDIOS SISTEMATICOS DE FILOSOFIA ORDENADOS LOGICAMENTE; COMPLETAN ESTA SEGUNDA PARTE REFERENCIAS INTERCALADAS A LA PRIMERA PARTE HISTORICA.\*

MARTINI, STELIO M. A PROPOSITO DI 'MEDIOEVO'. LOGOS (ITALY) 129-146 1973.

L'ARTICOLO E IN BUONA PARTE LA PEDISSEQUA CONFUTAZIONE DI "MEDIOEVO PROSSIMO VENTURO" DI R VACCA (MILANO, 1972), ACCUSATO DI INCULTURA E VISIONE IDEOLOGICA DELLA REALTA. POSTO CHE SI VOGLIA PROPRIO PARLARE DI MEDIOEVO, SEMMAI PRESENTE E VIVO, E RILEVATA LA FONDATEZZA DI ALCUNI ARGOMENTI AL RIGUARDO DOVUTI A U ECO. UNA ANALISI PORTATA NELLO "SPESSORE" DI FENOMENI CULTURALI PROPRI AD ATTEGGIAMENTI PIU IMMEDIATI DELL'UOMO (LA CUI COMPARAZIONE STORICA GIA CONOSCE SUCCESSI) E CONTRAPPOSTA AD ANALISI ROZZAMENTE TENTATE SULLE CONCREZIONI DELL'ESISTENTE (LA CUI "RESISTENZA" AL CORSO DEGLI EVENTI IGNORIAMO). COSI, AD ESEMPIO, IL CONFRONTO DI "CARMINA FIGURATA" TARDOLATINI CONTESTI ODIERNI DI POESIA (GARNIER, DIACONC) MOSTRERA IDENTICO ATTEGGIAMENTO DI SCOMMESSA DELL'UOMO CON SE STESSO, VOLTE A RICONOSCERE, NEL POSTO SEMPRE GIUSTO, I PEZZI (LETTERE, PAROLE, FIGURE) DI UN MONDO DEL TUTTO VISSUTO.

MARTINS, DIAMANTINO. O CONHECIMENTO DA MENTE HUMANA, SEGUNDO S TOMAS. REV PORT FILOSOF 30,29-38 JA-S 74.

A DOCTRINA DE S TOMAS SOBRE O NOSSO CONHECIMENTO DA MENTE HUMANA PODE SINTETIZAR-SE NUM TEXTO DO "DE VERITATE": "SIC IGITUR PATET QUOD 'MENS NOSTRA COGNOSCIT SE IPSAM QUODAMMODO PER ESSENTIAM SUAM', UT AUGUSTINUS DICIT...; 'QUODAM VERO MODO PER INTENTIONEM, SIVE PER SPECIEM', UT PHILOSOPHUS ET COMMENTATOR DICIT...; 'QUODAM VERO MODO INTUENDO INVIOLABILEM VERITATEM', UT AUGUSTINUS DICIT" (DE VERITATE, X, 8, IN C.). O PROBLEMA APRESENTA-SE, POIS, EM HORIZONTES MUITO MAIS VASTOS DO QUE NOS VULGARIZADORES EM VOGA. OS TEXTOS APRESENTAM-SE EM GERAL JUSTAPOSTOS, QUER SEJAM DE INSPIRACAO ARISTOTELICA, QUER AUGUSTINIANA. NAO PODEM SEPARAR-SE, MAS DEVEMOS FUNDI-LOS, QUANTO POSSIVEL, NUM TODO, PARA CONHECER O AUTENTICO PENSAMENTO DE S TOMAS.



TLAND, T R. ART AND CRAFT: THE DISTINCTION. BRIT J AES 14,231-238  
SUM 74.

BY CONTRASTING TWO EXPERIENCES, ONE DEPICTED IN GUNTER GRASS' "THE TIN DRUM" AND THE OTHER IN GOETHE'S "FAUST," I SUGGEST (1) THAT ART OFFERS THE POSSIBILITY OF FINDING VISIONS MAN HAS NOT YET SEEN WHEREAS CRAFT REAFFIRMS VISIONS MAN ALREADY HAS SEEN; (2) THAT ART BURSTS YESTERDAYS CATEGORIES OF EXPERIENCE WHEREAS CRAFT SERVICES THOSE CATEGORIES. IN EFFECT SO FAR AS AN ACTIVITY SERVES THE PAST IT IS CRAFT, SO FAR AS IT LEADS INTO THE FUTURE IT IS ART.\*

STONE, ARTURO. SPUNTI INTRODUTTIVI AD UNA LETTURA DELLA CRITICA DI MARX ALLA SOCIETA BORGHESE. LOGOS (ITALY) 84-98 1973.

L'ARTICOLO E STATO SCRITTO PER ENUCLEARE, IN MODO SINTETICO, I PRINCIPALI PUNTI DI ATTACCO CRITICO DI MARX ALLA SOCIETA BORGHESE. HO CERCATO DI REALIZZARE CIO, SFORZANDOMI DI TENERE UNITI I MOTIVI DI TALE CRITICA: MOTIVI CHE SONO DI CARATTERE METODOLOGICO E CONTENUTISTICO. PER ASPETTO METODOLOGICO, INTENDO RIFERIRMI AL RAPPORTO, CHE NELL'ARTICOLO E SOLO ACCENNATO, CON LA DIALETTICA HEGELIANA. PER ASPETTO CONTENUTISTICO MI RIFERISCO ALL'INDAGINE MARXIANA NET CONFRONTI DELLE VERE E PROPRIE CATEGORIE ECONOMICHE (QUALI PER ESEMPIO IL VALORE, LE MERCI, IL DENARO, ECC.). DATA LA BREVITA DEL MIO ARTICOLO, MOLTE CONSIDERAZIONI, CHE PURE INTENDEVO SVOLGERE, INEVITABILMENTE SONO RIMASTE ESCLUSE.\*

TORANA, ANNALaura. DINAMISMO DELLA SOSTANZA E PROCESSO ASCENSIONALE NELLA MONADE LEIBNIZIANA. SOPHIA (ITALY) 41,79-89 JA-D 73.

IL PROCESSO DIALETTICO DELLA MONADE, CHE SOSTIENE E PERVADE IL MONDO, NON E SE NON L'ELEVAMENTO A PIENA LUCE DELLA COSCIENZA CHE FA LO SPIRITO DEL MONDO. DI CUI UNA METAFISICA DELLA COSCIENZA PER UNA MONADE "CONCRETA" CHE PRENDE VITA DALLA VITA INTERIORE DELLO SPIRITO UMANO, PER UNA VISIONE ORGANICA, STORICA, FINALISTICA DELLA REALTA. E OGNI MONADE HA LA REALTA CHE POSSIEDE, E DIVIENE NEL MODO CHE DIVIENE PER IL SUO RAPPORTO CON IL TUTTO. ECCO PERCHE NELLA MONADE SI PUO' LEGGERE LA STORIA DEL TUTTO. DIRE MONADE E DIRE ATTIVITA, E DIRE ATTIVITA E DIRE PERCEZIONE, LA QUALE PERCEZIONE E "MEDIUM" ESPRESSIONE, COME SI ESPRIME L'OLGIATI, DELLA MOLTEPLICITA NELL'UNITA. CONSEGUENTEMENTE LA MONADE NON E SOLTANTO 'ESSERE', MA "COSCIENZA D'ESSERE....\*

TORELLI, MASSIMILIANO. ALIENAZIONE ECONOMICA E DISUMANIZZAZIONE NEL GIOVANE MARX. SAPIENZA 24,407-444 O-D 71.

IL FINE PROPOSTOCI E DIMOSTRARE CHE MARX, VOLENDO LIBERARE L'UOMO DALL'ALIENAZIONE ECONOMICA, FONDAMENTO DI TUTTE LE ALTRE ALIENAZIONI, LO HA RESO SCHIAVO DEL COMUNISMO. LE TRE PROPOSTE DI MARX (ABOLIZIONE DELLE CLASSI OPPOSTE, DI DIO, DELLA PROPRIETA PRIVATA) NON RISOLVONO IL PROBLEMA DELL'UOMO, PERCHE L'UOMO E SOTTOMESSO ALLA STORIA COME A UN DESTINO FATALE. SOLO IN PROSPETTIVA DI TRASCENDENZA, NON CON L'AVVENTO DEL COMUNISMO, L'UOMO ACQUISTA IL SUO VERO SIGNIFICATO E IL SUO POSTO NELLA STORIA.\*

TORELLI, MASSIMILIANO. ATEISMO E UMANISMO POSITIVO NEL GIOVANE MARX. SAPIENZA 24,5-47 JA-MR 71.

IL FINE PROPOSTOCI E DIMOSTRARE CHE MARX NON HA FONDATO IL VERO UMANISMO ELIMINANDO DIO. LO HA SOSTITUITO CON IL GATTUNGSWESEN SACRIFICANDO LA PERSONA UMANA. DAL TEOLOGISMO ALL'ANTROPOLOGISMO NESSUN VANTAGGIO RICEVE LA PERSONA, CHE IN HEGEL E SACRIFICATA AL TUTTO, IN FEUERBACH E MARX ALL'UMANITA. LA CONCLUSIONE E IN ANTITESI A MARX: L'UOMO SI REALIZZA INTEGRALMENTE E Afferma SE STESSO NON NEL DIVENIRE STORICO TRAMITE L'ATTIVITA E IL CONCORSO ALTRUI, MA NELLA SUBORDINAZIONE ALL'ESSERE TRASCENDENTE.\*



MARVELL, J. MORAL SOCIALIZATION IN A MULTI-RACIAL COMMUNITY. J MORAL EDUC 3,249-257 JE 74.

A RESEARCH WAS UNDERTAKEN INTO THE EFFECTS OF HOME, SCHOOL AND COMMUNITY ON THE MORAL SOCIALIZATION OF A MULTI-RACIAL SAMPLE OF YOUNG PEOPLE OF SECONDARY SCHOOL AGE. IT WAS FOUND THAT PARENTS PLACED MOST EMPHASIS ON INSTILLING HONESTY TO THEIR CHILDREN, WITH OBEDIENCE TO ELDERS SECOND FOR IMMIGRANT PARENTS AND CARING FOR OTHERS WITH THE ENGLISH. TEACHERS LAID STRESS ON THE DEVELOPMENT OF CHARACTER AS THEIR MAIN TASK. THE FAMILY WAS FOUND TO BE THE GREATEST INFLUENCE ON THE CHILDREN, FOLLOWED, SOME WAY BEHIND, BY THE SCHOOL. ALTHOUGH THE SAMPLE WAS MULTI-FAITH AND MULTI-ETHNIC THEIR MORALITY WAS BASICALLY UNDIFFERENTIATED—A MILD ALTRUISM, TINGED WITH SELF INTEREST.

MAS HERRERA, OSCAR E. COMPROMISO Y VALOR. REV FILOSOF (COSTA RICA) 9,201-205 JL-D 71.

MASCALL, E L. THE GULF IN MODERN PHILOSOPHY: IS THOMISM THE BRIDGE? THOMIST 38,8-26 JA 74.

MASCALL, E L. THOMISM, TRADITIONAL OR TRANSCENDENTAL? TIJDSCHR FILOSOF 323-341 JE 74.

MASIELLO, RALPH J. REASON AND FAITH IN RICHARD OF ST VICTOR AND ST THOMAS. NEW SCHOLAS 48,233-242 SPR 74.

THE CHANGE IN THE ATTITUDE OF ST THOMAS TOWARDS RICHARD'S 'NECESSARY REASONS' FROM A LIBERAL INTERPRETATION IN HIS EARLIER WORKS TO AN ADAMANT OPPOSITION IN HIS LATE WORKS WAS OCCASIONED BY THE CONTEMPORARY USE OF RICHARD'S ARGUMENTS TO PROMOTE THE NEO-PLATONIC THEORY OF AN ETERNAL CREATION. RICHARD, TOGETHER WITH MOSES MAIMONIDES, HAD AN INFLUENCE IN THE DEVELOPMENT OF ST THOMAS' 'THIRD WAY'. FINALLY, THIS STUDY DISCLOSES HOW A DETRACTOR OF ST THOMAS, HENRY OF GHENT, MISCONSTRUED RICHARD'S ARGUMENT FOR THE EXISTENCE OF GOD WITH DIALECTICAL ALTERNATIVES, WHILE MISTAKING ARISTOTLE'S DIALECTICAL ARGUMENT FOR THE ETERNITY OF THE WORLD AS A DEMONSTRATION FOR THE EXISTENCE OF GOD.

MASON, J H. DESIGN OF A SUMMER SCHOOL. SYSTEMATICS 11,248-254 MR 74.

THE FOUR ASPECTS OF AN ACTIVITY (INITIAL STATE, GOAL, RESOURCES, TASKS) WERE USED TO DESIGN A ONE WEEK SUMMER SCHOOL FOR AN OPEN UNIVERSITY MATHEMATICS COURSE. THE GEOMETRIC FRAMEWORK OF THE TETRAD PROVIDED A SCAFFOLDING ON WHICH TO EXAMINE THE BALANCE OF THE FOUR ASPECTS. THIS AIDED THE DESIGN PROCESS, AND PROVIDED A COHERENT IMAGE WHICH MADE IT POSSIBLE TO RETAIN A PICTURE OF A WHOLE WEEK WHILE LOOKING AT DETAILS DURING PREPARATION. IT ALSO PROVIDED AN ORDERLY MEANS TO COMMUNICATE THE IDEAS TO OTHER MEMBERS OF FACULTY.

MASSON, J L. 'TELLING, NOT CONVEYING' -SVASABDAVACYA. J INDIAN PHIL 2,145-152 AG 73.

MASSON, J L. SEX AND YOGA: PSYCHOANALYSIS AND THE INDIAN RELIGIOUS EXPERIENCE. J INDIAN PHIL 2,307-318 MR-JE 74.

THE PURPOSE OF THIS ARTICLE IS TO SHOW THAT CLASSICAL FREUDIAN PSYCHOANALYTIC PRINCIPLES CAN BE APPLIED WITH PROFIT TO THE STUDY OF ANCIENT INDIAN TEXTS. THIS IS DEMONSTRATED BY BRIEF EXAMINATIONS OF SOME OF THE MAJOR THEMES OF SANSKRIT LITERATURE. THE CONCLUSION REACHED IS THAT PSYCHOANALYSIS, AND PARTICULARLY THE EARLY TOPOGRAPHICAL MODEL (UNCONSCIOUS, PRECONSCIOUS, CONSCIOUS), WITH ITS EMPHASIS ON 'SCREEN MEMORIES', IS, OR CAN BE, AN INVALUABLE TOOL FOR THE RESEARCH SCHOLAR WHO COMBINES A FIRSTHAND KNOWLEDGE OF SANSKRIT TEXTS WITH THE CLINICAL DATA AVAILABLE IN CLASSICAL FREUDIAN WORKS.

ERMAN, MARGARET. FALLING THROUGH THE GRID OR WHAT HAS HAPPENED TO THE SCARCE WOMEN ACADEMICS: AN ANALYSIS CONSTRUCTED BY PLAYING THE ARDRAMIX GAME. J THEOR SOC BEHAV 4,97-107 AP 74.

THIS IS A CRITICAL EXAMINATION OF THE METHOD OF ENQUIRY USED IN AN ARTICLE BY TESSA BLACKSTONE IN THE "TIMES HIGHER EDUCATIONAL SUPPLEMENT" OF MARCH SIXTEENTH 1973, ENTITLED "THE SCARCE ACADEMICS." THAT ARTICLE USES A SET OF TABLES PURPORTING TO SHOW THAT THE SCARCITY OF WOMEN IN HIGHER ACADEMIC POSITIONS IS NOT EVIDENCE FOR DISCRIMINATION AGAINST THEM. THESE TABLES ARE (A) UNWEIGHTED, (B) EMOTIVE AND (C) INCOMPLETE. THESE THREE DEFECTS ARE BROUGHT OUT BY A DRASTIC SIMPLIFICATION OF THE TABLES, ACCORDING TO THE RULES OF THE 'PANORAMIX GAME', WHEREBY PERCENTAGE DIFFERENCES ARE REPLACED BY O'S AND 1'S, AND ALTERNATIVE VERSIONS OF THE TABLES ARE CONSTRUCTED, WHENCE IT BECOMES APPARENT THAT THE CUMULATIVE EFFECT OF THE DEFECTS IS TO MAKE THE ACADEMIC WOMEN FALL THROUGH THE GRID SO THAT THEIR BEHAVIOUR, OR PLIGHT, CAN NO LONGER BE SEEN.

I, JACQUES. APPROCHES DU TCH'AN (ZEN). REV PHIL FR 164,65-76 JA-MR 74.

NARI, TAKASHI. AESTHETIK IM SYSTEM DER PHILOSOPHIE PAUL HAEBERLINS (1): UEBER DIE AUFGABE UND DIE METHODE DER AESTHETIK (ARTICLE IN JAPANESE). BIGAKU 24,11-20 MR 74.

1.1 DER LEBENS LAUF HAEBERLINS. 1.2 DIE SCHRIFTEN HAEBERLINS. 1.3 PHILOSOPHIEGESCHICHTLICHE WUERDIGUNGEN GEGEN DIE PHILOSOPHIE HAEBERLINS. 1.4 THEMA UNSERER ABHANDLUNG: IN DER AESTHETIKGESCHICHTE DES ZWANZIGSTEN JAHRHUNDERTS IST DIE AESTHETIK HAEBERLINS EIGENTUEMLICH: ERSTENS BILDET DIE AESTHETIK BEI IHM EINEN ZWANGENDEN TEIL DES GANZEN SYSTEMS DER PHILOSOPHIE; ZWEITENS HAUPTET ER, DASS DIE AESTHETIK ALS PHILOSOPHIE DURCHAUS PRIORISTISCH SEIN MUSS. WIR STELLEN KRITISCH SEINE AUFFASSUNGEN VON DER AUFGABE UND DER METHODE DER AESTHETIK IN SEINER "ALLGEMEINEN AESTHETIK" (1929) UND SEINER "PHILOSOPHIA PERENNIS" (1952)—EINER ZUSAMMENFASSUNG SEINES SYSTEMS DER PHILOSOPHIE—DAR. 2.1 DIE AUFGABE, DIE METHODE UND DIE GESTALT DER PHILOSOPHIE. 2.2 DIE AUFGABE DER ONTOLOGIE, DER KOSMOLOGIE UND DER ANTHROPOLOGIE. 2.3 DIE AUFGABE DER ANTHROPOLOGIE UND DER KULTURPHILOSOPHIE. 2.4 DIE AUFGABE DER AESTHETIK. 2.41 DIE AUFGABE UND DAS PRINZIP DER AESTHETIK. 2.42 DAS AESTHETISCHE URTEIL. 2.43 DER AESTHETISCHE AUSDRUCK. 2.44 AESTHETISCHE KULTUR. (EDITED).

HETT, EDWARD AND BLAKE, A G E. FROM FUNDAMENTAL DESIGN METHOD TO LOGOSYNTHESIS. SYSTEMATICS 11,83-95 S 73.

EXPLAINS HOW THAT STRUCTURING OF CONSCIOUSNESS AND WILL ADVOCATED IN LOGOSYNTHESIS IS MORE FUNDAMENTAL THAN THE FDM FORMULA: APPROPRIATE FORM EXISTS WHENEVER 'MEDIA' PLUS 'MATTER' BECOME MEANINGFUL. THREE DIMENSIONS OF CONSCIOUSNESS ARE DEFINED AND THE PRACTICE OF THEIR EXTENSION EXPLAINED. THE 'WILL-TO-MEANING' IS SEEN AS THE PRIMARY ELEMENT IN ALL CREATIVITY THAT IS WORTH WHILE.

HETT, EDWARD AND BLAKE, A G E. LOGOSYNTHESIS: A META-CONTROLLED DESIGN DISCIPLINE. SYSTEMATICS 11,97-121 S 73.

CONDITIONING AND OTHER BARRIERS TO MENTATION THAT HAS REAL RESULTS, RESEARCHED OVER MANY YEARS, ARE DESCRIBED. MODEL OF THE THREE DIMENSIONAL MAN PRESENTED AND RELATED TO THE 'WILL-TO-MEANING' OF KTOR FRANKL. THE ACTIVE PRESENT MOMENT IS GIVEN SUPREME IMPORTANCE AND EXPRESSED IN TERMS OF A THREE DIMENSIONAL UNCONSCIOUSNESS. THE CORRESPONDING THREE RULES OF LOGOSYNTHESIS AND THEIR DYNAMICS ARE EXPLAINED. BY MEANS OF A SPECIAL SYMBOL THE EASE AND NATURALNESS OF THE HUMAN CREATIVE PATH IS AFFIRMED.

MATERNA, PAVEL. A NOTE ON DETERMINISTIC AND ALGORITHMIC BEHAVIOR. THEOR DECIS 4,269-371 F-AP 74.

THE AUTHOR TRIES TO MAKE A DIFFERENCE BETWEEN DETERMINISTIC BEHAVIOR AND ALGORITHMIC BEHAVIOR. USING A SYSTEMS-THEORETICAL CONCEPT OF BEHAVIOR HE SUPPOSES THAT THE VALUES OF THE OUTPUT OF A DETERMINISTIC SYSTEM HAVE TO DEPEND FUNCTIONALLY ON THE VALUES OF THE INPUTS. THE FUNCTION IN QUESTION MAY BE RECURSIVE OR NOT. ONLY IN THE FIRST CASE THE SYSTEM BEHAVES NOT ONLY DETERMINISTICALLY BUT ALSO ALGORITHMICALLY: THERE EXIST (ABSTRACT) DETERMINISTIC BEHAVIORS THAT ARE NOT ALGORITHMIC BUT NO REAL BEHAVIOR OBSERVED WITHIN A FINITE SET OF TIME INTERVALS CAN BE DETERMINISTIC AND NON-ALGORITHMIC AT ONCE.

MATERSON, PATRICK. A REPLY BY PATRICK MATERSON. J BRIT SOC PHEN 4,41-44 JA 73.

MATES, BENSON. DESCRIPTIONS AND REFERENCE. FOUND LANG 10,409-418 S 73.

AN ATTEMPT TO SPECIFY AN OBVIOUS AND IMPORTANT FEATURE OF RUSSELL'S THEORY OF DESCRIPTIONS THAT SEEMS GENERALLY TO HAVE BEEN OVERLOOKED IN PAST DISCUSSION. THE FEATURE IS: RUSSELL'S THEORY APPLIES TO ALL DESCRIPTIONS THAT CAN BE FORMULATED IN THE LANGUAGE OF "PRINCIPIA MATHEMATICA" AND TO ALL CONTEXTS IN WHICH THESE MAY OCCUR. THUS, IT COVERS NOT ONLY "CLOSED" DESCRIPTIONS OF ARBITRARY COMPLEXITY, BUT ALSO SUCH AS ARE "OPEN," I.E., THOSE THAT CONTAIN FREE VARIABLES ACCESSIBLE TO QUANTIFIERS AND OTHER VARIABLE-BINDING OPERATORS LOCATED OUTSIDE THE IMMEDIATE FORMULA IN WHICH THE DESCRIPTION OCCURS; AND IT PROVIDES CONTEXTUAL DEFINITIONS FOR ARBITRARILY COMPLEX FORMULAS CONTAINING THESE. CONSEQUENTLY, NOT ONLY NATURAL LANGUAGE COUNTERPARTS OF THE SIMPLEST FORMULAS, BUT ALSO COUNTERPARTS OF MORE COMPLEX EXAMPLES, ESPECIALLY THOSE INVOLVING DESCRIPTIONS THAT CONTAIN FREE VARIABLES, SHOULD BE CONSIDERED. A STATEMENT OF RUSSELL'S THEORY AND THE COMPETING THEORY, CALLED HERE THE "PRESUPPOSITION THEORY," IS FOLLOWED BY DISCUSSION OF EXAMPLE FORMULAS WITH NATURAL LANGUAGE COUNTERPARTS. RUSSELL'S THEORY PROVIDES A REASONABLY PLAUSIBLE SEMANTIC ANALYSIS OF A LARGE FAMILY OF SENTENCES WITH DESCRIPTIVE PHRASES. (EDITED).

MATHEWS JR, BILL. DEMYTHOLOGIZING 'OR'. MIND 83,106-110 JA 74.

IT HAS BEEN CLAIMED THAT THERE ARE NO USES OF THE TRUTH-FUNCTIONAL EXCLUSIVE 'OR' IN ORDINARY ENGLISH. BY CALLING ATTENTION TO THE EXPECTATIONS RAISED BY SUCH SENTENCES AS 'WE'LL GO TO THE BEACH OR THE MOVIES', IT IS SHOWN THAT THERE ARE MANY OCCASIONS WHEN THE 'OR' IS INTERPRETED AS AN EXCLUSIVE DISJUNCTION. IT IS TRUE THAT, IN SOME CONTEXTS AT LEAST, QUALIFYING PHRASES (E.G., 'BUT NOT BOTH') ARE NECESSARY TO DETERMINE THAT 'OR' IS MEANT IN ITS EXCLUSIVE SENSE. BUT IT SHARES THIS FEATURE WITH THE NON-EXCLUSIVE USE; HENCE NEITHER OR BOTH ARE SHOWN TO BE NON-TRUTH-FUNCTIONAL.

MATHIEU, VITTORIO. MIRACOLO E TEMPO STORICO. ARCH FILOSOF 2,35-39 1971

MATHIEU, VITTORIO. RILKE CONTRO IL CONCETTO UMANISTICO DI SALVEZZA DALLA MORTE. G CRIT FILOSOF ITAL 52,204-212 AP-JE 73.

MATHIEU, VITTORIO. TESTIMONIARE ATTRAVERSO L'ASSURDO. ARCH FILOSOF 167-171 1972.

MATHUR, D C. THE CONCEPT OF ACTION IN THE BHAGVAD-GITA. PHIL PHENOMENOL RES 35,34-45 S 74.



ILAL, BIMAL KRISHNA. A NOTE ON THE NYAYA FALLACY SADHYASAMA AND PETITIO PRINCIPII. J INDIAN PHIL 2,211-224 MR-JE 74.

WHEN H N RANDLE (IN 1930) INTERPRETED 'SADHYASAMA' AS PETITIO PRINCIPII, HE MADE A MISTAKE. UNFORTUNATELY, MANY SCHOLARS ACCEPTED RANDLE'S INTERPRETATION. IT HAS BEEN SHOWN THAT RANDLE WAS WRONG ABOUT THIS INTERPRETATION. 'SADHYASAMA' CAN BE CORRECTLY TRANSLATED AS A FALLACY OF BEING IN THE SAME PREDICAMENT WITH YET-TO-BE-PROVEN PROPOSITION. PETITIO IS A DIFFERENT FALLACY, AS IT HAS BEEN DESCRIBED BY ARISTOTLE. SOME GENERAL COMMENTS HAVE BEEN MADE ON THE NOTION OF FALLACY, AND ON THE DISTINCTION BETWEEN 'FORMAL' AND 'NON-FORMAL' FALLACIES.

ILAL, BIMAL KRISHNA. ON MARXIST DIALECTICS: COMMENTS ON HAO WANG'S ARTICLE. PHIL EAST WEST 24,321-328 JL 74.

THE PAPER WAS AN INVITED CONTRIBUTION TO 'PEW'. PROFESSOR HAO WANG READ A PAPER ON MATERIALIST'S DIALECTICS AT THE CONFERENCE ON 'LOGIC—EAST AND WEST' HELD IN HONOLULU IN THE SUMMER OF 1973. I WAS ASKED TO BE THE OFFICIAL COMMENTATOR OF PROFESSOR WANG'S PAPER. PROFESSOR WANG'S HISTORICAL ACCOUNT OF THE DEVELOPMENT OF MARXIST DIALECTICS WAS NOT VERY ILLUMINATING (SEE HIS EARLIER VERSION). AS A RESULT I WAS CRITICAL OF IT. IN THE FINAL VERSION, HOWEVER, THIS WAS IMPROVED UPON. AND WANG ACKNOWLEDGES IT. IN GENERAL, I ARGUED THAT STUDY OF MARXIST PHILOSOPHY NEED NOT MEAN CONVERSION TO MARXIST FAITH—A POINT WHICH PROFESSOR WANG SEEMED TO BE MAKING. SUCCESS OF MODERN CHINA MAY NOT BE ALL FOR MARXISM. CHINA WISDOM, AND MAO, SHOULD GET SOME CREDIT.

RAI, L. THREE ANTAGONISTS OF HEGEL: FEUERBACH, KIERKEGAARD, MARX. DAN YRBK PHIL 8,115-134 1971.

IN THE LONG-DRAWN PROCESS OF ITS SECULARIZATION, EUROPEAN PHILOSOPHY ARRIVED WITH KANT AT A POSITION OF RADICAL DUALISM. HIS CRITICISM HAD IMMANENT DIFFICULTIES WHICH MANIFESTED THEMSELVES IN THE ANTI-NOMIES. HEGEL MADE AN ATTEMPT AT OVERCOMING THESE DIFFICULTIES BY MEANS OF HIS MONISTIC SYSTEM OF DIALECTICS; THE PRICE HE HAD TO PAY FOR THIS SOLUTION WAS, HOWEVER, THE IDEALISTIC, SPIRITUALISTIC CHARACTER OF HIS SYSTEM. BY ADOPTING A MATERIALISTIC MONISM, FEUERBACH SUCCEEDED IN GETTING RID OF HEGEL'S IDEALISM, BUT ON THE OTHER HAND HE WAS UNABLE TO COPE WITH THE PROBLEMS OF DIALECTICS. MARX SURPASSED HEGEL BY CHOOSING THE WAY OF MATERIALISM, AND AT THE SAME TIME HE DID NOT FAIL TO RECOGNIZE THE PHILOSOPHICAL IMPORTANCE OF DIALECTICS EITHER. KIERKEGAARD'S CONTRIBUTION IS A 'NEGATIVE' ONE. HIS 'SUBJECTIVITY IS THE TRUTH' IS A RETROGRADE STEP WHICH LAGS BEHIND KANT, AND IS AS BACKWARD AS THE PHILOSOPHICAL POSITION OF ST. AUGUSTINE HAD BEEN.\*

SUMOTO, MASAO. THE ABSOLUTE, RELATIVE AND NOTHINGNESS. REV INT PHIL 28,69-81 1974.

THEWS, GARETH. PARADOXICAL STATEMENTS. AMER PHIL QUART 11,133-139 AP 74.

WHAT IN PHILOSOPHY IS MOST OFTEN REFERRED TO AS PARADOX (E.G., "THE PARADOX OF ANALYSIS") IS AN APPARENTLY ABSURD OR CONTRADICTORY CONSEQUENCE OF SOME OTHERWISE SEEMINGLY ACCEPTABLE NOTION OR THEORY OR STATEMENT. THE SUBJECT OF THIS PAPER IS NOT PARADOX OF THAT SORT, OR IN THAT SENSE, BUT RATHER PARADOX AS FIGURE OF SPEECH. (EXAMPLE: 'WHAT IS NOT, EXISTS, AS WELL AS WHAT IS'.) THE PAPER'S FIRST AIM IS TO GIVE AN ACCOUNT OF PARADOXICAL STATEMENTS. ITS SECOND AIM IS TO COME UP WITH A RULE OF INTERPRETATION THAT WE MIGHT BE THOUGHT TO BE USING WHEN WE TAKE PARADOXICAL STATEMENTS THE WAY WE DO.\*



MATTLAND, JEFFREY AND FISHER, JOHN. THE SUBJECTIVIST TURN IN AESTHETICS: A CRITICAL ANALYSIS OF KANT'S THEORY OF APPRECIATION. REV METAPH 27,726-751 JE 74.

OUR AIM IS TO ANALYZE KANT'S HANDLING OF AESTHETIC JUDGMENTS (IN CRITIQUE OF JUDGMENT) SO AS TO CAST LIGHT BOTH ON THE FUNDAMENTAL QUESTION OF AESTHETIC VALUE AND ITS CONNECTION TO ALLEGED SPECIAL SORTS OF APPRECIATION AND ON KANT'S ATTEMPTED RESOLUTION OF THIS ISSUE. KANT CORRECTLY NOTES THE LOGICAL PECULIARITIES OF AESTHETIC JUDGMENTS: THEY SEEM TO PRESUPPOSE AGREEMENT FROM OTHERS EVEN THOUGH SUCH AGREEMENT DOESN'T EXIST. KANT'S SOLUTION IS TO MAKE AESTHETIC VALUE REST ON CERTAIN SUBJECTIVE STATES OF APPRECIATION. WE OFFER GENERAL ARGUMENTS TO SHOW THAT ANY THEORY LIKE THIS IS INVOLVED IN INSURMOUNTABLE LOGICAL AND EPISTEMOLOGICAL DIFFICULTIES.\*

MATWEJEW, W. DIE FRIEDLICHE KOEXISTENZ--EINE REALE KRAFT DER INTERNATIONALEN ENTWICKLUNG. SOVIET GES BEITR 9,897-906 1973.

MAURO, LETTERIC. L'AMICIZIA COME COMPIMENTO DI UMANITA NEL "DE SPIRITUALI AMICITIA" DI AELREDO DI RIEVAUX. RIV FILOSOF NEO-SCOLAS 66,89-103 JA-MR 74.

THE PURPOSE OF THE ARTICLE IS TO CONSIDER THE AILRED'S OPINION ABOUT FRIENDSHIP. WE SHOW, ON ONE HAND, HOW HIS OPINION LINKS UP WITH CICERO'S, TESTIFYING THE AILRED'S INTEREST IN THE CLASSICS; ON THE OTHER, HOW AILRED CONSTRUCTS NEW ORIGINAL SYNTHESIS ABOUT FRIENDSHIP'S PROBLEM. AILRED IN FACT SHOWS FRIENDSHIP IS A HUMAN UNELIMINABLE EXIGENCE BECAUSE EVERY MAN IS NATURALLY INCLINED TOWARD THE OTHERS. IN SUCH A WAY, AILRED KEEPS THE TRADITIONAL VALUES OF THE CHRISTIAN HUMANISM, MIXING IT WITH THOSE OF CLASSICAL CULTURE, SO REALIZING A SYNTHESIS ACCORDING TO THE EXIGENCIES OF HIS TIME.

MAVRODES, GEORGE I. A REPLY TO PROFESSOR MACHAN. PERSONALIST 55,186-188 SPR 74.

I REFER TO TIBOR MACHAN, "A JUSTIFICATION OF PRIVATE PROPERTY", "THE PERSONALIST," LV, 1, PP 61-63. I ARGUE FIRST THAT HIS PROFESSED ETHICAL EGOISM DOES NOT FIT WELL WITH HIS ACTUAL ARGUMENTS. THEN I ARGUE THAT NEITHER ETHICAL EGOISM NOR THE UTILITARIANISM WHICH HE ALSO SEEMS TO ESPOUSE WILL SUPPORT HIS CONTENTION. FOR HE USES THESE PRINCIPLES, ALONG WITH THE ATTRACTIVENESS OF LIFE IN THE U.S., AS A JUSTIFICATION FOR HIS VIEWS ABOUT PRIVATE PROPERTY. BUT THE FACT IS THAT THE PRINCIPLES AND PRACTICES RELATING TO PRIVATE PROPERTY WHICH HAVE BEEN FUNDAMENTAL TO THE ECONOMIC LIFE OF THE U.S. ARE RADICALLY INCOMPATIBLE WITH MACHAN'S.

MAY, WILLIAM. ATTITUDES TOWARD THE NEWLY DEAD. HASTINGS CENTER STUD 1,3-13 1973.

MAY, WILLIAM. THE METAPHYSICAL PLIGHT OF THE FAMILY. HASTINGS CENTER STUD 2,19-30 MY 74.

MAYO, BERNARD. A CORRESPONDENCE THEORY OF VALUE. PROC ARIS SOC 73,181-192 1972-73.

ISOMORPHISM BETWEEN THEORIES OF KNOWLEDGE AND THEORIES OF VALUE. TRUTH CONDITIONS (FOR MODEL 'REPORTERS') AND COMPLIANCE CONDITIONS (FOR MODEL 'SERVANTS') ADMIT OF FORMALLY COMPLEMENTARY DEFINITIONS. DOES THE MODEL APPLY TO ACTUAL (INSTITUTIONAL) FORMS OF LANGUAGE AND LIFE? TWO KINDS OF RULE, WITH ASSOCIATED IMPERATIVE INFERENCES. ALL RULES YIELD IMPERATIVE INFERENCES, BUT IT IS CHARACTERISTIC OF TRUTH-GOVERNING RULES THAT THEY DO SO ESSENTIALLY. DIFFICULTIES ABOUT 'CORRESPONDENCE' CLEARED UP BY SUBSUMPTION UNDER THE GENERAL 'THEORY' OF RULE-APPLICATION. IF ALL TRUTH-VALUE JUDGMENTS ARE A KIND OF VALUE-JUDGMENTS, VALUE JUDGMENTS THEMSELVES CANNOT WELL BE

TRUE OR FALSE. THIS HAS STANDARD CONSEQUENCES FOR META-ETHICS, BUT THE POINT OF INTEREST WAS RATHER TO EXAMINE THE REVERSE CONSEQUENCES OF META-ETHICS FOR METAPHYSICS.\*

O. BRUCE. INTRODUCTION TO ADORNO'S 'LYRIC POETRY AND SOCIETY'. TELOS 20,52-55 SUM 74.

ADORNO'S "REDE UEBER LYRIK AND GESELLSCHAFT" CAN BE VIEWED AS A NEO-MARXIST RESPONSE TO 'NEW CRITICISM', WHICH STRONGLY AFFECTED THE TEACHING OF LITERATURE IN GERMANY AND THE UNITED STATES. ADORNO ACCEPTS CERTAIN BASIC 'NEW CRITICAL' METHODS, BUT INDICATES HOW THE RIGOROUS APPLICATION OF THESE METHODS MUST LEAD TO A FORM OF INTERPRETATION WHICH FINDS SOCIAL AND HISTORICAL SIGNIFICANCE IN APPARENTLY PRIVATE LYRIC UTTERANCES. RECENT DEVELOPMENTS IN GENERATIVE SEMANTICS SUGGEST A CONFIRMATION OF THE CONCEPTION OF LANGUAGE WHICH UNDERLIES ADORNO'S ARGUMENT.

R. FRANZ K. DIE KLASSISCH-GRIECHISCHE PHILOSOPHIE UND DAS SYMBOL DER "WEISHEIT". WISS WEIS 34,154-180 1971.

R. FRANZ K. KULTURPHILOSOPHISCHE BEMERKUNGEN ZUM THEOLOGISCHEN PROBLEM VON SCHRIFT UND TRADITION. WISS WEIS 36,44-60 1973.

R. FRANZ K. PHILOSOPHISCHE IMPLIKATIONEN AMERIKANISCHER LINGUISTIK: NOAM CHOMSKY. Z PHIL FORSCH 27,407-429 1973.

S. W. SCIENTIFIC METHOD IN GALILEO AND BACON. INDIAN PHIL QUART 1,217-239 AP 74.

THIS PAPER EXAMINES THE RESPECTIVE CONTRIBUTIONS OF GALILEO AND BACON TO SCIENTIFIC METHOD. IT ASKS (A) HOW FAR DO THESE METHODS RESEMBLE (OR DIFFER FROM) EACH OTHER AND (B) ON WHICH OF THESE METHODS DID SCIENCE FINALLY COME TO MODEL ITSELF. IT IS ARGUED THAT WHEREAS BACON'S VIEWS TYPIFY A FORM OF INDUCTIVISM, GALILEO USED THE HYPOTHETICO-DEDUCTIVE METHOD, WHICH WAS THE METHOD THAT SCIENCE CAME TO ACCEPT. ON THE OTHER HAND, UNLIKE GALILEO, BACON WAS PROFOUNDLY INTERESTED IN THE SOCIAL FUNCTION OF SCIENCE, AND THIS MIGHT BE SAID TO BE HIS MOST IMPORTANT CONTRIBUTION TO THE PHILOSOPHY OF SCIENCE RATHER THAN HIS FORM OF INDUCTIVISM.

S. WOLFE. A REPLY BY WOLFE MAYS. J BRIT SOC PHEN 3,261-273 O 72.

HEELAN'S PAPER "TOWARDS A HERMENEUTIC OF NATURAL SCIENCE" IS CRITICALLY EXAMINED. A BRIEF SUMMARY OF HIS POSITION IS GIVEN TOGETHER WITH HIS CONTENTION THAT MODERN PHYSICS CAN BE CONSIDERED TO BE A HERMENEUTIC ENQUIRY. AS AGAINST THIS, IT IS ARGUED THAT THE RESULTS OF MODERN QUANTUM THEORY GIVES US NO GROUND FOR SAYING THAT PHYSICS OR MODERN SCIENCE, IN GENERAL, IS A WAY OF LIFE OR A HERMENEUTICAL ENQUIRY, OR THAT IT HAS PUT THE SUBJECT BACK INTO THE PHYSICAL WORLD. OBJECTIONS ARE VARIED AGAINST THE THEORY WHICH DISTINGUISHES SHARPLY BETWEEN NATURAL AND REVOLUTIONARY SCIENCE, AND THE VICES THAT SCIENCE PROCEEDS BY SYNTHESIS OF STRICT ALTERNATIVES OR COMPLEMENTARY PARADIGMS. WE ALSO DENIED THAT HEELAN'S LATTICE MODEL OF HOW SCIENTIFIC THEORIES DEVELOP GIVES AN ACCURATE ACCOUNT OF SCIENTIFIC CHANGE: IT IS DIFFICULT TO SEE HOW A SUMMATIVE MODEL CAN APPLY TO A CREATIVE SYNTHESIS.

S. WOLFE. KOESTLER AND THE NATURE OF SCIENTIFIC CREATIVITY. J BRIT SOC PHEN 4,248-255 O 73.

AN EXAMINATION IS MADE OF KOESTLER'S VIEWS ON THE NATURE OF SCIENTIFIC DISCOVERY AND ARTISTIC CREATION. KOESTLER POINTS OUT THAT THE ACT OF DISCOVERY HAS BOTH A DISRUPTIVE AND CONSTRUCTIVE ASPECT, AND THAT THE BASIC ELEMENT IN THE MAKING OF DISCOVERIES IS THE SEEING OF NEW KINDS OF ANALOGIES. IN ADDITION, TWO OTHER FACTORS OCCUR IN THE PROCESS OF SCIENTIFIC DISCOVERY: CHANCE AND

RIPENESS. KOESTLER CONTENDS THAT THE CREATIVE PROCESS OCCURS LARGELY ON OUR UNCONSCIOUS LEVEL. KOESTLER'S POSITION HAS BEEN CRITICIZED BY G E MILLER AND P B MEDAWAR. MILLER IS CRITICAL OF KOESTLER'S CLAIM THAT THERE IS A LARGE MEASURE OF IRRATIONALITY IN EVEN OUR MOST RATIONAL ACHIEVEMENTS. MEDAWAR CLAIMS THAT KOESTLER DOES NOT PAY ENOUGH ATTENTION TO THE NARROWLY SCIENTIFIC USAGE OF EXPLANATION, I.E., TO HYPOTHESES AND THE LOGICAL CONSEQUENCES OF THEM.

MAZUREK, FRANCISZEK JANUSZ. LE CARACTERE INTENTIONNEL DU DROIT ET SON ROLE DANS LA DETERMINATION DES RELATIONS SOCIALES. REV UNIV OTTAWA 44,362-372 JL-S 74.

THE AIM OF THE ARTICLE IS TO PROVE THAT NATURAL AND POSITIVE LAW IS AN INTENTIONAL BEING. INGARDEN'S THEORY OF INTENTIONAL BEING HAS BEEN USED PARTIALLY TO SHOW IT. THE CONTENTS OF THE NATURAL LAW IS NOT A CONSTRUCTION OF REASON BUT ORIGINATES FROM THE OBJECTIVE REALITY--THE HUMAN NATURE AND GOOD--COGITATED BY REASON. IT EXISTS IN COGNITION ON WHICH 'IN STATU FIERI' AND 'IN STATU ESSE' DEPEND, IT EXISTS INTENTIONALLY AND IS AN INTENTIONAL BEING. THE POSITIVE LAW IS ALSO AN INTENTIONAL BEING BECAUSE IT DEPENDS ON THE LAW-MAKER'S ACTS OF CONSCIOUSNESS, ON GRAPHICAL SIGNS AS A FOUNDATION AND ON THE ADDRESSEE'S COGNITION. BOTH LAWS FUNCTION IN COGNITIVE AND VOLITIVE ORDER. LAW DEFINING RIGHTS AND DUTIES OF PEOPLE, SOCIAL GROUPS AND STATES AND THEIR RELATION TO ECONOMIC AND CULTURAL GOODS BECOMES A BASIS OF A SOCIO-ECONOMIC ORDER. AN EMPHASIS PUT ON THE INTENTIONAL CHARACTER OF LAW POINTS TO PERSONALISTIC, DYNAMIC AND MORAL-SPIRITUAL NATURE OF A SOCIAL ORDER.

MAZZILLI, FRANCO. SULLE ORIGINI LIBERTINE DELLA FILOSOFIA DI J MESLIER. RIV FILOSOF 64,174-179 AP-JE 73.

SCOPO DELL'ARTICOLO E DI CHIARIRE L'IMPORTANZA CHE L'OPERA DI J MESLIER (1664-1729) ASSUME NEL COMPLESSO PERIODO FILOSOFICO DI TRANSIZIONE DALLA CULTURA LIBERTINA ALL'ILLUMINISMO. IN QUESTO SENSO E ANALIZZATA LA PROSPETTIVA RADICALE E DINAMICA CHE M. DA AI TEMI RICORRENTI DEI LIBERT-PENSATORI: COSI PER LA CRITICA DELLE RELIGIONI, RIFACENDOSI ALLO SCETTICISMO DI MONTAIGNE, A NAUDE E ALL'AVERROISMO DI POMPONAZZI E BODIN, COME PER LA COSTRUZIONE DEL SUO MONISMO MATERIALISTA DERIVANTE DAL "GRAND-TOUT" DI CYRANO E DAL NATURALISMO DI VANINI E CAMPANELLA. NELLA FORMULAZIONE DEL SUO COMUNISMO UTOPISTICO M. NON RICORRE AI TEMI DELL'ESOTISMO O DELL'INNOCENZA PRIMITIVA QUALI IN CYRANO, FOIGNY O GILBERT: EGLI E GIA PARTECIPE DELLE TEORIE SOCIALI DEL XVIII SECOLO. PERCIO L'OPERA DI M. PUR ESSENDO EREDE E CONTINUATRICE DEL LIBERTINISMO NE SEGNA L'EVOLUZIONE VERSO IL MATERIALISMO DI HELVETIUS, D'HOLBACH, LA METTRIE E IL SOCIALISMO UTOPISTICO.\*

MCARTHUR, ROBERT P AND SLATTERY, MICHAEL P. PETER DAMIAN AND UNDOING THE PAST. PHIL STUD 25,137-141 F 74.

MCARTHUR, ROBERT P AND WELKER, DAVID. NON-ASSERTORIC INFERENCE. NOTRE DAME J FORM LOG 15,225-244 AP 74.

WE ARGUE THAT A GENERAL THEORY OF LOGICAL CONSEQUENCE CAN BE GIVEN FOR ALL TYPES OF ILLOCUTIONARY ACTS (PROMISES, QUESTIONS, COMMANDS, ETC.), NOT JUST FOR STATEMENTS AND COMMANDS AS PREVIOUSLY ASSUMED. TRADING ON A DISTINCTION RECENTLY MADE BY SEARLE (SPEECH ACTS, CAMBRIDGE, 1969) BETWEEN THE 'ILLOCUTIONARY FORCE' AND 'PROPOSITIONAL CONTENT' OF AN ILLOCUTIONARY ACT, WE SHOW THAT THE ENTAILMENT RELATION CAN BE ANALYSED IN TWO PARTS: ILLOCUTIONARY FORCE ENTAILMENT AND PROPOSITIONAL CONTENT ENTAILMENT. RULES OF PROOF AND A CRITERION OF VALIDITY ARE SUPPLIED. UTILIZING OUR THEORY, WE DISCUSS THE CONTROVERSY IN COMMAND LOGIC OVER THE RULE OF ADDITION AND FIND IT VALID.

ARTHUR, ROBERT P. FACTUALITY AND MODALITY IN THE FUTURE TENSE. NOUS 8,283-288 S 74.

THE CENTRAL THESIS OF THIS PAPER IS THAT THE APPARENT SEMANTIC DISTINCTION BETWEEN THE FACTUAL FUTURE TENSE, E.G., 'THERE WILL BE A SEA FIGHT TOMORROW', AND THE MODAL FUTURE TENSES, E.G., 'THERE MAY/MUST BE A SEA FIGHT TOMORROW', CANNOT BE UPHELD IN EITHER DETERMINISTIC OR INDETERMINISTIC CONTEXTS. THE ARGUMENT FOR THE DETERMINISTIC CASE FOLLOWS TRADITIONAL STOIC LINES AND UTILIZES A LINEAR MODEL OF TEMPORAL SUCCESSION. IN THE INDETERMINISTIC CONTEXT, A BRANCHING MODEL IS USED TO DEMONSTRATE THAT ONLY (FUTURE) POSSIBILITY AND (FUTURE) NECESSITY ADMIT OF INTERPRETATIONS. FROM THIS IT IS CONCLUDED THAT IN EITHER CONTEXT FACTUALITY MUST BE ASSIMILATED INTO ONE OF THE TWO MODAL FORMS.

ANN, HUGH. VOLITION AND BASIC ACTION. PHIL REV 83,451-473 O 74.

NON-VOLITIONAL THEORIES OF HUMAN ACTION SEEM UNABLE TO EXPLAIN ADEQUATELY THE DIFFERENCE BETWEEN RAISING ONE'S ARM AND MERELY HAVING IT RISE. A THEORY OF CAUSALLY BASIC MENTAL ACTIONS OF VOLITION SOLVES THIS PROBLEM, AND LEADS TO NO INFINITE REGRESS, SINCE VOLITION IS THINKING, AND THINKING DOES NOT CONSIST IN BRINGING ABOUT A NON-ACTIONAL CHANGE LIKE THE MOTION OF A LIMB. THE THEORY ALSO SHEDS IMPORTANT LIGHT ON THE NATURE OF INTENTIONALITY, AND KNOWLEDGE OF ONE'S OWN ACTS.

PARTY, FRANK. ENTROPY AS VALUE-THEORY IN THE ARTS. J AES ART CRIT 32,268-271 WINT 73.

THIS IS AN EDITORIALY-SHORTENED CRITICISM OF THE THEORIES OF RUDOLPH ARNHEIM PRESENTED IN HIS BOOK "ENTROPY AND ART." FOLLOWING EARLY HYPOTHESES OF WOLFGANG KOEHLER, ARNHEIM ATTEMPTED TO CONSTRUCT AN AESTHETIC VALUE-SYSTEM THROUGH THE APPLICATION OF WHAT HE CALLS 'ENTROPY THEORY'. BY CONSIDERING THE USE OF TERMINOLOGY BORROWED FROM PSYCHOLOGY AND THERMODYNAMICS, THIS ARTICLE ILLUSTRATES THE ARBITRARY NATURE OF ARNHEIM'S GESTALT STATE-OF-MIND. IT IS CONCLUDED THAT THE USE OF QUANTITATIVE SCIENTIFIC PRINCIPLES TO EVALUATE QUALITATIVE AESTHETIC PHENOMENA IS AT BEST QUESTIONABLE AND, IN FACT, CONTRARY TO MANY OF KOEHLER'S LATER IDEAS. IN THIS CASE, ARNHEIM'S PROCEDURES APPEAR TO BE SIMPLY A REFLECTION OF HIS REACTION TO THE SEEMING DISORDER HE PERCEIVES IN SOME CONTEMPORARY STYLES OF ART.

AWLEY, JAMES D. FODOR ON WHERE THE ACTION IS. MONIST 57,396-407 JL 73.

DAVIDSON HAS ANALYZED CERTAIN ADVERBS IN TERMS OF LOGICAL FORMS IN WHICH THEY ARE PREDICATED OF ACTIONS. FODOR TAKES DAVIDSON AS HAVING MEANT TO SO ANALYZE ALL ADVERBS AND OBJECTS THAT DAVIDSON'S SYSTEM ALLOWS NO WAY OF REPRESENTING THE DIFFERENCE IN THE LOGICAL ROLES OF, E.G., 'CAREFULLY' AND 'OBVIOUSLY'. FODOR PROPOSES THAT A DISTINCTION IN LOGICAL FORM MUST BE DRAWN BETWEEN 'S-ADVERBS' AND 'VP-ADVERBS', OF WHICH ONLY THE FORMER ARE PREDICATES. FODOR'S INTERPRETATION OF DAVIDSON IS UNACCEPTABLE, SINCE 'OBVIOUSLY', ETC., EXPRESS PROPERTIES OF PROPOSITIONS RATHER THAN OF ACTIONS AND SINCE HIS INTERPRETATION CONFLICTS WITH DAVIDSON'S POSITION ON THE INDIVIDUATION OF ACTIONS. FODOR'S PUTATIVE EXAMPLES OF VP-ADVERBS ALL ALLOW ANALYSES AS PREDICATES.

INTOCK, THOMAS. HOW TO ESTABLISH OR REFUTE ETHICAL RELATIVISM. PERSONALIST 54,318-324 AUTUMN 73.



MCCLOSKEY, H J. LIBERALISM. PHILOSOPHY 49,13-32 JA 74.

THIS PAPER SEEKS TO BRING OUT LIBERALISM'S CONCERN TO SAFEGUARD CERTAIN VALUES AND TO USE FORCE TO THAT END; FIRSTLY, BY EXAMINING THE CONCEPTS OF LIBERTY, AND ARGUING THAT THE POSITIVE CONCEPT WHICH, IN PRACTICE HAS TO BE ASSOCIATED WITH CERTAIN VALUES AND VALUE JUDGMENTS AND REFERENCE TO RIGHTS IS THE GENUINE CONCEPT OF LIBERTY, SECONDLY BY EXAMINING THE LIBERAL VIEW OF THE ROLE OF GOVERNMENT AND CONCERN FOR MORALITY, AND THIRDLY BY REFERENCE TO PROBLEMS CONFRONTING LIBERALISM, PROBLEMS RELATING TO SELF-DEVELOPMENT, THE CONCEPT AND ITS CONTENT, EDUCATION, NO-COMPROMISE ISSUES, AND THE REBEL IN THE LIBERAL SOCIETY.

MCCLUNG, GARY. MALCOLM AND ZEMACH ON THE DEFINITION OF MEMORY. DIANOA 40=44 SPR 72.

E M ZEMACH HAS ATTEMPTED TO CRITICIZE NORMAN MALCOLM'S DEFINITION OF 'MEMORY'. ZEMACH PRESENTS SOME EXAMPLES TO DEMONSTRATE THE INADEQUACY OF MALCOLM'S DEFINITION. THE PURPOSE OF THIS DISCUSSION IS TO SHOW THAT MALCOLM'S DEFINITION DOES ACCOUNT FOR ZEMACH'S PROBLEM CASES AND THAT ZEMACH IN NO WAY DEMONSTRATES THE UNACCEPTABILITY OF MALCOLM'S DEFINITION.\*

MCCULLAGH, C B. HISTORICAL INSTRUMENTALISM. HIST THEOR 12,290-306 1973.

ONE THESIS OF HISTORICAL INSTRUMENTALISM, NAMELY THAT HISTORIES ARE CONSTRUCTED TO ACCOUNT FOR PRESENT DOCUMENTS, IS CRITICIZED. IT IS SHOWN THAT IN PRACTICE IT IS NEITHER NECESSARY NOR SUFFICIENT FOR AN HISTORICAL DESCRIPTION TO ACCOUNT FOR THE EVIDENCE ON WHICH IT IS BASED FOR IT TO BE SATISFACTORY. AN ALTERNATIVE ANALYSIS OF HISTORICAL INFERENCES IS OFFERED. FINALLY, THE SUGGESTION THAT HISTORICAL INTERPRETATIONS ARE DESIGNED TO ACCOUNT FOR THE CHRONOLOGICAL DATA WHICH SUPPORT THEM IS BRIEFLY REFUTED.\*

MCDADE, JESSE. THE ETHICALITY OF REVOLUTION. SOC PRAX 1,291-298 1973.

I HAVE ATTEMPTED TO SKETCH AN ETHICAL RATIONALE FOR REVOLUTION. SUCH A RATIONALE IS DEPENDENT UPON A CERTAIN VIEW OF PERSONS ACCORDING TO WHICH ONE'S DEVELOPMENT IN FREEDOM IS CENTRAL. ONE MIGHT SAY THAT IT HAS BEEN SHOWN THAT A REVOLUTION IS JUSTIFIED IF EXTERNAL CONDITIONS ARE SUCH THAT THEY INHIBIT SELF-REALIZATION AND THE SATISFACTION OF BASIC BIOLOGICAL AND HUMAN NEEDS.

MCDERMOTT, A C S. ASANGA'S DEFENSE OF 'ALAYAVIJNANA' OF CATLESS GRINS AND SUNDRY RELATED MATTERS. J INDIAN PHIL 2,167-170 AG 73.

A CRITIQUE, FROM A MADHYAMIKA POINT OF VIEW, OF THE YOGACARA DOCTRINE OF 'ALAYAVIJNANA' IS FOLLOWED BY A COMPARISON OF ASANGA'S POSITION WITH A PRIMA FACIE WESTERN COUNTER PART.

MCDERMOTT, A CHARLENE. THE SAUTRANTIKA ARGUMENTS AGAINST THE 'TRAIKALYAVADA' IN THE LIGHT OF THE CONTEMPORARY TENSE REVOLUTION. PHIL EAST WEST 24,193-200 AP 74.

THIS STUDY APPLIES CONTEMPORARY WESTERN NOTIONS OF TIME AND TENSE TO THE TASK OF RECONSTRUCTING THE SAUTRANTIKA-YOGACARA CRITIQUE OF THE SEVERAL VERSIONS OF THE SARVASTIVADIN 'ETERNALIST' HERESY.\*

MCDERMOTT, CHARLENE. MARGINALIA ON VAN HEIJENDOORT'S "SUBJECT AND PREDICATE" (FROM AN INDOLOGICAL AND A 'LAGADOLOGICAL' POINT OF VIEW). PHIL EAST WEST 24,269-274 JL 74.

AN INTERDISCIPLINARY AND CROSS-CULTURAL COMMENTARY ON PROFESSOR VAN HEIJENDOORT'S "SUBJECT AND PREDICATE."

DOUGALL, DEREK A. 'DESCRIPTIVE' AND 'REVISIONARY' METAPHYSICS. PHIL  
PHENOMENOL RES 34,209-223 D 73.

THE NOTION OF A DESCRIPTIVE METAPHYSICS PRESUPPOSES THAT THE IDEA WHICH PERSONS HAVE OF THEMSELVES AS BELONGING TO A SPATIO-TEMPORAL WORLD IS PRE-THEORETICAL: THE CATEGORIES REVEALED IN A DESCRIPTIVE ACCOUNT OF THE COMMON SENSE VIEW OF THE WORLD SHOULD BE REGARDED, NOT AS ELEMENTS IN A THEORY ABOUT THE WORLD SO MUCH AS BASIC ELEMENTS IN THEIR CONCEPTUAL EQUIPMENT WHICH ALLOW PERSONS TO DEAL WITH IT. THIS BEING ESTABLISHED AS A PRINCIPLE OF MUCH RECENT PHILOSOPHY, IT REMAINS TO SHOW HOW ONE CAN DISTINGUISH BETWEEN THE THEORETICAL AND PRE-THEORETICAL ELEMENTS IN EXPERIENCE, TO WHAT EXTENT THIS CATEGORICAL STRUCTURE CAN BE SAID TO DELIMIT IN ADVANCE THE THEORETICAL CONSTRUCTS WHICH PHILOSOPHERS PRODUCE IN REFLECTING UPON IT, AND LASTLY, WHAT HOPE THERE IS FOR REVISIONARY METAPHYSICS ITSELF.\*

ILVRAY, JAMES. THE FUNCTIONS OF TENSES. NOUS 7,164-178 MY 73 (LLBA).

A DISCUSSION OF THE TENSING ROLE OF 'IS' IN ENGLISH, PARTLY CRITICAL OF SELLARS' ACCOUNT OF TENSES. THE TENSED 'IS' IN ENGLISH IS INVESTIGATED WITH AN EYE TOWARD ELIMINATING TENSES, CLOSELY FOLLOWING SELLARS' APPROACH IN THIS MATTER. AN ACCOUNT OF THE FUNCTIONS OF TENSES IS THEN DEVELOPED, RELYING ON A DISTINCTION BETWEEN POSITION-TENSING AND PERSPECTIVE-TENSING. IT IS AT THIS POINT THAT SELLARS' ACCOUNT NEEDS CLARIFICATION AND IMPROVEMENT, IN AN OTHERWISE SOUND ANALYSIS. THE POSSIBILITY OF ELIMINATING TENSES THROUGH THE CONSTRUCTION OF TENSELESS LANGUAGES IS BRIEFLY DISCUSSED.\*

INN, THOMAS. ECOLOGY AND ETHICS. INT PHIL QUART 14,149-160 JE 74.

A SHIFT IN ETHICAL NATURALISM IS SIGNALLED BY THE ECOLOGICAL CRISIS. THE IMPLICATIONS OF MUCH WRITING ON ECOLOGY ARE AN ETHICAL NATURALISM WHICH IS METAPHYSICAL RATHER THAN EPISTEMOLOGICAL. THIS ETHICS IS NON-HUMANIST AND CAN BECOME ANTI-HUMANIST. PHENOMENOLOGICAL METHOD IS USED TO DESCRIBE AREAS NEEDED FOR A NEW HUMANIST ANALYSIS OF ETHICAL ISSUES RAISED BY THE NEW NATURALISM. THESE AREAS ARE THE ROLE OF INSTINCT AND REASON IN ETHICAL JUDGMENTS, THE RELATION OF WHOLE AND PART IN ECOLOGICAL AND ETHICAL SYSTEMS, AND THE OBJECTIVITY OF VALUES CONSIDERED IN AN ECOLOGICAL CONTEXT. THE PARADOXES OF A NON-HUMANIST ETHICS ARE DISCUSSED. AREAS OF POSSIBLE CONFLICT BETWEEN PROBLEMS OF ECOLOGICAL CONSERVATION AND FAIR DISTRIBUTION OF THE EARTH'S RESOURCES ARE BRIEFLY MENTIONED.\*

LYNN, PAUL C. POINT OF VIEW AND THE CRAFT OF CINEMA: NOTES ON SOME DEVICES. J AES ART CRIT 32,187-195 WINT 73.

POINT OF VIEW IS A CRUCIAL FACTOR IN THE AESTHETIC EXPERIENCE OF NARRATIVE ART, BOTH IN LITERATURE AND FILM. IN CINEMA THE TERM MEANS MORE THAN MERELY CAMERA ANGLE OR DISTANCE, AS IN LITERATURE IT MEANS MORE THAN MERELY WHO TELLS THE STORY. CERTAIN BASIC AND FREQUENTLY-USED DEVICES (SLOW-MOTION, TELEPHOTO LENS SHOTS, 'ZOOM' SHOTS, QUICK-CUTTING AND MONTAGE, AND ASSOCIATIVE METAPHOR--AS SEEN IN THEIR APPLICATION IN NUMEROUS FILMS) PROFOUNDLY AFFECT POINT OF VIEW, DEFINED AS THE ARRANGEMENT OF SEEN DATA INTO A COHERENT AESTHETIC RHETORIC.

ERNY, RALPH M. THE CONTEMPORARY SIGNIFICANCE OF ST BONAVENTURE AND ST THOMAS. SW J PHIL 5,11-26 SUM 74.

THE FACT THAT AQUINAS AND BONAVENTURE HELD AS TRUE, ON THE BASIS OF RELIGIOUS FAITH, WHAT MAY BE REGARDED AS RESPONSES TO PHILOSOPHICAL QUESTIONS SEEMS TO DIMINISH THEIR INTEREST AS PHILOSOPHERS. AN ANALYSIS OF THEIR THESIS THAT ONE CANNOT SIMULTANEOUSLY KNOW AND

BELIEVE THE SAME PROPOSITION REQUIRES A DISTINCTION BETWEEN BELIEVING=1 AND BELIEVING=2. THE THOMISTIC NOTION OF 'PREAMBLES OF FAITH' REQUIRES US TO RECOGNIZE THAT SOME OBJECTS OF RELIGIOUS BELIEF CAN BE OBJECTS OF KNOWLEDGE ALTHOUGH THE BULK CANNOT.

MCINERNEY, RALPH. PRUDENCE AND CONSCIENCE. THOMIST 38,291-305 AP 74.

MCKAY, K L. FURTHER REMARKS ON THE 'HISTORICAL' PRESENT AND OTHER PHENOMENA. FOUND LANG 11,247-251 MR 74.

THE GREEK EXAMPLES USED BY P KIPARSKY IN "TENSE AND MOOD IN INDO-EUROPEAN SYNTAX" (FOUNDATIONS OF LANGUAGE, 4 (1968), 30-57) FOR HIS CONJUNCTION REDUCTION THEORY ARE EXAMINED AGAINST THEIR CONTEXTS AND SHOWN NOT TO SUPPORT THE THEORY, IN RELATION TO EITHER THE HISTORIC PRESENT, THE OBLIQUE MOODS, OR THE HOMERIC TREATMENT OF THE AUGMENT. KIPARSKY'S METHODOLOGY IS FOUND WANTING, AND ASPECT RATHER THAN TENSE IS SHOWN TO BE PREDICATIVE IN GREEK. IT IS SUGGESTED THAT COMPARATIVE STUDIES SHOULD NOT BE BASED ON INADEQUATE INFORMATION OF PARTICULAR LANGUAGES.

MCKEE, P L. A J AYER ON THE ARGUMENT FROM ILLUSION. CAN J PHIL 3,275-280 D 73.

MCKEE, P L. MALCOLM ON AFTER-IMAGES. PHIL QUART 24,132-139 AP 74.

MCKENNA, ROSS. THE IMAGINATION: A CENTRAL SARTEAN THEME. J BRIT SOC PHENOMENOL 5,63-70 JA 74.

SHOWING THAT THE IMAGINATION, CENTRAL TO SARTRE'S EARLY WORK, REMAINS SO IN LATER IMPORTANT WORKS ON GENET AND FLAUBERT. ORIGINAL THEORY, BRIEFLY REHEARSED WITH REFERENCES TO RECENT ARTICLES, HAS AESTHETIC AND ETHICAL IMPLICATION (EQUIVALENCE: IMAGINATION, BEAUTY, EVIL: DISTINCTION BETWEEN 'IMAGINAIRES' AND OTHERS) WHICH LATER FUSE. GENET AND FLAUBERT CHOOSE THE MORAL CHOICE, BAD IN BOTH CASES, REDEEMED IN ONE. THIS 'MORALIZATION' OF AN INITIALLY EPISTEMOLOGICAL CONCEPT BETRAYS SARTRE'S LIFELONG PREOCCUPATIONS. THE IMAGINATION IS THE MOST DURABLE AND MOST IMPORTANT SARTEAN THEME.\*

MCKEON, RICHARD. TIME AND TEMPORALITY. PHIL EAST WEST 24,123-128 AP 74

MCKINNON, ALASTAIR. THE CONQUEST OF FATE IN KIERKEGAARD. CIRPHO 1,47-58 FALL 73.

THE AIM OF THIS PAPER IS TO SHOW THAT KIERKEGAARD SUCCEEDED IN CONQUERING HIS INHERITED SENSE OF FATE AND, SO FAR AS POSSIBLE, TO ESTABLISH THE DATE OF THIS CONQUEST. THIS IS DONE BY COMPARING THE RELATIVE FREQUENCIES IN THE "SAMLEDE VAERKER" OF TEN FORMS OF "SKJEBNE" (FATE) WITH THAT OF THREE OF "STYRELSE" (PERSONAL PROVIDENCE) AND FIVE OF "FORSYN" (PROVIDENCE). THIS TEST IS SUPPLEMENTED BY AN EXAMINATION OF THE DISTRIBUTION PATTERNS OF 46 FORMS OF EIGHT RELATED BUT QUITE DIFFERENT WORDS. THE EVIDENCE SHOWS THAT KIERKEGAARD CONQUERED HIS SENSE OF FATE AND THAT HE DID SO NOT LATER THAN NOVEMBER, 1848. THE PAPER CONTAINS TWO EXTENDED TABLES AND TWO 'MAPS' SHOWING THE DISTRIBUTION OF "SKJEBNE" AND "STYRELSE".

MCMASTER, ROBERT E. ON 'THE SPIRIT OR INTENT OF A MORAL RULE'. NEW SCHOLAS 47,520-521 AUTUMN 73.

THE AIM OF THE ARTICLE IS TO DISTINGUISH THE DIFFERENCE BETWEEN THE MEANING OF THE SPIRIT OF THE LAW (COMMON) AND THE SPIRIT OF A MORAL RULE, WHICH CUA BRINGS UP IN HIS ARTICLE IN THE WINTER, 1973 ISSUE OF "THE NEW SCHOLASTICISM." MY CONCLUSION IS THAT THE SPIRIT OF THE COMMON LAW IS TO PROMOTE THE COMMON GOOD WHILE THE SPIRIT OF A MORAL RULE IS TO PROMOTE THE MORAL GOOD OF THE INDIVIDUAL. BY "PROMOTE

THE MORAL GOOD OF THE INDIVIDUAL," I MEAN THAT IT HELPS HIM TO, IN CUA'S WORDS, FIND HIS OWN "IDIOSYNCRATIC IDENTITY OR STYLE OF LIFE." I BELIEVE THAT OUR GENERAL UNDERSTANDING OF THE SPIRIT OR INTENT OF A MORAL RULE CAN BE ENRICHED BUT NOT MADE MORE PRECISE WITHOUT GIVING IT A MEANING THAT VARIES FROM ONE INDIVIDUAL TO ANOTHER.

MICHAEL, JACK R. PHILOSOPHY IN THE PEOPLE'S REPUBLIC OF CHINA. J W VIR PHIL SOC 1-4 SPR 74.

MULLIN, ERNAN. TWO FACES OF SCIENCE. REV METAPH 27,655-676 JE 74.

TWO CENTRAL THESES OF THE CLASSICAL THEORY OF SCIENCE, FOUNDATIONALISM AND LOGICISM, HAVE COME UNDER INCREASING ATTACK IN THE LAST TWO DECADES, ESPECIALLY FROM PHILOSOPHERS OF SCIENCE WORKING WITH CASE-STUDIES FROM ACTUAL SCIENTIFIC PRACTICE OR FROM THE HISTORY OF SCIENCE: POLANYI, HANSON, KUHN, TOULMIN, FEYERABEND AMONG OTHERS. THEIR CRITIQUE IS OFTEN TAKEN TO BE AN ATTACK ON SCIENTIFIC RATIONALITY ITSELF. BUT 'RATIONALITY' IS A COMPLEX AND ELUSIVE CONCEPT. IT IS HELPFUL TO DISTINGUISH BETWEEN TWO ASPECTS OF SCIENTIFIC ACTIVITY, 'LOGICAL' AND 'INTERPRETIVE'. SCIENTISTS ARE GUIDED BY SPECIFIC LOGICAL CRITERIA, EITHER EXPLICIT OR CAPABLE OF BEING MADE EXPLICIT. THEY ALSO MAKE USE OF GRADUALLY-DEVELOPED EVALUATIVE AND INTERPRETIVE SKILLS, LEARNED BY PARTICIPATION IN THE WORK OF A SCIENTIFIC GROUP. BOTH OF THESE PROCESSES ARE ESSENTIAL TO SCIENTIFIC RATIONALITY; THEIR INTERRELATIONS ARE COMPLEX. THEY HAVE TO BE ANALYSED IN DETAIL BEFORE THE IMPLICATIONS OF RECENT POST-POSITIVIST WORK FOR THE RATIONALITY AND OBJECTIVITY OF SCIENCE CAN BE PROPERLY DISCERNED.

MURTRY, JOHN. MAKING SENSE OF ECONOMIC DETERMINISM. CAN J PHIL 3,249-261 D 73.

MARX'S THEORY OF ECONOMIC DETERMINISM IS EXPLAINED IN A NOVEL MANNER THAT IS BOTH FAITHFUL TO HIS TEXTS AND IMMUNE TO THE STANDARD PHILOSOPHICAL CRITICISMS WHICH HAVE BEEN ADVANCED AGAINST IT. THE EXPLANATION BEGINS BY SETTING OUT IN SCHEMATIC FORM THE MAJOR CATEGORIES OF MARX'S HISTORICAL MATERIALIST DOCTRINE, AND THEN DEFINING AND DISTINGUISHING THE UNDERLYING PRINCIPLES OF THOSE CATEGORIES WHICH ARE RELEVANT TO ECONOMIC DETERMINISM: NAMELY, FORCES OF PRODUCTION, RELATIONS OF PRODUCTION AND ECONOMIC STRUCTURE. THEN THREE DISTINCT SENSES IN WHICH THE RELATIONS OF PRODUCTION/ECONOMIC STRUCTURE DETERMINE INDIVIDUAL BEHAVIOUR AS WELL AS LEGAL AND POLITICAL SUPERSTRUCTURES, IDEOLOGY AND FORMS OF SOCIAL CONSCIOUSNESS ARE IDENTIFIED, EXPLAINED AND DEFENDED. THESE THREE NON-'HARD' SENSES ARE CALLED RESPECTIVELY: (1) WORK-LEISURE CONSTRAINTS, (2) SOCIAL SELECTION AND (3) MAPPING. THE ARTICLE ENDS WITH THE CRITICAL SUGGESTION THAT IN HIS EXPECTATION OF PROLETARIAN REVOLUTION MARX MAY HAVE, IRONICALLY, ERRED IN 'UNDERESTIMATING' THE EXTENT OF ECONOMIC DETERMINISM: ERRED, THAT IS, ON THE SIDE OF VOLUNTARISM.

HAIL, PETER. MORAL EDUCATION OR EDUCATION FOR A BETTER LIFE? J MORAL EDUC 1,109-115 F 72.

IT IS FIRST ARGUED THAT THE ACADEMIC RESPONSE TO THE INCREASED CONCERN ABOUT MORAL EDUCATION HAS BEEN TOO PHILOSOPHICAL, THEN THE MAIN GOALS OF THE SCHOOLS COUNCIL MORAL EDUCATION CURRICULUM PROJECT ARE OUTLINED. THESE EMPHASIZE THE NEED TO DISCOVER AND BUILD UPON THE ACTUAL NEEDS AND MOTIVES OF YOUNG PEOPLE. SOME OF THE RESULTS OF THE STUDY ARE BRIEFLY MENTIONED AND THE GENERAL IMPLICATIONS FOR MORAL EDUCATION DESCRIBED.



MCQUEEN, DONALD. BELIEF AND REASONS FOR BELIEF: PART II. ARIS SOC 47,69-86 1973.

(I) A) 'N'S REASON FOR BELIEVING THAT P IS THAT R' ENTAILS BUT IS NOT ENTAILED BY B) 'THE REASON FOR N'S BELIEVING THAT P IS THAT HE BELIEVES THAT R'. BOTH STATEMENTS TO BE REGARDED AS PRESENT TENSE ACCOUNTS OF WHAT SUSTAINS A BELIEF. NEITHER ENTAILS ANYTHING ABOUT THE REASONS FOR N'S ACQUISITION OF THE BELIEF THAT P. (II) TO SPEAK OF HIS (RATHER THAN THE) REASON IMPLIES A BELIEF ON HIS PART AS TO WHAT THE REASON IS FOR HIS BELIEVING. TO SPEAK OF THE REASON DOES NOT IMPLY THIS. (III) 'THE REASON FOR HIS BELIEVING' AND 'THE CAUSE OF HIS BELIEF' ARE ALTERNATIVE WAYS OF SPEAKING, BUT REASONS MAY OR MAY NOT BE CAUSES. (IV) DEFINITION OF 'IMMEDIATE CAUSE'. IF N'S BELIEF THAT R IS THE IMMEDIATE CAUSE OF N'S BELIEF THAT P, THEN N BELIEVES THAT IF R THEN P. HENCE, (A) IMPLIES THAT N BELIEVES THAT IF R THEN P. (V) CRITICISM OF PHILLIPS GRIFFITHS' ARGUMENT THAT DIFFERENCES IN THE IMPLICATIONS OF (A) AND (C) 'N'S REASON FOR DOING X IS THAT HE BELIEVES THAT P' DO NOT IMPLY DIFFERENT SENSES OF 'REASON' IN (A) AND (C). (VI) NOT OBVIOUS THAT THE DIFFERENCES CONSTITUTE SUCH DIFFICULTIES.

MCQUEEN, DONALD. NECESSITY AND PROBABILITY: A REPLY TO PROFESSORS AMBROSE AND LAZEROWITZ. MIND 83,291-295 AP 74.

AMBROSE AND LAZEROWITZ ARGUE ("MIND," 83) AGAINST THE CLAIM (C) THAT 'MADE PROBABLE BY EVIDENCE' AND 'RENDERED IMPROBABLE' HAVE A CORRECT APPLICATION TO NON-CONTINGENT PROPOSITIONS (OF D MCQUEEN'S 'EVIDENCE FOR NECESSARY PROPOSITIONS', "MIND," 80). MCQUEEN AND LAZEROWITZ AGREE THAT, IN SOME SENSE OF 'IMPLY', 'PROB P' IMPLIES 'POSSIBLY NOT-P' BUT MCQUEEN CLAIMED THAT THE IMPLICATION HOLDS ONLY IF 'POSSIBLE' MEANS 'EPISTEMICALLY POSSIBLE'. LAZEROWITZ'S ARGUMENT INVOLVES THE CLAIM THAT 'P IS EPISTEMICALLY POSSIBLE' ENTAILS 'P IS LOGICALLY POSSIBLE'. MCQUEEN REJECTS THIS: NOT OBVIOUS THAT, AS LAZEROWITZ ASSERTS, UNDERSTANDING 'IT IS EPISTEMICALLY POSSIBLE THAT P' IMPLIES KNOWING WHAT IT WOULD BE LIKE FOR P TO BE SO. X'S UNDERSTANDING OF SENTENCE S IS GUARANTEED BY HIS ACTING IN ACCORDANCE WITH, AND DRAWING CONCLUSIONS FROM, THE PROPOSITION EXPRESSED BY S; IT IS POSSIBLE TO ACT ON AND INFER FROM FALSE NON-CONTINGENT PROPOSITIONS. AMBROSE'S ARGUMENT AGAINST C IS REJECTED BECAUSE OF HER APPARENT STIPULATIVE DEFINITION OF 'UNDERSTAND' WHEN IT IS APPLIED TO SENTENCES.

MCWHINNIE, HAROLD J. A REVIEW OF SELECTED ASPECTS OF EMPIRICAL AESTHETICS III. J AES EDUC 5,115-126 O 71.

THE RECENT EDUCATIONAL INTEREST WITHIN THE FIELD OF ART EDUCATION IN PROBLEMS OF AESTHETIC EDUCATION AND/OR ART APPRECIATION HAS MADE THE RATHER LARGE AMOUNT OF PSYCHOLOGICAL RESEARCH IN THE GENERAL AREA OF AESTHETIC MEASURE OR EMPIRICAL AESTHETICS RELEVANT TO CURRENT CURRICULUM PROBLEMS WITHIN THE FIELD. IF WE ARE GOING TO TALK ABOUT WORKS OF ART IN THE CLASSROOM AT EVERY GRADE LEVEL, THEN WE NEED TO KNOW SOME OF THE PSYCHOLOGICAL VARIABLES OF AESTHETIC PERCEPTION. I HAVE EARLIER PUBLISHED TWO REVIEWS OF THE RESEARCH LITERATURE IN THIS FIELD, AND WILL HERE UPDATE THEM. FURTHER, I WILL DISCUSS THE IMPLICATIONS OF THIS RESEARCH FOR TEACHING AND CURRICULUM PROBLEMS IN AESTHETIC EDUCATION.\*

MCWILLIAMS, WILSON CAREY. FRATERNITY AND NATURE. POLIT THEOR 2,321-329 AG 74.

A RESPONSE TO PHILIP ABBOTT'S CRITIQUE OF THE AUTHOR'S "THE IDEA OF FRATERNITY IN AMERICA." AN UNDERSTANDING OF THE NATURE OF FRATERNITY DEMANDS AN ANALYSIS WHICH GOES DEEPER THAN APPEARANCES, ESPECIALLY SINCE THE MEANING AND CHARACTER OF HUMAN RELATIONSHIPS IS NEVER VISIBLE. THE SAME REQUIREMENT EXISTS FOR AN UNDERSTANDING OF NATURE AND NATURAL LAW. NATURE CAN BE INVESTIGATED INDUCTIVELY, AND

THE CONCEPT OF NATURE ADDS BOTH A CRITICAL AND LIMITING DIMENSION TO OUR UNDERSTANDING OF HUMAN AFFAIRS.

D, WALTER B. CHRISTIAN AMBIGUITY AND SOCIAL DISORDER. INTERPRETATION 3,221-242 WINT 73.

MUCH OF THE SOCIAL DISORDER OF OUR TIME IS A DIRECT PRODUCT OF THE HIGHLY TENUOUS AND AMBIGUOUS WAY IN WHICH CHRISTIANITY AND WESTERN PHILOSOPHY HAVE PORTRAYED MAN'S STATUS IN THE WORLD AND OF MAN'S DISCOMFORT WITH THIS SELF-CONCEPT. IT IS INTERESTING THAT NUMEROUS TWENTIETH-CENTURY PHILOSOPHERS AND THEOLOGAINS HAVE REFUSED TO MELIORATE IN ANY WAY THE DILEMMAS AND TENSIONS OF THIS TRADITIONAL WORLD VIEW. IF ANYTHING, THEIR EXPERIENCING AND READING OF HISTORY HAS LED THEM TO EMPHASIZE MAN'S TENUOUS PLIGHT, AND THEIR ADMONITION SEEMS TO BE THAT IF ORDER IS TO BE RESTORED TO MAN'S LIFE AND SOCIETY HE MUST COME TO EMBRACE AND AFFIRM HIS AMBIGUOUS STATUS, RATHER THAN PRETEND THAT HE CAN IGNORE IT OR DEFINE IT AWAY, EITHER THEOLOGICALLY OR TECHNOLOGICALLY. THE RESOLUTION OF CURRENT SOCIAL DISORDER SEEMS TO REST LARGELY UPON THE QUESTION OF WHETHER MAN CAN MEASURE UP TO THIS ENORMOUS TASK.

AWAR, P B. DIE WISSENSCHAFT UND DIE HEILIGKEIT DES LEBENS. CLUB VOLTAIRE 4,219-230 1970.

EL, JESUS LOPEZ. GENESIS LEGALIDAD Y LEGITIMIDAD DEL ESTADO SOCIAL DE DERECHO. AN CATED SUAREZ 11,21-45 1971.

LA CONSTANTE TENSIONAL ENTRE DERECHO Y ESTADO, POR OTRA PARTE RADICALMENTE HISTORICA, SE MANIFIESTA EN EL PLANTEAMIENTO DE LA GENESIS, LEGALIDAD Y LA LEGITIMIDAD DE UNO Y OTRO. 'LO SOCIAL' COMO EXPRESION DE UNA REALIDAD FACTICA, DINAMICA, CREADORA ESTA CUALIFICANDO ASPECTOS, ENTRE OTROS, DE LO 'CORRECTO' Y 'LO OPORTUNO' DE LA JURIDICIDAD. EL CONTROL DE LEGALIDAD ES ALGO MAS QUE UN CONTROL CRITICO; ES CONTROL DE 'LEGALIDAD SOCIALMENTE ENTENDIDA'. LA LEGITIMIDAD DEL ESTADO SOCIAL DE DERECHO NOS LLEVA A ENTENDER EL EJERCICIO DEL PODER, LA PARTICIPACION COMUNITARIA, Y EN DEFINITIVA QUE TAL ESTADO QUEDARA 'LEGITIMADO MAS FUERTEMENTE EN CUANTO QUE SITUIE, EN UN PRIMER INSTANTE, Y ALCANCE COMO PRIMER OBJETO UNA SERIE DE VALORES QUE RADICAN EN LA ESENCIA DE LO HUMANO Y DE LA SOCIEDAD, PORQUE EL DESARROLLO DE LA PERSONALIDAD, LA DIGNIDAD, LA LIBERTAD O LA PAZ, PUEDEN ESTAR ENTRELAZADOS POR EL DERECHO, PERO HABRAN DE SER COMPRENDIDOS, MODELADOS Y CUMPLIDOS EN LA JUSTICIA'.\*

SON, PHILIP. HERBERT READ'S DEFINITION OF ART IN EDUCATION THROUGH ART. J AES EDUC 8,5-18 JL 74.

THIS ARTICLE ANALYSES READ'S DEFINITION OF ART IN EDUCATION THROUGH ART AND RAISES QUESTIONS ABOUT ITS ADEQUACY WITHIN THE PHILOSOPHY OF ART EDUCATION. READ ARGUES FOR THE CENTRALITY OF ART IN EDUCATION AND HIS DEFINITION IS OFFERED IN SUPPORT OF THIS CLAIM. READ ATTEMPTS TO RECONCILE PLATO'S DISTINCTION BETWEEN PHILOSOPHICAL AND POETIC KNOWLEDGE AND, LINKING ART THROUGH PSYCHOLOGY WITH THE WORLD OF SENSUOUS EXPERIENCE AND WITH THE UNCONSCIOUS MIND, HE MAKES THIS DOMINANT OVER MATERIAL REALITY GOVERNED BY FACT. THERE ARE MANY FUNDAMENTAL PROBLEMS LEFT UNRESOLVED IN THIS DEFINITION.

A, JAGDISH. THE QUANTUM PRINCIPLE: ITS INTERPRETATION AND EPISTEMOLOGY. DIALECTICA 27,75-157 1973.

A, J L. THE PROBLEM OF PHILOSOPHICAL RECONCEPTION IN THE THOUGHT OF K BHATTACHARYYA. PHIL EAST WEST 24,59-70 JA 74.

MEIKLE SCOTT. REASONS FOR ACTION. PHIL QUART 24,52-66 JA 74.

THE PURPOSES OF THE ARTICLE ARE TO STATE IN A DEFENSIBLE FORM, AND TO DEFEND, THE VIEW THAT REASONS FOR ACTION DEPEND ON DESIRES. IT IS ARGUED THAT THE POWER OF REASONS TO EXPLAIN ACTIONS PRESUPPOSES THIS CONNECTION. THE VIEW IS DEFENDED AT LENGTH FROM SERIOUS CRITICISMS MADE OF IT BY, E.G., T NAGEL, DAVIDSON AND EDGELY.

MEILAND, JACK W. COGNITIVE RELATIVISM: POPPER AND THE ARGUMENT FROM LANGUAGE. PHIL FORUM (BOSTON) 4,406-421 SPR 73.

THIS ARTICLE EXAMINES AN ATTACK BY KARL POPPER ON THE DOCTRINE OF THE RELATIVITY OF KNOWLEDGE. POPPER'S ATTACK IS BASED ON A SUPPOSED ANALOGY BETWEEN CONCEPTUAL FRAMEWORKS AND LANGUAGES. I TRY TO SHOW THAT THIS ARGUMENT FROM LANGUAGE FAILS TO REFUTE THE RELATIVIST. THEN I DISTINGUISH AND DISCUSS SEVERAL DIFFERENT TYPES OF COGNITIVE RELATIVISM IN ORDER TO LAY THE FOUNDATIONS FOR A MORE EXTENSIVE EXAMINATION OF RELATIVISM.

MEILAND, JACK W. THE HISTORICAL RELATIVISM OF CHARLES A BEARD. HIST THEOR 12,405-413 1973.

THE HISTORIAN CHARLES A BEARD IS PERHAPS THE MOST INFLUENTIAL HISTORICAL RELATIVIST OF OUR TIMES. YET HIS MAJOR STATEMENT ON HISTORICAL THEORY APPEARS TO CONTAIN AN EXPLICIT REPUDIATION OF RELATIVISM. IN THIS ARTICLE THE AUTHOR ATTEMPTS TO RESOLVE THIS APPARENT PARADOX BY SPECIFYING EXACTLY WHAT TYPE OF RELATIVISM BEARD EMBRACED AND WHAT CONSEQUENCES THIS RELATIVISM MAY HAVE FOR THE PRACTICE OF HISTORY. ALTERNATIVE INTERPRETATIONS OF BEARD ARE CRITICIZED AND SEVERAL OBJECTIONS TO BEARD'S THEORY ARE ANSWERED.

MEKKES, J P A. METHODOLOGY AND PRACTICE. PHIL REFORM 38,77-83 1973.

PURPOSE OF THE ARTICLE IS TO SHOW THAT HUMAN REASON HAS NO COMPETENCE TO ASSIGN LEGITIMATE AUTHORITY TO ITSELF AS ULTIMATE CRITIC IN LIFE AND IN SCIENCE. WHEN WE ATTRIBUTE SUCH A COMPETENCY TO SCIENCE ITSELF, WE ARE VICTIMS OF OUR OWN BELIEF IN HUMAN THINKING. POSITIVISM IN OUR DAYS HAS ALREADY NARROWED THIS RELIGIOUS CONVICTION INTO BELIEVING METHODOLOGY AS SUCH. BUT IT ADMITS MERELY ONE METHOD, THAT OF THE PHYSICAL SCIENCES C.A. CONSEQUENCE: ONLY THE ABSTRACT IS REAL. AT PRESENT WE MEET WITH A PROTESTATION ARISING OUT OF MODERN MARXIST CIRCLES SEEKING AFTER A SYNTHESIS OF MATERIALISM AND HEGEL'S IDEA OF 'BILDUNG'. THE GREAT ADVANTAGE OPPOSITE TO PURE POSITIVISM IS THE RECOGNITION OF PRECEDENCE OF HUMAN SOCIETY ABOVE ONE-SIDEDNESS PHYSICALISM, BUT WE GO ASHORE IN DIALECTICAL ANTINOMY. SOLUTION IN THIS WAY IS IMPOSSIBLE AND THE END WILL BE A PERMANENT STRUGGLE FOR POWER. CONCLUSION: MAN HAS TO SUBMIT HIMSELF TO THE INTEGRAL DIVINE STANDARD IF HE WILL FIND REALITY, TRUTH AND LIFE.\*

MELIA, B. CULTURA POPULAR LATINOAMERICANA Y CREACION LITERARIA. STROMATA 30,43-59 JA-JE 74.

MELLEMA, PAUL. A BRIEF AGAINST CASE GRAMMAR. FOUND LANG 11,39-76 JA 74.

THIS ARTICLE REVIEWS CHARLES FILLMORE'S ARGUMENTS FOR THE THEORY OF CASE GRAMMAR, AND AGAINST THE 'STANDARD THEORY'. THE AUTHOR ARGUES THAT FILLMORE'S SEMANTIC ARGUMENTS COLLAPSE, ONCE CERTAIN KEY FEATURES OF KATZ'S INTERPRETIVE SEMANTIC THEORY ARE TAKEN INTO ACCOUNT. SOME OF THE SYNTACTIC ARGUMENTS APPEAR TO HAVE UNDERESTIMATED THE RESOURCES OF THE STANDARD THEORY; OTHERS SEEM TO ENTAIL IMPLAUSIBLE PSYCHOLOGICAL CLAIMS ABOUT NATURALNESS. A METHODOLOGICAL ARGUMENT, BASED ON THE CLAIM THAT CASE GRAMMARS CORRECTLY DISTINGUISH SEMANTIC FROM SYNTACTIC INFORMATION, IS REJECTED AS QUESTION-BEGGING.



MELLERT, ROBERT. MODELS AND METANOIA. PROC CATH PHIL ASS 47,142-152 1973.

THE RELATION OF MAN AND NATURE IN THE PHILOSOPHY OF ALFRED NORTH WHITEHEAD SUGGESTS A NEW COSMOLOGICAL MODEL FOR OUR AGE OF ENVIRONMENTAL CRISIS. IN CONTRAST TO THE ANTHROPOLOGICAL MODELS OF MOST CONTEMPORARY PHILOSOPHIES, WHITEHEAD'S THOUGHT PROPOSES AN INTEGRATIVE AND PROCESS VIEW OF REALITY, SUGGESTIVE OF THE ECOLOGICAL BALANCE IN NATURE. THIS ECOLOGICAL MODEL IS SHOWN TO BE AN ADEQUATE EXPLANATION OF WHITEHEAD'S PHILOSOPHY OF ORGANISM AND AN APPROPRIATE, TIMELY BASIS FOR UNDERSTANDING THE ESSENTIAL HARMONY BETWEEN MAN AND NATURE THAT HAS BECOME AN IMPORTANT CONCERN FOR CONTEMPORARY MAN.

MELLOR, D H. IN DEFENSE OF DISPOSITIONS. PHIL REV 83,157-181 AP 74.

THE PAPER ARGUES THAT DISPOSITIONS CAN BE REAL PROPERTIES NEEDING NO NONDISPOSITIONAL BASES, INVOLVING NO SPECIAL ONTOLOGICAL OR EPISTEMOLOGICAL PROBLEMS. AN ACCOUNT OF THEM IS GIVEN AS PROPERTIES OF THINGS THAT EXPLAIN THE EVENTS WHICH DISPLAY THEM. THE ALTERNATIVE THEORIES OF CARNAP, RYLE, ARMSTRONG, GOODMAN, QUINE AND MACKIE ARE CRITICISED. THE PRINCIPLES OF INDIVIDUATION OF PROPERTIES ARE DISCUSSED, AND THE ACCOUNT IS APPLIED TO THE SPECIAL CASE OF PROPENSITIES, I.E., STATISTICAL DISPOSITIONS.

MELLOR, D H. RELIGIOUS AND SECULAR STATEMENTS. PHILOSOPHY 49,33-46 JA 74.

THE OBJECT IS TO EXPLAIN AWAY A SPURIOUS APPEARANCE OF CONFLICT BETWEEN RELIGIOUS AND SECULAR EXPLANATIONS OF EVENTS. THE METHOD IS TO SHOW HOW A HARMLESS DEPENDENCE OF RELIGIOUS ON SECULAR TRUTH AND ONTOLOGY STILL LEAVES ROOM FOR INDEPENDENT RELIGIOUS METHODS OF ASSESSING RELIGIOUS STATEMENTS IN GENERAL AND RELIGIOUS EXPLANATIONS IN PARTICULAR.

MELLOR, D H. SPECIAL RELATIVITY AND PRESENT TRUTH. ANALYSIS 34,74-76 JA 74.

THE PAPER SHOWS THAT THE AUGUSTINIAN ONTOLOGY (WHAT IS IS WHAT IS PRESENT, AS OPPOSED TO WHAT IS PAST OR FUTURE) PRESUPPOSED BY TENSE-LOGIC (WHAT IS TRUE IS WHAT IS TRUE NOW, AS OPPOSED TO WHAT HAS BEEN OR WILL BE TRUE) IS INCOMPATIBLE WITH THE SPECIAL THEORY OF RELATIVITY.

MELLOR, DAVID. MATERIALISM AND PHENOMENAL QUALITIES: PART II. ARIS SOC 47,107-118 1973.

MELLOR, JENNY. PROBLEMS IN RELATING THEORY OF PRACTICE. INQUIRY 17,79-104 SPR 74.

TWO KINDS OF DIFFICULTIES, WHICH SHOULD BE MADE EXPLICIT, FACE A RESEARCHER UNDERTAKING EMPIRICAL WORK IN AN INSTITUTION. FIRST, HE MUST EXPLAIN HOW HE CHOOSES HIS THEORETICAL FRAMEWORK, IN SO FAR AS WHAT HE SEES AND THE INFORMATION HE OBTAINS WILL DEPEND FAR MORE THAN IS OFTEN ADMITTED ON THE TYPE OF QUESTIONS HE ASKS. SECONDLY, HE MUST TRY TO CLARIFY THE WAY IN WHICH HE ADAPTS HIS ORIGINAL INTENTIONS IN THE LIGHT OF THE PRACTICAL DIFFICULTIES THAT OCCUR IN THE ACTUAL RESEARCH SITUATION, AND HOW HE INTERPRETS THE EVIDENCE HE FINALLY DECIDES IS RELEVANT. THESE POINTS ARE ILLUSTRATED BY THE STUDY OF AN 'OPEN' BORSTAL FOR GIRLS. THE AIM OF THE STUDY WAS TO TRY TO UNDERSTAND THE WORKINGS OF THE INSTITUTION, TO OUTLINE THE PROCESS WHICH LED TO THE BORSTAL SENTENCE, AND TO ATTEMPT TO DISCOVER THE WAY THE GIRLS LOOKED AT THE SITUATION. THE RESEARCH WAS MOTIVATED BY MATZA'S GUIDING PRINCIPLE, 'TO BE TRUE TO THE PHENOMENA', BUT EVEN THIS, AS THIS PAPER TRIES TO SHOW, DOES NOT LEAD TO AN UNAMBIGUOUS BODY OF FACTS WHICH CAN BE PRESENTED



UNEQUIVOCALLY AS 'FINDINGS'.

MENDELSSOHN, FELIX VON. PSYCHIATRIE AM SCHEIDEWEG? MERKUR 27,1100-1118 1973.

MENDENHALL, V. PATHOLOGY OF INTERPRETATION: A NOTE ON ANSBRO'S "KANT'S LIMITATION ON INDIVIDUAL FREEDOM". NEW SCHOLAS 48,243-246 SPR 74.

I ARGUE THAT JOHN ANSBRO'S "KANT'S LIMITATIONS ON INDIVIDUAL FREEDOM" (NEW SCHOLASTICISM, VOLUME 47, 1973, PAGES 88-99) SUFFERS FROM 'ARCHEOLOGICAL VERISM', AN INTERPRETATIVE ILLNESS THAT PRODUCES THE REACTION OF SEEING THAT A STATE OF AFFAIRS IS TRUE, BUT NOT BELIEVING IT. ANSBRO'S CAREFUL RECONSTRUCTION OF KANT'S MORAL AND POLITICAL THEORIES SHOW HOW KANT RESTRICTED INDIVIDUAL FREEDOM IN HIS POLITICAL WRITINGS AND THUS COMPROMISED IRREPARABLY THE GREAT AND LOFTY EGALITARIAN THEORY OF JUSTICE ELABORATED IN HIS MORAL WRITINGS. HOWEVER, ANSBRO'S RECONSTRUCTION FAILS TO BRING TO LIGHT THE REALLY IMPORTANT AND INTERESTING QUESTIONS: WHAT ARE THE PRINCIPLES UNDERLYING THIS RESTRICTION? HOW ARE THESE PRINCIPLES GROUNDED?

MENNE, ALBERT. WHAT IS TRUTH? RATIO 16,68-75 JE 74.

ES WERDEN DIE WICHTIGSTEN ARTEN DES GEBRAUCHES VON 'WAHR' UNTERSUCHT: 1) EIN INDIVIDUUM WIRD 'WAHR' GENANNT IM SINNE VON 'ECHT', Z B 'WAHRES GOLD'; 2) EINE AUSSAGE IST WAHR, WENN SIE AUF DEN GEFINTEN SACHVERHALT ZUTRIFFT; 3) EIN GESETZ HEISST WAHR, WENN ES ALLGEMEIN GUELTIG IST; 4) EINE THEORIE HEISST WAHR, WENN SIE EIN GEBIET ANGEMESSEN ERKLAERT; 5) EIN MODELL HEISST WAHR, WENN ES FUER BESTIMMT ASPEKTE BRAUCHBAR IST.

MENNE, ALBERT. WORT UND DING: ZUR IDENTITAET DES WORTES. SPRACHE TECH ZEIT 45,1-8 1973.

MEREDITH, DAVID. COMBINATORY AND PROPOSITIONAL LOGIC. NOTRE DAME J FORM LOG 15,156-160 JA 74.

SEVERAL AUTHORS HAVE NOTED A CORRESPONDENCE BETWEEN COMBINATORS AND THESES OF POSITIVE LOGIC. THE PRESENT PAPER OFFERS A PROCEDURE, WHICH FOR ANY LAMBDA-EXPRESSION IN NORMAL FORM WILL EITHER LEAD TO ITS PROPOSITIONAL CORRESPONDENT OR DETERMINE THAT THIS IS NULL.

MEREDITH, PATRICK G. THE PSYCHOLOGICAL STRUCTURE OF TEMPORAL INFORMATION. STUD GEN 24,70-84 1971.

MEROLLE, SILVANO. CONSIDERAZIONI SU MARITAIN. SOPHIA (ITALY) 41,112-114 JA-D 73.

MERTENS, J A. FUNCTIE EN WEZEN VAN DE 'INTELLECTUF AGENS' VOLGENS S THOMAS. TIJDSCHR FILOSOF 267-322 JE 74.

METZ-GOECKEL, SIGRID. KOMMUNIKATIVES HANDELN UND DISKURS: EIN MODELL FUER DIE HOCHSCHULDIDAKTIK? SOZ WELT 24,318-333 1973.

MEUNIER, JEAN-GUY AND FARMER, HENRY. PROPOSITION DE REGLES DE CODIFICATION INFORMATIQUE POUR LES TEXTES PHILOSOPHIQUES. CIRPHO 1,33-45 FALL 73.

DANS LA PERSPECTIVE DE L'ANALYSE DES TEXTES PHILOSOPHIQUES, LE PRESENT ARTICLE OFFRE DES PROPOSITIONS DE REGLES DE CODIFICATION POUR L'ENTREE DES TEXTES PHILOSOPHIQUES DANS L'ORDINATEUR. IL ESSAIE DE RESOUDRE LES DIVERS PROBLEMES DE CODIFICATION PARTICULIERS AUX TEXTES PHILOSOPHIQUES PRESENTANT DIVERS MODES DE TYPOGRAPHIE, DE MISE EN PAGE, D'EDITION, DE LANGUES. CES PROPOSITIONS SONT PENSEES DE FACON A CE QU'ELLES SOTENT FLEXIBLES ET ADAPTEES AUX DIVERSES TACHES D'ANALYSE INFORMATIQUE DE CES TEXTES. ON Y TROUVE QUELQUES

## EXEMPLES D'APPLICATION.

EUNIER, JEAN-GUY. LANGAGE ET IDEOLOGIE. DIALOGUE (CANADA) 13,283-298  
JE 74.

L'ARTICLE TENTE DE CERNER LE TRAVAIL THEORIQUE DU JEUNE MARX  
VIS-A-VIS LE CONCEPT D'IDEOLOGIE. IL MONTRE COMMENT MARX CONSIDERE  
L'IDEOLOGIE, COMME UN PRODUIT AYANT DES LOIS DE FONCTIONNEMENT  
SPECIFIQUES D'ORDRE LINGUISTIQUE ET ENSUITE, COMME PRODUCTION LIEE  
AUX DIVERSES LOIS DE FORMATIONS SOCIALES.

EYER, A R AND MOLL, ROBERT. HONEST BOUNDS FOR COMPLEXITY CLASSES OF  
RECURSIVE FUNCTIONS. J SYM LOG 39,127-138 MR 74.

EYER, R K AND GODDARD, L AND ROUTLEY, R. CHOICE AND DESCRIPTIONS IN  
ENRICHED INTENSIONAL LANGUAGES-I. J PHIL LOG 3,292-316 JL 74.

IT IS SUGGESTED THAT CHURCH'S FORMULATION OF TYPE THEORY,  
SUPPLEMENTED BY HENKIN'S SEMANTICS, CAN BE REINTERPRETED AS A  
CATEGORIAL GRAMMAR AND AS SUCH PROVIDES A MORE SATISFACTORY BASIS  
FOR A LOGIC OF NATURAL LANGUAGE THAN STANDARD QUANTIFICATION THEORY.  
HOWEVER, IT STILL REQUIRES EXTENSION IN A NUMBER OF DIRECTIONS TO  
PROVIDE FOR NONSIGNIFICANCE, CONTEXT-DEPENDENCE AND INTENSIONALITY.  
THE PROBLEM OF INTENSIONALITY IS EXAMINED IN MORE DETAIL WITH  
PARTICULAR REFERENCE TO THE ROLE OF DESCRIPTORS. VARIOUS FORMAL  
PRINCIPLES ARE PROPOSED AND AN INDICATION IS GIVEN OF THE SEMANTICS.\*

EYER, R K AND ROUTLEY, R. ALGEBRAIC ANALYSIS OF ENTAILMENT I. LOG ANAL  
15,407-427 S=D 72.

IN (1) - (4), THE AUTHORS HAVE DEVELOPED A SEMANTICAL ANALYSIS OF  
ACKERMANN-ANDEPSON-BELNAP STYLE SYSTEMS OF ENTAILMENT SIMILAR TO THE  
WELL-KNOWN ANALYSES OF LEWIS STYLE STRICT IMPLICATION DUE TO KRIPKE,  
HINTIKKA, LEMMON, AND OTHERS. THE PRESENT PAPER USES THESE SEMANTIC  
INSIGHTS--IN PARTICULAR THOSE OF (3)--TO DEVELOP A GENERAL ALGEBRAIC  
ANALYSIS OF ENTAILMENT LOGICS. THE PRESENT PAPER WILL ANALYZE  
CHIEFLY NEGATION-FREE ENTAILMENT LOGICS, WHICH ARE THE MOST NATURAL  
ALGEBRAICALLY; SOME REMARKS, HOWEVER, WILL BE INSERTED TO SHOW WHERE  
THE ENTERPRISE TENDS WHEN NEGATION TOO IS ADDED. OUR KEY ALGEBRAIC  
NOTION WILL BE THAT OF AN "ACKERMANN GROUPOID," WHICH SERVES TO  
EXPLICATE ALGEBRAICALLY THE MINIMAL RELEVANT LOGIC B+ OF (3) AND  
WHICH COMES ON THE ADDITION OF POSTULATES TO EXPLICATE ALSO MORE  
FAMILIAR RELEVANT, MODAL, AND INTUITIONIST LOGICS, SUCH AS T+, E+,  
R+, S4+, AND THE INTUITIONIST SENTENTIAL CALCULUS J.\*

EYER, ROBERT K AND DUNN, J M AND LEBLANC, H. COMPLETENESS OF RELEVANT  
QUANTIFICATION THEORIES. NOTRE DAME J FORM LOG 15,97-121 JA 74.

IT IS PROVED, IN A REASONABLE ALGEBRAIC SENSE, THAT FIRST-ORDER  
RELEVANT QUANTIFICATION THEORY IS WEAKLY COMPLETE AS FORMALIZED IN  
THE ANDERSON-BELNAP SYSTEM RQ. THE ALGEBRAIC SEMANTICS IS THE  
RESULT OF SUPERIMPOSING LEBLANC'S QUANTIFICATIONAL TRUTH-VALUE  
SEMANTICS ON AN ANALYSIS OF PROPOSITIONS VIA THE THEORY OF DEMORGAN  
MONOIDS, DUE PRINCIPALLY TO DUNN. IMPORTANT IN PARTICULAR ARE  
CERTAIN NORMALITY CONDITIONS, WHICH MEAN SYNTACTICALLY THAT A IS A  
THEOREM OF RQ IFF A BELONGS TO EVERY THEORY T THAT MIGHT POSSIBLY  
DESCRIBE THE WORLD, IN THE SENSE THAT T IS CONSISTENT, COMPLETE, AND  
HAS A NAME FOR EACH INDIVIDUAL. A COROLLARY, DEEPLY NON-TRIVIAL FOR  
RELEVANT LOGICS, IS THAT 'MODUS PONENS' HOLDS IN RQ FOR MATERIAL  
IMPLICATION (ACKERMANN'S RULE GAMMA). VARIOUS POSSIBLE APPLICATIONS  
OF THE RESULT ARE DISCUSSED, INCLUDING CONSISTENCY PROOFS FOR  
CONCRETE MATHEMATICAL THEORIES.

MEYER, ROBERT K AND ROUTLEY, RICHARD. THE SEMANTICS OF ENTAILMENT - III. J PHIL LOG 1,192-208 MY 72.

AN ATTEMPT WAS MADE TO EXTEND SEMANTIC METHODS TO OTHER SYSTEMS OF RELEVANT LOGIC BESIDES THE SYSTEM OF RELEVANT IMPLICATION. ONLY POSITIVE SYSTEMS OF ENTAILMENT ARE DEALT WITH HERE, PRESENTED IN TWO STAGES. ACCORDINGLY, THERE IS A SEMANTIC ANALYSIS OF THE ANDERSON-BELNAP SYSTEMS  $R^+$  OF POSITIVE RELEVANT IMPLICATION,  $E^+$  OF POSITIVE ENTAILMENT, AND  $T^+$  OF POSITIVE TICKET ENTAILMENT; BY RINGING THE CHANGES ON THE AXIOMATIZATIONS OF THESE PARTICULAR SYSTEMS, ALL RELATED RELEVANT LOGICAL SYSTEMS ARE INCLUDED AS WELL.\*

MEYER, ROBERT K AND ROUTLEY, RICHARD. CLASSICAL RELEVANT LOGICS. STUD LOG 32,51-68 1973.

MEYER, ROBERT K. NEW AXIOMATICS FOR RELEVANT LOGICS. J PHIL LOG 3,53-86 AP 74.

THIS ARTICLE INFLECTS THE ULTIMATE INDIGNITY UPON THE RELEVANT LOGICS OF ACKERMANN, ANDERSON, BELNAP, AND OTHERS—NAMELY, IT PRESENTS THEM AS CLASSICAL LOGICS. JUST AS LEWIS-STYLE SYSTEMS GAIN IN PERSPICUITY WHEN TAKEN AS EXTENSIONS OF CLASSICAL LOGIC, AS BY LEMMON, SO THE FORMAL IDEAS GROUNDING RELEVANT LOGICS MAY BE PUT MOST SIMPLY BY TAKING CLASSICAL LOGIC FOR GRANTED AND ADDING NEW CONNECTIVES. THIS IS DONE HERE, IN PARTICULAR FOR THE SYSTEM  $R$  OF RELEVANT IMPLICATION, OTHER RELEVANT LOGICS BEING HANDLED IN LIKE MANNER.

MEYER, WILLIAM J. DEMOCRACY: NEEDS OVER WANTS. POLIT THEOR 2,197-214 MY 74.

THE HISTORY OF WESTERN POLITICAL THOUGHT IS BRIEFLY REVIEWED TO MAKE THE POINT THAT ONE OF THE MOST CONSISTENT CHARGES AGAINST DEMOCRATIC POLITICAL THEORY IS THAT THE PRINCIPLES OF POPULAR RULE ARE AT VARIANCE WITH THE PURSUIT OF REAL HUMAN NEEDS AND MERELY REDUCE SOCIETY TO THE GUIDANCE OF APPETITIVE WANTS. IT IS ARGUED THAT THIS IS NOT A NECESSARY RAMIFICATION OF DEMOCRATIC THEORY, THAT DEMOCRACY CONTAINS ALL OF THE ESSENTIALS FOR THE PURSUIT OF TRUE NEEDS. THE DEMONSTRATION OF THIS POINT IS BASED ON AN ANALYSIS OF THE CONCEPT OF NEEDS AS DRAWN FROM THE PRINCIPLES OF AMERICAN PRAGMATISM, THAT IS, THAT IDENTIFICATION OF NEEDS REQUIRES EXPERIENTIAL TESTING OF THEM WHICH DEMOCRACY ALLOWS FOR. DEMOCRATIC THEORY SHOULD BE REFORMULATED IN LINE WITH SUCH A CONCEPTION OF NEEDS.

MEYERS, ROBERT G. IN DEFENSE OF POPPER'S VERISIMILITUDE. PHIL STUD 24,213-218 AP 74.

THE PAPER IS A REPLY TO G S ROBINSON'S CRITICISM IN "ANALYSIS," VOLUME 31, OF POPPER'S ATTEMPT TO CLARIFY THE NOTION OF SCIENTIFIC PROGRESS IN TERMS OF VERISIMILITUDE. I ARGUE THAT ROBINSON (1) MISUNDERSTANDS POPPER'S ACCOUNT OF BASIC STATEMENTS, (2) CONFUSES VERISIMILITUDE WITH PROBABILITY (DESPITE POPPER'S EXPLICIT WARNINGS), AND (3) FAILS TO UNDERSTAND THE SENSE IN WHICH POPPER CLAIMS THAT VERISIMILITUDE IS OBJECTIVE.\*

MEYN, H. DURFEE ON AUSTIN AND PHENOMENOLOGY. J BRIT SOC PHEN 3,286-287 O 72.

IN THE DISCUSSION NOTE I AM CONCERNED TO SHOW THAT ANY ATTEMPT TO START A SIGNIFICANT DIALOGUE BETWEEN PHENOMENOLOGISTS AND LINGUISTIC ANALYSTS MUST REST ON MORE THAN 'PRIMA FACIE' SIMILARITIES, SUCH AS THOSE CLAIMED BY DURFEE. DURFEE ASSERTS SIMILARITIES TO EXIST IN THE METHODOLOGY AS WELL AS SPECIFIC PHILOSOPHICAL INVESTIGATIONS, VIZ. THE PHILOSOPHY OF ACTION. BY SHOWING THAT THE SUPPORTING QUOTES DURFEE OFFERS ARE, UPON ONLY SUPERFICIAL SCRUTINY, NOT SUFFICIENT TO ESTABLISH ANY SIMILARITY, I HAVE SHOWN THAT, BY

THEMSELVES, CLAIMS LIKE DURFEE'S FAIL TO SERVE THE PURPOSE OF FACILITATING A DIALOGUE.

MEYNELL, HUGO. KANT'S ANAESTHETIC. PHIL FORUM (BOSTON) 4,340-354 SPR 74.

TWO HYPOTHETICAL PHILOSOPHERS WERE DISTINGUISHED, ONE OF WHOM DISMISSED OUT OF HAND ALL SPECULATION ON 'THINGS IN THEMSELVES' SUPPOSED TO TRANSCEND THE WORLD OF EXPERIENCE, THE OTHER OF WHOM TOOK AT LEAST THE POSSIBILITY OF THEIR EXISTENCE WITH GREAT SERIOUSNESS. MUCH OF THE COMBINED OBSCURITY AND FASCINATION OF THE "CRITIQUE OF PURE REASON" WAS ATTRIBUTED TO THE ALTERNATION AND COMPROMISE WITHIN IT BETWEEN THE POSITIONS OF THESE TWO PHILOSOPHERS; AND IT WAS CONCLUDED THAT THIS MADE KANT'S CONCLUSIONS ON COSMOLOGY, PSYCHOLOGY AND THEOLOGY HIGHLY DUBIOUS.

MEYNELL, HUGO. ON UNDERSTANDING THE UNINTELLIGIBLE. ANALYSIS 34,109-112 JA 74.

MEYNELL, HUGO. RELIGIOUS DISAGREEMENT. RELIG STUD 9,427-435 D 73.

RELIGIONS ARE CHARACTERIZED BY (A) LITURGICAL HABITS, (B) MORAL IDEALS AND CONCEPTIONS OF SALVATION, (C) STORIES, AND (D) BELIEFS ABOUT WHAT IS, HAS BEEN OR WILL BE THE CASE. SO FAR AS ASPECTS (A), (B) AND (C) ARE CONCERNED, RELIGIOUS DISAGREEMENT IS ONLY REMOTELY ANALOGOUS TO DISAGREEMENT ABOUT MATTERS OF FACT. AS TO ASPECT (D), IT WOULD MAKE SENSE TO CLAIM THAT A RELIGION WAS UNIQUELY TRUE SO FAR AS (I) IT SATISFIED THE POINTS OF VIEW EXPRESSED IN PROPHETIC, MYSTICAL AND 'LOWER' RELIGIONS; (II) THE HISTORICAL AND ESCHATOLOGICAL IMPLICATIONS OF ITS CONSTITUTIVE STORY WERE LITERALLY TRUE; AND (III) IT WAS UNIQUE IN MEETING BOTH THESE REQUIREMENTS. BUT IF ANY ONE RELIGION IS UNIQUELY TRUE, ON THESE CRITERIA, OTHER RELIGIONS WILL HAVE AT LEAST SOME PART OF THE TRUTH.

MICHAEL, EMILY. PEIRCE'S EARLY STUDY OF THE LOGIC OF RELATIONS, 1865-1867. TRANS PEIRCE SCC 10,63-75 SPR 74.

IN THIS PAPER I ATTEMPT TO ELUCIDATE PEIRCE'S EARLIEST WORK ON THE LOGIC OF RELATIONS. A NUMBER OF PEIRCE'S UNPUBLISHED MANUSCRIPTS ARE EXAMINED TO EXPLAIN PEIRCE'S ATTEMPT TO EXTEND SYLLOGISTIC TO INCLUDE RELATIONS. THIS EARLY WORK, WHILE RUDIMENTARY, HELPS IN THE UNDERSTANDING OF PEIRCE'S LATER DEVELOPMENTS. FURTHER, IT IS ARGUED, ON THE BASIS OF TEXTUAL EVIDENCE, THAT PEIRCE'S EARLY WORK ON RELATIONS WAS PRIOR TO HIS KNOWLEDGE ABOUT DE MORGAN'S WORK ON RELATIONS.

MICHAELIDES-NCUARIOS, ANDREAS. VALUES AND ARCHETYPES IN CONTEMPORARY GREECE. DIOTIMA 1,169-191 1973.

THE STUDY STARTS WITH A DESCRIPTION OF THE CHARACTER TRAITS OF CONTEMPORARY GREEKS AND THE CORRESPONDING 'CULTURAL MODEL' OR ARCHETYPE. THEN THE BIRTH OF NATIONALISM IS DISCUSSED IN CONTEMPORARY GREECE AND IN GENERAL. THE PURPOSE OF THIS STUDY IS TO EXAMINE THREE BASIC WESTERN VALUES, THROUGH AN ANALYSIS OF ORIGINAL MODERN GREEK TEXTS. THESE VALUES ARE: LOVE TOWARDS FATHERLAND, ADHERENCE TO GOD, AND DEVOTION TO THE IDEA OF FAMILY. THE CONCLUSIONS REACHED REAFFIRM THE NOTION THAT MODERN GREEKS ARE ATTACHED TO THESE VALUES. RELEVANT CONCLUSIONS CAN BE FOUND IN THE VERY TEXT OF THE STUDY, WHICH IS WRITTEN IN ENGLISH.

CHAUD, Y. LA FORMATION DE LA PROBLEMATIQUE DE LA SUBSTANCE SPIRITUELLE CHEZ BERDELEY. REV METAPH MORALE 79,63-83 JA-MR 74.



MICHELETTI, MARIO. AGNOSTICISMO E ANALISI FILOSOFICA. RIV FILOSOF NEO-SCOLAS 66,118-125 JA-MR 74.

LO SCOPO DEL PRESENTE SAGGIO E DI ILLUSTRARE LA RILEVANZA DELLA CONTROVERSIA ANALITICA SULL'ARGOMENTO ONTOLOGICO PER IL PROBLEMA DELL'AGNOSTICISMO RELIGIOSO. INDIPENDENTEMENTE DALLA SUA VALIDITA COME PROVA DIMOSTRATIVA, L'ARGOMENTO ANSELMIANO METTE IN RILIEVO L'IMPOSSIBILITA DELL'ATEISMO EMPIRICO COSI COME DELL'AGNOSTICISMO. INCIDENTALMENTE VIENE MOSTRATA L'AFFINITA TRA L'ARGOMENTO FALSIFICAZIONISTICO (FLEW) E LA CONFUTAZIONE ONTOLOGICA DEL TEISMO (FINDLAY). INFINE, SE NEGA LA POSSIBILITA DI DIFENDERE LA LEGITTIMITA DELL'AGNOSTICISMO SULLA BASE DELL'ANALOGIA COL PROBLEMA DELLE ALTRE MENTI.

MICHELIS, P A. HUMANISM AND CONTEMPORARY ART: DEHUMANIZATION OF ART AND HUMANIZATION THROUGH ART. ANN ESTH 8,95-98 1969.

MICHELIS, P A. INNOVATION ET TRADITION (IN GREEK). ANN ESTH 8,141-147 1969.

LE PROGRES DE LA TECHNIQUE ET DES SCIENCES NATURELLES A RETRECI LE MONDE, A ABOLI LES FRONTIERES ECONOMIQUES AU MOINS, A CULTIVE L'IDEE D'UN STYLE PLANETAIRE ET LA CONCEPTION ARTISTIQUE INTERNATIONALE SUR LAQUELLE AGISSENT DEUX FACTEURS: LE DESSIN INDUSTRIEL ET L'ART ABSTRAIT. AUX EPOQUES CREATRICES ON PASSAIT OUTRE LE CONSERVATISME ET LA SURCHARGE DE LA MEMOIRE. LES GRECS, AYANT CONFIANCE EN EUX-MEMES, APRES LA DESTRUCTION DE L'ACROPOLE PAR LES PERSES, ONT BATI DES NOUVELLES OEUVRES SUR L'ACROPOLE, TANDIS QU'AUJOURD'HUI NOUS REBATISSONS LES MONUMENTS DU PASSE. LE GRAND ART EST-IL MORT, COMME L'A PREDIT HEGEL, OU BIEN POUR L'HOMME CONTEMPORAIN LE PASSE EST LA DERNIERE PLANCHE DE SALUT, CAR COMME L'APPRENTI SORCIER IL EST ENTRAINE A LA DESTRUCTION? EN VERITE L'HOMME SE TROUVE AUJOURD'HUI DEVANT DES EVENEMENTS BOULEVERSANTS. LA MASSE REMPLACE L'INDIVIDU, TOUT S'ADRESSE A LA FOULE, LA METAPHORE POETIQUE EST MORTE, PUISQUE LES SYMBOLES DU LANGAGE DES IMAGES SE SONT EFFACES ET NE SONT PLUS INTELLIGIBLES. (EDITED).

MICHELIS, P A. L'ESPACE ET LES GROUPES URBAINS DES ANCIENS GRECS. ANN ESTH 9-10,22-30 1970-71.

MICHELIS, P A. LE LANGAGE DE L'ARCHITECTURE (ARTICLE IN GREEK). ANN ESTH 11-12,84-93 1972-73.

MICHELIS, P A. PARADOXES DE LA PSYCHOLOGIE DE L'ART SOUS L'INFLUENCE DU STYLE DE L'EPOQUE (IN GREEK). ANN ESTH 8,137-140 1969.

CE RETOUR INDIVIDUEL OU COLLECTIF A LA JEUNESSE A LIEU INCONSCIENTIEMENT DANS LES PROFONDEURS PSYCHOLOGIQUES, MEME CHEZ DES GENS D'UN AGE AVANCE; IL PRESUPPOSE UNE SORTE D'OUBLI, DE LIBERATION DU MOI ET L'ENTREE DANS UN ETAT D'AME DESINTERESSE, POUR POUVOIR JOUIR DE CE QU'IL DECOUVRE; C'EST LA PREMIERE PHASE DU PARADOXE, LA SECONDE ETANT LE CHANGEMENT D'AGE. QUI NE SE SENT PAS JEUNE AUJOURD'HUI DEVANT UNE PEINTURE ABSTRAITE, TANDIS QUE SI L'ON RESTE ACCROCHE AU PASSE ON SE SENT VIEUX. LA SOCIETE N'EST PAS SEULEMENT LE CREATEUR DU STYLE, ELLE EST AUSSI CREEE PAR LUI. L'AGE MUR EST EN RELATION AVEC UN STYLE QUI ARRIVE A SON ACME. (EDITED).

MICHELIS, P A. PETITE INTRODUCTION A L'ART (ARTICLE IN GREEK). ANN ESTH 9-10,113-125 1970-71.

MICHELIS, ROBERT. ETHICAL ISSUES OF PSYCHOLOGICAL AND PSYCHOTHERAPEUTIC MEANS OF BEHAVIOR CONTROL. HASTINGS CENTER REP 3,11-13 AP 73.

PSYCHOLOGICAL INFLUENCE AND PSYCHOTHERAPY RAISE ETHICAL ISSUES DISTINCT FROM THOSE ASSOCIATED WITH PSYCHOSURGERY AND PSYCHOPHARMACOLOGY. THESE CAN BE ANALYZED IN TERMS OF THE STANDARD

PSYCHOTHERAPEUTIC CONTRACT, A CONTRACTS WITH B TO CHANGE C1 TO C2. TWO OR MORE OF THESE PARTIES MAY BE THE SAME PERSON, BUT CONSIDERATION OF THE FOUR DISTINCT ROLES INVOLVED CLARIFIES SOME OF THE CENTRAL ISSUES.\*

MICHENSEN, JOHN M. SANTAYANA'S NON-EXISTENT SYMBOLS. TRANS PEIRCE SOC 9,221-249 FALL 73.

MICKUNAS, ALGIS. THE PRIMACY OF MOVEMENT. MAIN CURRENTS 31,8-12 S=O 74.

THE DISTINCT FIELDS OF EXPERIENCE SUCH AS VISUAL, AUDIAL AND TACTILE ARE SUBSUMABLE UNDER A GENERAL TERM 'KINAESTHETIC-CONSCIOUSNESS' CONSTITUTING THE CONDITION FOR TRANSLATABILITY AND INTERPRETATION OF THE PHENOMENA OF ONE FIELD INTO THAT OF THE OTHERS. KINAESTHETIC-CONSCIOUSNESS CONSISTS OF SPATIO-TEMPORAL STRUCTURES WHICH SUBTEND THE VARIOUS FIELDS OF EXPERIENCE AND THESE IN THEIR TURN CONSTITUTE A PRESENTATIONAL VALUE FOR KINAESTHETIC STRUCTURES. DANCE, AS A CONSTANT FORMATION OF MOVEMENT, IS THE BEST MEANS TO EXEMPLIFY THE VARIETIES OF KINAESTHETIC STRUCTURES AND FIGURES OPEN TO DIRECT EXPERIENCE.

MIDGLEY, MARY. THE GAME GAME. PHILOSOPHY 49,231-253 JL 74.

THE NOTION OF A GAME AND ITS USE BY PHILOSOPHERS IS EXAMINED GENERALLY; ITS USE BY WITTGENSTEIN AS AN EXAMPLE OF CENTERLESS "FAMILY RESEMBLANCE" CONCEPT IS CRITICIZED. PHILOSOPHERS TREAT 'GAMES' AS CLOSED SYSTEMS, DISCONTINUOUS WITH THE LIFE AROUND THEM, (EXAMPLE CONSIDERED; HARE'S ARTICLE "THE PROMISING GAME," 1964). THIS NOTION IS SHOWN MISLEADING, BOTH FOR REAL GAMES AND FOR METAPHORICAL ONES, (EXAMPLES: STOICS; PLATO ON PLAY; HUIZINGA'S "HOMO LUDENS"; ERIK BERNE'S "GAMES PEOPLE PLAY"). PROMISING IS NEITHER A GAME NOR AN INSTITUTION, BUT A CONDITION OF HAVING EITHER. IT IS NOT A CLOSED SYSTEM, BUT ONE WOVEN INTO A GREAT COMPLEX OF OTHER SYSTEMS, E.G., MARRIAGE, RELIGION, PAYMENT, TRIAL BY JURY, TO FORM THE STRUCTURE OF OUR MORAL LIFE. GAMES BY CONTRAST ARE SEPARATE AND MUTUALLY EXCLUSIVE. AND HOW WOULD WE 'STOP' PLAYING 'PROMISING'? 'GAME' IS TYPICAL OF MANY MORAL NOTIONS THAT ARE USEFUL BECAUSE THEY DO HAVE AN UNDERLYING STRUCTURAL UNITY THOUGH NO SIMPLE DEFINING QUALITY. UNDERSTANDING THEIR ANATOMY IS IMPORTANT AND QUITE DIFFICULT. THEREFORE THEY NEED PHILOSOPHIC ANALYSIS.

MIDGLEY, MARY. THE NEUTRALITY OF THE MORAL PHILOSOPHER. PROC ARIS SOC 74,211-229 1973-74.

DENIES THAT MORAL PHILOSOPHERS CAN BE NEUTRAL, IN SENSE OF ABSTRACTING FROM ALL MORAL DIFFERENCES. FUTILE TO ATTEMPT TO FIND A SINGLE FORM OF 'MORAL JUDGMENT' AND TREAT ALL POSITIVE RECOMMENDATIONS AS HOMOGENEOUS CONTENT FOR IT. FORMS VARY WITH CONTENT, IN MORALS AS IN SCIENCE. NO-ONE EXPECTS SCIENTISTS TO BE NEUTRAL ABOUT HYPOTHESES OF DARWIN OR COPERNICUS, SINCE THESE SUPPLY BASIC METHODS OF THOUGHT. JUST SO IN MORALS; USING A MORALIST'S METHOD INVOLVES ACCEPTING HIS PRIORITIES; HIS QUESTIONS ARISE ONLY ON HIS PRESUPPOSITIONS. THERE IS NO NEUTRAL FORM; WE MUST STUDY THE RANGE OF FORMS THAT GOES WITH THE MORALITIES WE THINK IMPORTANT. ATTEMPTS AT NEUTRALITY WILL ONLY ENSURE THAT WE MISS THE POINT OF THE WHOLE THING.

MIEDZIANAGORA, J. DROIT POSITIF ET IDEOLOGIE. LOG ANAL 16,79-91 MR-JE 73.

MIGOYA, FRANCISCO. AUTOMACION DEL ANALISIS LINGUISTICO DE LAS OBRAS DE SANTO TOMAS. REV FILOSOF (MEXICO) 6,237-247 JA-AG 74.

THE PURPOSE OF THIS ARTICLE IS TO MAKE THE INDEX THOMISTICUS BILINGUAL EDITION (ENGLISH-LATIN) KNOWN. THE EDITION IS BEING PREPARED BY MEANS OF ELECTRONIC PROCESSES WITH THE COOPERATION OF

IBM WORLD TRADE CORPORATION, AND WITH THE ADVICE OF A LARGE COMMITTEE OF EXPERTS. SO AS TO BE ABLE TO PREPARE THIS EXPOSITION, THE AUTHOR TRAVELED TO VENICE WHERE HE WAS ABLE TO CONSULT ALL MATERIAL BEING ELABORATED, TO CONSIDER ITS STRUCTURE AND PROGRESS AND TO DISCUSS THE WHOLE PROJECT WITH HIS INITIATOR JESUIT FATHER ROBERTO BUSSA. THIS IS A MONUMENTAL WORK THAT WILL EXCEED 40 VOLUMES, INTRODUCTION, INDEXES AND CONCORDANCES. IN THE FUTURE IT WILL BECOME IMPOSSIBLE TO CARRY OUT ANY SERIOUS RESEARCH ON THOMIST OR MEDIEVAL PHILOSOPHY WITHOUT CONSULTING THIS WORK.

MIGUELEZ, ROBERTO. THEORIE DU DISCOURS ET THEORIE DE L'HISTOIRE. DIALOGUE (CANADA) 13,53-70 MR 74.

MITHAILESCU, EUGEN. LES PROPRIETES DU FONCTEUR NICOD PAR RAPPORT A LA RECIPROCITE ET CONJUNCTION. NOTRE DAME J FORM LOG 15,85-96 JA 74.

DANS CET ARTICLE, ON CONSIDERE LE FONCTEUR NICOD COMME IL SUIT:  $KPG = \text{NON } P \text{ OU NON } Q = RIKPG$ , OU R EST LE FONCTEUR DE RECIPROCITE, K, EST, LA CONJUNCTION ET I UNE CONSTANTE DE VERITE. EN VERTU DE CETTE DEFINITION, L'AUTEUR DONNE UNE FORME NORMALE POUR TOUTES FORMES CONSTITUEES A L'AIDE SEULEMENT DE FONCTEUR K. LES FORMES NORMALES  $NI(K)$  ET  $N2(K)$  SONT DES FORMES FONDAMENTALES POUR ETABLIR LES FORMES NORMALES POUR LE FONCTEUR NICOD QUELCONQUE PARCE-QUE CES FORMES FONT PARTI D'UN DES QUATRE GROUPES. ON PEUT DONNER QUATRE FORMES NORMALES CORRESPONDANTES AUX CES QUATRE GROUPES. (EDITED).

MIJARES FERREIRO, MANUEL M. EL PERSONALISMO COMUNITARIO DE E MOUNIER. LOGOS 1,379-389 S=D 73.

MIKOVA, L AND NOHAVICA, V AND RIHA, L. EFFECTIVENESS OF SCIENTIFIC AND TECHNOLOGICAL PROGRESS AND FIXED INVESTMENTS (IN RUSSIAN). TEOR METOD 5,131-146 1973.

MILBURN, PATRICK. MOVEMENT AND THE IDEA OF THE ORGANISM. MAIN CURRENTS 31,32-36 S=D 74.

THIS ESSAY DISCUSSES THE LEVELS OF ORGANIZATION OF LIVING BEINGS TO SUGGEST THAT THE MOVEMENT ANALYSIS (BOTH PHENOMENOLOGICAL AND GEOMETRICAL) DEVELOPED BY RUDOLF LABAN COULD PROVIDE A UNIFIED INTERPRETATION OF THE TRADITIONAL SCALE OF LIVING FORMS. THE BIOLOGICAL BACKGROUND OF THE SCALE OF ORGANIZATION AND THE ORIGIN OF MAN ARE REVIEWED TO INDICATE THE CENTRAL SIGNIFICANCE OF THE CONCEPTS OF ACTIVITY AND MOVEMENT. DIRECTIONS ARE INDICATED FOR THE FURTHER DEVELOPMENT AND SYSTEMATIZATION OF LABAN'S PHENOMENOLOGY OF MOVEMENT AND STEREOLOGY OF ORGANISMS, BOTH OF WHICH WOULD BE OF VALUE TO BIOLOGY AND TO LIBERAL STUDIES GENERALLY.

MILEIKOWSKI, A. STAATSMONOPOLISTISCHE REGULIERUNG UND ZYKLUS. SOWJET GES BEITR 26,1199-1207 1973.

MILES JR, JOHN A. JACQUES MONOD AND THE CURE OF SOULS. ZYGON 9,22-43 MR 74.

MILES, EDWIN A. THE YOUNG AMERICAN NATION AND THE CLASSICAL WORLD. J HIST IDEAS 35,259-274 AP-JE 74.

MILLAR, P H. ON THE POINT OF THE IMITATION GAME. MIND 82,595-597 O 73.

MILLER, ARTHUR I. ON LORENTZ'S METHODOLOGY. BRIT J PHIL SCI 25,29-45 MR 74.

THIS IS A CRITICAL ESSAY DIRECTED AT THE THESIS OF E ZAHAR THAT LORENTZ'S WORK ON ELECTROMAGNETIC THEORY FROM 1892 TO 1904 AND EINSTEIN'S FROM 1900 TO 1915 PROCEEDED ACCORDING TO THE GUIDELINES OF THE METHODOLOGY OF RESEARCH PROGRAMMES (MRP). A DETAILED STUDY OF THIS PERIOD FOCUSING UPON SUCH POINTS AS THE AD HOCNESS OF THE

LORENTZ CONTRACTION, THE GENESIS OF LORENTZ'S THEORY OF ELECTROMAGNETISM, WHETHER THE EINSTEIN AND LORENTZ THEORIES WERE OBSERVATIONAL EQUIVALENT OR NOT AND CONCEPTS OF RATIONALITY REVEALS THAT ZAHAR'S THESIS IS EMPTY; FURTHERMORE, THAT TO SUPERPOSE THE MRP ON THIS EPISODE SERVES ONLY TO DISTORT THE HISTORY AND HENCE SERVES NO USEFUL PURPOSE.

MILLER, BARRY. CHANGE IN A FOUR-DIMENSIONALIST UNIVERSE. PHIL PAPERS 2,84-88 O 73.

H M LACEY DENIES GEACH'S CLAIM THAT 'ACCEPTANCE OF QUINE'S ONTOLOGY ENTAILS THE DENIAL OF THE EXISTENCE OF CHANGE'. LACEY'S POSITION DEPENDS ON ITS BEING SUFFICIENT FOR CHANGE IF WHAT IS TRUE OF ONE TIME-SLICE OF A FOUR DIMENSIONAL ENTITY IS FALSE OF ANOTHER TIME-SLICE OF THAT ENTITY. THAT, HOWEVER, IS NOT ALWAYS TRUE; FOR IT MAKES NO SENSE TO SPEAK OF CHANGE THAT IS NOT CHANGE IN A THING, UNLESS THE PLACE OF CHANGE IS SPECIFIED. THAT IS POSSIBLE ONLY IF THE TWO TIME-SLICES IN QUESTION WERE TO OCCUPY THE SAME PLACE. BUT SOME TIME-SLICES OF A FOUR-DIMENSIONAL ENTITY CAN NEVER OCCUPY THE SAME PLACE AS EACH OTHER. THE CONCLUSION IS THAT IN UNIVERSES THAT INCLUDE MOTION QUINE'S ONTOLOGY NOT ONLY ENTAILS DENIAL OF ALL CONTINUOUS CHANGE, BUT ALSO CONSIDERABLY RESTRICTS EVEN DISCONTINUOUS CHANGE. IN UNIVERSES DEVOID OF MOTION LACEY MAY BE RIGHT.

MILLER, BARRY. LOGICALLY SIMPLE PROPOSITIONS. ANALYSIS 34,123-128 MR 74.

IN THIS PAPER I ARGUE THAT, WHILST LOGICAL COMPLEXITY MAY BE DEMANDED BY THEORIES OF PREDICATION, IT IS NOT REQUIRED BY A THEORY OF THE PROPOSITION. A PROPOSITION WOULD BE LOGICALLY SIMPLE IF (1) IT WERE TO EMPLOY NO PREDICATES AT ALL, NOT EVEN A FIRST LEVEL ONE, AND (2) IF TENSED, IT WERE IN THE PRESENT TENSE. I SHOW THAT ENGLISH, GERMAN, AND RUMANIAN HAVE PROPOSITIONS THAT ARE NOT ONLY GRAMMATICALLY SIMPLE, BUT LOGICALLY SIMPLE AS WELL. FINALLY, I DISPOSE OF SEVERAL OBJECTIONS THAT MIGHT BE BROUGHT AGAINST THIS THESIS, WHICH IS OF CONSIDERABLE IMPORTANCE IN PHILOSOPHICAL THEOLOGY, WHERE THE LOGICALLY SIMPLE PROPOSITION 'EXISTS' HAS A CENTRAL ROLE.

MILLER, BARRY. MAKING SENSE OF 'NECESSARY EXISTENCE'. AMER PHIL QUART 11,47-54 JA 74.

IT IS OFTEN CLAIMED THAT "NECESSARY EXISTENCE" MAKES SENSE BECAUSE, IF 'GOD EXISTS' WERE TRUE, IT WOULD NECESSARILY RENDER SENSELESS ANY FURTHER QUESTION OF THE FORM 'WHY IS IT THAT SUCH-AND-SUCH EXISTS'? IN THIS ARTICLE I SKETCH HOW SUCH A VIEW AROSE, AND CRITICIZE IT FOR SELECTING A PROPOSITION THAT CANNOT DO EVEN THE LIMITED JOB ALLOTTED IT. THE BASIC REASON IS THAT NO PREDICATE (NOT EVEN '...EXISTS') IS NECESSARILY PREDICATED OF ANYTHING. SUBSEQUENTLY I ARGUE THAT THE JOB COULD BE DONE BY A PROPOSITION IN WHICH 'EXISTS' DOES NOT FUNCTION AS A PREDICATE. THIS IS THE LOGICALLY SIMPLE PROPOSITION 'EXISTS', WHICH IS NOT ONLY THE CONCLUSION OF THE CONTINGENCY ARGUMENT BUT HAS THE ADDITIONAL MERIT OF SHOWING HOW NECESSITY COULD BE ASCRIBED TO EXISTENCE QUITE PROPERLY, AND NOT MERELY IN SOME OBLIQUE FASHION.

MILLER, BARRY. NAMING, PREDICATING, AND CONTINGENCY. SOPHIA 12,24-30 O 73.

THIS ARTICLE IS A REPLY TO F WHITE'S CRITICISM (IN THE PREVIOUS ISSUE OF "SOPHIA") OF MY "THE CONTINGENCY ARGUMENT," "THE MONIST," 54 (1970). I OFFEND SEVERAL PHILOSOPHICAL DOCTRINES UPON WHICH THAT ARTICLE DEPENDED, VIZ. THE ABSOLUTE DISTINCTION BETWEEN NAMING AND PREDICATING, BETWEEN NON-FICTIONAL AND FICTIONAL PROPER NAMES, AND BETWEEN THE ACTUALITY AND THERE-~~IS~~ SENSES OF 'EXISTS', WITH THE



FORMER BEING A GENUINE FIRST LEVEL PREDICATE.

MILLER, BARRY. PROPER NAMES AND THEIR DISTINCTIVE SENSE. AUSTL J PHIL 51,201-210 D 73.

THE THESIS PROPOSED IS THAT EACH PROPER NAME NOT ONLY HAS SENSE, BUT ONE PECULIARLY ITS OWN. IN CONTRASTING PROPER NAMES WITH POINTERS OR EVEN LABELS, IT IS SHOWN THAT THEIR SENSE IS NOT THEIR REFERENCE. RATHER, THEIR SENSE IS TO REFER TO WHAT IS OR WAS THEIR BEARER. THE DIFFERENCE IN SENSE BETWEEN PROPER NAMES AND DESCRIPTIONS OR PREDICATES IS THEN SHOWN TO BE BASED ON THE DISTINCTION BETWEEN UNIQUENESS OF REFERENCE AND UNIQUENESS OF PREDICABILITY. PROPER NAMES REFER TO ONE PARTICULAR INDIVIDUAL, WHEREAS THE LATTER, EVEN WHEN TRUE OF ONE AND ONLY ONE INDIVIDUAL, ARE NOT RESTRICTED TO BEING PREDICABLE OF A PARTICULAR ONE. THUS THE SENSE OF A PROPER NAME CANNOT BE CAPTURED BY ANY DESCRIPTION (PRECISE OR IMPRECISE) NOR BY ANY PREDICATE (EVEN A UNIQUE ONE).

MILLER, DAVID AND KEAT, RUSSELL. UNDERSTANDING JUSTICE. POLIT THEOR 2,3-31 F 74.

THE PAPER CRITICALLY EXAMINES RAWLS' "A THEORY OF JUSTICE." FIRST, THE DERIVATION OF THE TWO PRINCIPLES OF JUSTICE FROM THE HYPOTHETICAL SITUATION FAILS. RAWLS HAS NOT SHOWN THAT THE DIFFERENCE PRINCIPLE WOULD BE CHOSEN IN PREFERENCE TO UTILITY. NOR HAS HE SHOWN WHY PRIORITY SHOULD BE GIVEN TO LIBERTY. SECOND, THE DIFFERENCE PRINCIPLE WOULD SANCTION UNACCEPTABLY LARGE INEQUALITIES. EQUALITY OF OPPORTUNITY WOULD NOT REMEDY THIS. 'EXCUSABLE ENVY' MAY THEREFORE THREATEN THE STABILITY OF A SOCIETY BASED ON THE TWO PRINCIPLES. FINALLY, THE CONTRACTUAL METHOD OF ESTABLISHING PRINCIPLES OF JUSTICE FAILS BECAUSE OF ITS CULTURALLY-BOUNDED ASSUMPTIONS AND ITS UTILITARIAN OUTCOME.

MILLER, DAVID. ON THE COMPARISON OF FALSE THEORIES BY THEIR BASES. BRIT J PHIL SCI 25,178-188 JE 74.

MILLER, DAVID. POPPER'S QUALITATIVE THEORY OF VERISIMILITUDE. BRIT J PHIL SCI 25,166-177 JE 74.

MILLER, FRED. KANT: TWO CONCEPTS OF MORAL ENDS. PERSONALIST 54,376-390 AUTUMN 73.

I EXAMINE THE SECOND FORMULATION OF THE CATEGORICAL IMPERATIVE IN THE FOUNDATIONS: "TREAT HUMANITY AS AN END IN ITSELF" (T). IN HIS EXPOSITION OF T BY EXAMPLES KANT INVOKES TWO DISTINCT CONCEPTS OF MORAL ENDS: AN END AS ONE WHOSE RIGHTS ARE TO BE RESPECTED (A RIGHT HOLDER) AND AN END AS ONE WHOSE INTERESTS ARE TO BE ADVANCED (A BENEFICIARY). IF 'END' HAS THE LATTER SENSE IN T, T IS A DEFECTIVE RULE BECAUSE IT CANNOT SATISFY MINIMAL CRITERIA OF COHERENCE AND ADEQUACY. EVEN THE WEAKER 'TREAT OTHERS AS ENDS' FAILS IF INTERPRETED IN THE ALTRUISTIC SENSE INVOLVING THE BENEFICIARY CONCEPT RATHER THAN IN THE LIBERTARIAN SENSE INVOLVING THE RIGHT-HOLDER CONCEPT. KANT DID NOT SEE THIS PROBLEM BECAUSE T IS ALSO AMBIGUOUS IN THAT IT CAN BE APPLIED TO HUMANITY COLLECTIVELY AND DISTRIBUTIVELY AND, I ARGUE, HE SHIFTED BETWEEN THESE. KANT'S DILEMMA IS THAT THE COLLECTIVE APPLICATION OF T REQUIRES THE BENEFICIARY CONCEPT (ENTAILING HOLISTIC ALTRUISM) BUT THE DISTRIBUTIVE APPLICATION REQUIRES THE RIGHT-HOLDER CONCEPT (ENTAILING INDIVIDUALISTIC LIBERTARIANISM). KANT'S OWN VERSION OF INDIVIDUALISTIC ALTRUISM IS NOT A VIABLE ALTERNATIVE.

MILLER, GEORGE. KANT AND BERKELEY: THE ALTERNATIVE THEORIES. KANTSTUDIEN 64,315-335 1973.

MILLER, J. A NOTE ON SO-CALLED 'DISCOVERY PROCEDURES'. FOUND LANG 10,123-139 MY 73 (LLBA).

AN EXAMINATION OF SOME ASPECTS OF THE WRITINGS OF BLOOMFIELD AND HARRIS. IT IS ARGUED THAT AMERICAN STRUCTURALISM DID NOT STEM FROM WORK ON AMERICAN INDIAN LANGUAGES, BUT IS ESSENTIALLY RELATED TO THE MAIN MOVEMENTS IN MATHEMATICS AND THE PHILOSOPHY OF SCIENCES IN THE EARLY PART OF THIS CENTURY. THE AMERICAN STRUCTURALIST SCHOOL EMBRACES VARIOUS THEORIES, BUT BLOOMFIELD AND HARRIS ARE INDISPUTABLY AMONG ITS LEADING THEORISTS. THEIR WORK IS VIEWED AS HAVING A BASIS ON AN INTERPRETATION OF SCIENTIFIC RIGOR AND OBJECTIVITY AND NOT THE DESIRE TO DEVELOP DISCOVERY PROCEDURES. A BRIEF ANALYSIS OF PIKE IS ALSO INCLUDED.\*

MILLER, JOHN F. THE LOGIC OF SCIENTIFIC AND RELIGIOUS PRINCIPLES. SOPHIA 12,11-23 O 73.

"CONTRA" ALLISON, "GOD LOVES MANKIND" IS NOT A COUNTERFACTUAL. WITH SCIENTIFIC PRINCIPLES, IT IS A PRINCIPLE IN ACCORDANCE WITH WHICH EVIDENCE IS INTERPRETED, ANALYTIC IN ITS STRUCTURE AND USE, AND A METHODOLOGICAL IMPERATIVE EMPLOYED AS AN EMPIRICALLY RELEVANT EXPLANATORY INFERENCE TICKET.

MILLER, PETER. A TELEOLOGICAL THEORY OF VALUE. DIALOGUE (CANADA) 12,629-645 O 73.

THE PAPER SKETCHES THE BEGINNINGS OF A THEORY OF VALUE GROUNDED IN A NATURALISTIC TELEOLOGY IN THE ARISTOTELIAN TRADITION. IT ARGUES THAT ALTHOUGH THEY ALL REQUIRE A THIS-WORLDLY THEORY OF VALUE, ETHICS, INTERESTS, DESIRES, NEEDS, AND CONSCIOUS PLEASURES, PAINS, EMOTIONS, AND HAPPINESS ARE ALL TOO NARROW TO CIRCUMSCRIBE THE DOMAIN OF VALUE. ARISTOTLE'S ENTELECHIES AND FINAL CAUSATION HAVE THE REQUISITE PHILOSOPHICAL BREADTH, IN PARTICULAR BY SURMOUNTING THE MENTALISTIC BIAS WHICH IS SO OFTEN A PART OF TELEOLOGICAL THEORIES, BUT HIS VIEWS HAVE OTHER SHORTCOMINGS. A MORE ADEQUATE TELEOLOGICAL ACCOUNT THAN HIS CAN BE ACHIEVED THROUGH A GENERALIZED CONCEPT OF INTEGRATIVE MOTIVATION, ANALYSABLE INTO CONSERVATIVE, RESPONSIVE, AND INNOVATIVE DIMENSIONS. FROM THIS PERSPECTIVE, A VALUE IS ANYTHING PLAYING A ROLE WITHIN SUCH INTEGRATIVE MOTIVATION.

MILLER, RICHARD. RAWLS AND MARXISM. PHIL PUB AFFAIRS 3,167-191 WINT 74.

MILLIGAN, D E. REASONS AS EXPLANATIONS. MIND 83,180-193 AP 74.

BY CONSIDERING THE PROCESS OF DELIBERATION, A CONTRAST IS DRAWN BETWEEN A CASE IN WHICH A CERTAIN FACTOR WOULD CONSTITUTE THE AGENT'S REASON FOR ACTING AND A CASE IN WHICH THE SAME FACTOR WOULD JUST BE THE CAUSE OF HIS ACTION. IN THE FORMER THE AGENT EVALUATES THE VARIOUS FACTORS RELEVANT TO THE SITUATION, MAKES A DECISION THAT THIS FACTOR IS IMPORTANT ENOUGH TO ACT ON, AND SO ACTS. IT IS THE PRESENCE OF THIS DECISION OF THE AGENT WHICH GIVES RISE TO THE CONTRAST IN QUESTION.

MILLS, K W. CROMBIE ON "REPUBLIC" 597C. MIND 82,602-603 O 73.

MILLS, K W. PLATO AND THE INSTANT. ARIS SOC 48,81-96 1974.

MILLO, RONALD D. BENTHAM'S PRINCIPLE. ETHICS 84,128-139 JA 74.

BENTHAM IS INTERPRETED AS CLAIMING THAT, IN ORDER FOR JUDGMENTS AND PRINCIPLES TO COUNT AS MORAL (VERSUS NONMORAL), THEY MUST NOT ONLY EXPRESS OUR APPROBATION OR DISAPPROBATION BUT MUST BE GOVERNED ULTIMATELY BY THE CRITERION OF UTILITY. IT IS ARGUED THAT IN MAKING

THIS CLAIM HE IS NOT GUILTY OF ANY LOGICAL FALLACY OR CONCEPTUAL CONFUSION. IT IS CONCLUDED THAT OTHERS WHO CLAIM THAT MORALITY HAS A CONTENT ARE, SIMILARLY, NOT OPEN TO REFUTATION ON THESE GROUNDS.

MIN, ANSELM K. HEGEL ON THE FOUNDATION OF RELIGION. INT PHIL QUART 14,79-99 MR 74.

THE ARTICLE IS AN ATTEMPT TO DISCUSS THE FOUNDATION OF RELIGION IN HEGEL'S THOUGHT. UNDERSTANDING RELIGION AS THE RECIPROCAL RELATION OF MAN AND GOD, HEGEL LOCATES THE FOUNDATION OF RELIGION, I.E., THE A PRIORI METAPHYSICAL CONDITIONS WHICH MAKE IT POSSIBLE, IN THE 'SPECULATIVE' UNITY OF SUBJECT AND OBJECT, THOUGHT AND BEING, FINITE AND INFINITE. FIRST, I DISCUSS HEGEL'S VIEW OF THE 'ABSOLUTE' MEANING OF RELIGION IN HUMAN LIFE, SECONDLY HIS ANALYSIS OF THE STRUCTURE OF EXPERIENCE AS THE DIALECTICAL UNITY OF SUBJECT AND OBJECT, AND FINALLY THE SELF-TRANSCENDING CHARACTER OF EXPERIENCE AS THE TELEOLOGICAL UNITY OF FINITE AND INFINITE.

MINGUET, P. LES CARACTERES SPECIFIQUES DE L'ARCHITECTURE EN TANT QU'ART. ANN ESTH 8,69-81 1969.

EN DEPASSANT A LA FOIS UNE CONCEPTION ESTHETISANTE DE L'ARCHITECTURE ET LE FONCTIONNALISME STRICT, L'ARTICLE VISE A DETERMINER LA SPECIFICITE DE L'ARCHITECTURE. DEUX CARACTERES SONT RETENUS, QUI CORRESPONDENT AUX DEUX ACTES COMPLEMENTAIRES: EDIFIER ET HABITER. QUELQUES EXEMPLES DE CES MODALITES SONT PRESENTES SOMMAIREMENT.

MIRANDA, EVELINA ORTEZA Y. INTRODUCTION TO EDUCATIONAL FOUNDATIONS. EDUC THEORY 24,230-246 SUM 74.

THE PURPOSE OF THE ARTICLE IS TO SHOW THAT COURSES TITLED "INTRODUCTION TO EDUCATIONAL FOUNDATIONS", "INTRODUCTION TO SOCIAL FOUNDATIONS," AND THE LIKE ARE MISLEADING. ANALYSIS OF THE CONCEPT 'INTRODUCTION' OR 'INTRODUCTORY' SHOWS THIS TO BE SO. 'INTRODUCTION' IS USED, STRICTLY SPEAKING, ONLY TO A UNIFIED SUBJECT AREA BUT 'EDUCATIONAL FOUNDATIONS' IS COMPOSED OF PHILOSOPHY OF EDUCATION, HISTORY OF EDUCATION, SOCIOLOGY OF EDUCATION, COMPARATIVE EDUCATION PRIMARILY. THESE AREAS ARE DIFFERENT IN TERMS OF THEIR REASONING, INTERESTS, AND RULES FOR ASSESSING WHAT THEY SAY. THEY ARE NOT LOGICALLY RELATED WITH ONE ANOTHER. TO CLAIM THAT THERE CAN BE AN 'INTRODUCTORY' COURSE TO ALL OF THEM IS TO PROVIDE A COURSE THAT CONSISTS PRIMARILY OF TOPICS WHICH ARE, MORE OR LESS, RELATED TO ONE ANOTHER, WHICH TOPICS CAN CHANGE, YEAR BY YEAR, DEPENDING UPON THE INTERESTS OF THE INSTRUCTORS AND CONTEMPORARY ISSUES. THERE IS NO SUCH COURSE IN THE SENSE OF AN 'INTRODUCTORY' COURSE TO BIOLOGY, LINGUISTICS, HISTORY, PHILOSOPHY, ETC.

MITCHELL, DONALD W. AN EARLY VIEW OF MAN IN INDIAN BUDDHISM: THE SARVASTIVADIN CONCEPT OF THE SELF. INT PHIL QUART 14,189-199 JE 74.

THE TOPIC WITH WHICH I AM CONCERNED FALLS WITHIN THE SUBJECT MATTER OF PHILOSOPHICAL ANTHROPOLOGY. THE FIRST PART OF THIS PAPER DESCRIBES THE EARLY BUDDHIST CONCEPT OF MAN AND ANALYZES ITS ONTOLOGICAL ASSUMPTIONS. THE ANALYSIS IS IN TERMS OF THE NATURE OF MAN, HIS WORLD, AND THE ETHICAL IMPLICATIONS THAT ARE SHOWN TO FOLLOW THEREFROM. THE SECOND PART DEALS WITH THE PROBLEMS THAT ARE ASSOCIATED WITH THESE ASSUMPTIONS AND THE EARLY BUDDHIST ATTEMPTS TO OVERCOME THEM. A NUMBER OF PHILOSOPHICAL ARGUMENTS DEVELOPED BY EARLY BUDDHISTS BOTH FOR AND AGAINST THE POSITIONS DESCRIBED ARE DISCUSSED. FINALLY, I SHOW HOW THESE PROBLEMATIC CONCERNS PROVIDE US WITH A BETTER UNDERSTANDING OF THE SITUATION OUT OF WHICH THE LATER BUDDHIST CONCEPT OF MAN TOOK SHAPE.

MITCHELL, JULIET. MARXISM AND WOMEN'S LIBERATION. SOC PRAX 1,11-22 1973.

WHAT WE CAN LEARN FROM MARXISM ABOUT THE POSITION OF WOMEN IS DIVIDED INTO TWO AREAS: WORK AND FAMILY. THAT THESE AREAS ARE DOMINANT SUBJECTS WITHIN, ON THE ONE HAND, THE LIFE OF WOMEN, AND THE OTHER, WITHIN MARXIST ANALYSIS IS A PRIMARY CONFIRMATION OF THE IMPORTANCE OF MARXISM FOR WOMEN. AN ANALYSIS OF THESE TWO COMPLETELY INTERLINKED AREAS BRINGS US TO THE CONCLUSION THAT AGAINST THEIR OPPRESSION AS SOCIALLY USEFUL WORKERS IN THE HOUSE WOMEN HAVE TO FORM A POLITICAL MOVEMENT AS WOMEN. AGAINST THE EXPLOITATION OF WORKERS, MEN AND WOMEN HAVE TO ORGANIZE AND STRUGGLE AS A CLASS. BUT BECAUSE THE SPECIFIC OPPRESSION OF WOMEN AND THE EXPLOITATION OF THE MASSES ARE INTERLINKED, NO WOMEN'S LIBERATION MOVEMENT THAT DENIES THE CLASS STRUGGLE, AND NO CLASS STRUGGLE THAT UNDERPLAYS THE OPPRESSION OF WOMEN, CAN BE A FULLY REVOLUTIONARY FORCE.\*

MITCHELL, WILLIAM J. SETS CONSTRUCTIBLE FROM SEQUENCES OF ULTRAFILTERS. J SYM LOG 39,57-66 MR 74.

MITRANSKY, UWE AND PROSE, FRIEDEMANN. SOCIALE ERWUENSCHTHEIT UND KONFORMITAET UNTER SIMULIERTEM GRUPPENDRUCK. Z SOZ 4,124-144 1973.

MITROFF, IAN I. A BRUNSWIK LENS MODEL OF DIALECTICAL INQUIRING SYSTEMS. THEOR DECIS 5,45-67 JE 74.

PREVIOUS PAPERS HAVE INTRODUCED THE IDEA OF A DIALECTICAL INQUIRING SYSTEM (DIS), I.E., AN INFORMATION SYSTEM WHICH FOR ANY ISSUE PRESENTS STRONG PRO AND CON ARGUMENTS. THE PREVIOUS PAPERS SHOWED HOW THE DIS COULD BE MADE SCIENTIFICALLY OPERATIONAL IN TERMS OF RUSSELL ACKOFF'S BEHAVIORAL THEORY OF COMMUNICATION. IN THIS PAPER WE SHOW HOW THE DIS CAN BE REPRESENTED IN TERMS OF EGON BRUNSWIK'S LENS MODEL. THE BRUNSWIK LENS MODEL FORMULATION IS MOST APPROPRIATE FOR THE DESIGN OF BEHAVIORAL SCIENCE EXPERIMENTS. IT ALSO ILLUMINATES FURTHER PROPERTIES OF THE DIS. WE DISCUSS BOTH THE USE AND CURRENT LIMITATIONS OF THE MODEL IN TERMS OF AN EXAMPLE CURRENTLY UNDER EXPERIMENTAL INVESTIGATION. THE PAPER, IN EFFECT, ARGUES VIGOROUSLY FOR A NEW METHODOLOGY OF SCIENCE THAT IS FOUNDED ON AN 'EXPLICIT, SYSTEMATIC, AND CONTROLLED' USE OF CONFLICT.

MITROFF, IAN I. SYSTEMS, INQUIRY, AND THE MEANINGS OF FALSIFICATION. PHIL SCI 40,255-276 JE 73.

THE PURPOSE OF THIS PAPER IS TO SHOW THAT THERE ARE AS MANY FORMULATIONS OF THE PROCESS OF FALSIFICATION AS THERE ARE ARCHETYPAL, PHILOSOPHICAL SYSTEMS OF INQUIRY. THIS PAPER EXPLORES SEVERAL SYSTEMS OF INQUIRY WHICH ARE BASED ON CHURCHMAN'S READING OF THE HISTORY OF WESTERN EPISTEMOLOGY. IT IS ARGUED THAT (1) THE FALSIFICATION OF SCIENTIFIC THEORIES CAN NEVER BE A PURELY FORMAL PROCESS ALTHOUGH IT IS PERPETUALLY OPEN TO FORMAL EXPLORATION; (2) THAT CONTRARY TO CURRENT BELIEF, FALSIFICATION CAN NEVER BE MORE CERTAIN THAN CONFIRMATION BECAUSE FALSIFICATION INVOLVES JUDGMENTS WHICH ARE NO MORE CERTAIN THAN THOSE INVOLVED IN CONFIRMATION. THE SUPPOSED ASYMMETRY BETWEEN CONFIRMATION AND FALSIFICATION IS SEVERELY CHALLENGED. FINALLY, A FEYERABENDIAN AND A HEGELIAN NOTION OF FALSIFICATION ARE EXPLICITLY DEVELOPED AND CONTRASTED.

MITRY, JEAN. MUSIQUE ET CINEMA. REV ESTH 26,311-328 AP-D 73.

ETUDE SUR LES LIAISONS POSSIBLES DE LA MUSIQUE ET DES IMAGES. IL NE S'AGIT PAS D'ILLUSTRER LA MUSIQUE MAIS D'ASSOCIER, A LA FAVEUR D'UN 'MEME' DEVELOPPEMENT RYTHMIQUE, LES CHOCS EMOTIONNELS PRODUITS PAR LES IMAGES ET CEUX PRODUITS PAR LA MUSIQUE. IL CONVIENT DE FAIRE EN SORTE QU'ILS SOIENT DE MEME NATURE OU COMPLEMENTAIRES DANS LEUR CONSTANTE SIMULTANÉITÉ AFIN QUE LE SPECTATEUR NE SACHE PLUS TRÈS



BTEN S'IL "VOIT" DE LA MUSIQUE OU S'IL "ENTEND" DES IMAGES. EX = "PACIFIC 231"—"IMAGES POUR DEBUSSY"—"SYMPHONIE MECANIQUE." (FILMS REALISES PAR J MITRY SUR DES MUSIQUES DE HONFGGER, DEBUSSY, PIERRE BOULEZ, 1949-55).\*

MITSCHERLICH, ALEXANDER. PSYCHOANALYSE UND DIE AGGRESSION GROSSER GRUPPEN. UNIVERSITAS 26,1129-1142 1971.

MLEZIVA, M. LOGICKA TEORIE STAVU VECI. TEORIE A METODA 5,67-81 1973.

THIS PAPER CONTAINS A SHORT SUMMARY OF INVESTIGATIONS CONCERNING THE FOUNDATION OF A THEORY OF STATES OF AFFAIRS IN LOGICAL SEMANTICS. THERE ARE SOME CHANGES IN CONTRAST WITH THE PRECEDING PAPERS "TEORIE A METODA," VOLUME 1, NUMBER 3, 1969 AND "TEORIE A METODA," VOLUME 2, NUMBER 2, 1970. (EDITED).

MO, HSUAN. COMMUNIST CHINA'S EVALUATION OF CONFUCIUS AND ITS POLITICAL AIMS IN THE ALL-OUT CAMPAIGN TO "CRITICIZE CONFUCIUS". CHIN STUD PHIL 5,4-34 SPR 74.

MOHANTY, J. N. PHILOSOPHY IN INDIA, 1967-73. REV METAPH 28,54-84 S 74.

THIS IS A CRITICAL SURVEY OF PHILOSOPHICAL LITERATURE IN INDIA, BY INDIAN PHILOSOPHERS, SOME OF THEM ON INDIAN PHILOSOPHY, PUBLISHED DURING THE YEARS OF 1967-1973. A WIDE VARIETY OF PROBLEMS ARE DISCUSSED: NATURE OF METAPHYSICS, THE PROBLEM OF INTENTIONALITY AND REFERENCE, ETHICS AND PHILOSOPHY OF VALUE, PROBLEMS IN CONNECTION WITH INDIAN LOGIC, AND PHENOMENOLOGY OF RELIGIOUS EXPERIENCE. THE PURPOSE IS TO HIGHLIGHT WHAT SORT OF CRITICAL AND ORIGINAL PHILOSOPHICAL THINKING IS BEING DONE BY INDIAN PHILOSOPHERS.

MOLINA JIMENEZ, CARLOS. ANTONIO MACHADO Y LA SEGUNDA APORIA DE ZENON DE ELEA. REV FILOSOF (COSTA RICA) 9,243-247 JL-D 71.

MOLINARIO, FELICE. LO SPIRITO DEL CRISTIANESIMO OGGI: TEOLOGIA E FEDE. LOGOS (ITALY) 296-305 1972.

MOLINARO, ANICETO. LA RESPONSABILITA MORALE. AQUINAS 16,194-207 1973.

L'ANALISI FENOMENOLOGICA DEL CONCETTO DI RESPONSABILITA GIUNGE AD UNA QUADRUPlice DETERMINAZIONE: A) L'AUTORESPONSABILITA DELLA PROPRIA AZIONE COSCIENTE E LIBERA; B) LA DIALOGICITA ORIZZONTALE DEL PROPRIO ESSERE CON GLI ALTRI E VERTICALE DELL'ESSERE CREATURA DAVANTI A DIO; C) IL COMPITO O VOCAZIONE PERSONALE E STORICO; D) LA STRUTTURA ATTRAVERSO CUI SI REALIZZA LA RESPONSABILITA IN GENERALE.\*

MOLL, ROBERT AND MEYER, A. R. HONFST BOUNDS FOR COMPLEXITY CLASSES OF RECURSIVE FUNCTIONS. J SYM LOG 39,127-138 MR 74.

MONDADORI, F. SEMANTICA MODALE. REV FILOZOF 65,33-60 JA-MR 74.

MONDADORI, FABRIZIO. REFERENCE, ESSENTIALISM, AND MODALITY IN LEIBNIZ'S METAPHYSICS. STUD LEIBNIZ 5,74-101 1973.

MONDIN, BATTISTA. IL KAIROS NEL PENSIERO DI PAUL TILLICH. ARCH FILOSOF 2,226-240 1971.

MONRO, D. H. GODWIN, OAKESHOTT, AND MRS BLCOMER. J HIST IDEAS 35,611-624 O-D 74.

GODWIN AND OAKESHOTT ARE TAKEN AS REPRESENTING TWO OPPOSING VIEWS ON WHETHER IT IS POSSIBLE AND DESIRABLE TO DISREGARD TRADITION AND SET OUT TO REFORM SOCIETY WITH THE SOLE GUIDANCE OF REASON. OAKESHOTT SAYS THAT THE HISTORY IF THE VICTORIAN MOVEMENT FOR RATIONAL DRESS FOR WOMEN SHOWS UP THE FALLACIES IN THE RATIONALIST POSITION. HIS ACCOUNT IS DISCUSSED IN ORDER TO SHOW THAT THE FACTS SUPPORT

GODWIN'S CONCLUSIONS RATHER THAN HIS OWN.

MONTAGUE, ROGER. WINCH ON AGENT'S JUDGEMENTS. ANALYSIS 34,161-166 AP 74.

WINCH SAYS SOME AGENTS' JUDGEMENTS ABOUT WHAT IS RIGHT FOR THEM TO DO ARE NOT UNIVERSALISABLE ("MONIST" 1965; "ETHICS AND ACTION"). THREE GROUNDS OF DIFFICULTY FOR WINCH APPEAR: (1) A'S CONDUCT BEING BLAMEWORTHY IS NOT A'S MORAL JUDGEMENT BEING WRONG. (2) DESCRIPTIONS OF TWO MORALLY RIGHT ACTIONS MAY BE INCOMPATIBLE. (3) SPECTATORS' JUDGEMENTS BEING UNIVERSALISABLE SEEMS INCONSISTENT WITH SOME AGENTS' JUDGEMENTS BEING NOT: A SPECTATOR COULD ENDORSE TWO CORRECT BUT CONFLICTING AGENTS' JUDGEMENTS. THE NOTE REVIEWS REASONS FOR NOT UNIVERSALISING JUDGEMENTS, AND DISTINGUISHES BETWEEN WHAT UNIVERSALISABILITY REQUIRES US (A) TO SAY, AND (B) NOT TO DENY. SIDGWICK'S ACCOUNT IMPLIES (B).

MONTANARI, BRUNO. APPUNTI SULL'OBIIEZIONE DI COSCIENZA AL SERVIZIO MILITARE. RIV INT FILOSOF DIRITTO 51,72-94 JA-MR 74.

MONTIEL, E. LE SAVANT HORS DE SA TOUR D'IVOIRE. SCIENTIA 108,175-204 1973.

CET ESSAI BIOGRAPHIQUE RETRACE L'OEUVRE DU SAVANT ET L'EVOLUTION DE LA PENSEE DE L'HUMANISTE DANS LES DOMAINES CULTUREL, PHILOSOPHIQUE ET POLITIQUE. LA PREMIERE MOITIE DE LA VIE DE PAUL LANGEVIN FUT CONSACREE A UNE OEUVRE SCIENTIFIQUE DE LA PLUS HAUTE VALEUR: THEORIE DES IONS; THEORIE DU MAGNETISME; APPORT FONDAMENTAL A LA RELATIVITE (NOTAMMENT PRINCIPE DE CAUSALITE ET INERTIE DE L'ENERGIE); TECHNIQUE ULTRA-SOONRE. EN PLEIN EPAROUISSEMENT DE SON GENIE, LES CIRCONSTANCES EXTERIEURES L'AMENERENT A SORTIR DE SA 'TOUR D'IVOIRE': PRENANT CLAIREMENT CONSCIENCE DE LA RESPONSABILITE CIVIQUE DU SAVANT, IL S'ENGAGE RESOLUMENT, AU PRIX DES PLUS DURS SACRIFICES, DANS LA LUTTE CONTRE L'IGNORANCE ET L'INJUSTICE SOCIALE ET INTERNATIONALE, QUI CONDUISENT AU FASCISME ET A LA GUERRE: CE QUE L'OCCUPANT NAZI LUI FIT CHEREMENT PAYER. RARE EXEMPLE D'UNITE DE LA PENSEE ET DE L'ACTION DANS UNE EXISTENCE VOUUE TOUT ENTIERE A LA SCIENCE, A LA JUSTICE ET A LA PAIX \*

MONTORO, FERNANDO. ELEMENTOS SEMANTICOS EN EL SISTEMA KANTIANO. TEOREMA 3,481-510 1973.

LOS ESCRITOS DE KANT CONTIENEN ELEMENTOS DISPERSOS DE FILOSOFIA DEL LENGUAJE DE GRAN IMPORTANCIA. EN PRIMER LUGAR, ESTABLECE CLARAMENTE QUE EL MATERIAL EMPIRICO ES EL QUE DA SENTIDO Y SIGNIFICACION A LOS CONCEPTOS Puros, QUE DE OTRA SUERTE SERIAN FUNCIONES LOGICAS VACIAS. EN SEGUNDO LUGAR, OFRECE UNA CLARA AFINIDAD ENTRE LA VIGENCIA DEL PRINCIPIO DE CONTRADICCION Y LA ANALITICA TRASCENDENTAL. ELLO PERMITE CONCLUIR QUE KANT INICIA LA INTERPRETACION DE LA ANALITICIDAD EN EL SENTIDO DE LAS LEYES VITANDO CONTRASENTIDO DE HUSSERL. DADO QUE KANT ADMITE EXPRESAMENTE QUE TANTO EL ANALISIS COMO LA SINTESIS ESTAN SUJETOS AL PRINCIPIO DE CONTRADICCION, PROPONE ASI UNA ANALITICIDAD COINCIDENTE CON LA CONSTITUCION A PRIORI DE TODO OBJETO, A LA CUAL HA DE SOMETERSE TODO JUICIO O CONOCIMIENTO HUMANOS.

MOORE, ARTHUR K. THE INSTRUMENTS OF ORACULAR EXPRESSION. DIOGENES 82,1-30 1973.

THE ROMANTIC SEERS LEFT IN DOUBT WHETHER INSPIRATION PROVIDES THE FORMS OF EXPRESSION AS WELL AS OF THOUGHT, BUT THEY SET THOUGHT AND EXPRESSION IN A HIGHLY PROBLEMATIC RELATIONSHIP AND CREATED ENDURING UNCERTAINTIES ABOUT THE PERCEPTION OF VERBAL PROPERTIES. ORGANIC RATHER THAN ORNAMENTAL IN EXPRESSION THEORY, FIGURATION ASSUMES ENORMOUS IMPORTANCE AND MAY INDEED BE COMMENSURATE WITH PERCEPTION AND THUS WITH REAL EXPERIENCE. IN ORACULAR SPEAKING THE PARALOGICAL

ORDER DESCRIBED BY THE FIGURES OPPOSES THE LOGICAL ORDER OF RATIONAL DISCOURSE.

MOORE, EMILY C AND OTHERS. ABORTION: THE NEW RULING. HASTINGS CENTER REP 3,4-7 AP 73.

MOORE, JOHN W. . KANT'S TWO DEDUCTIONS AND THE DESTRUCTION OF PATCHWORK THEORY. DIANOIA 1-24 SPR 72.

MOORE, KENT T AND KAYSER, JOHN R. AKRIBE LOGON, AKRIBOLOGEI, AKRIBESTATOS IN POLITEIA 340E-3416,503B (IN ENGLISH). APEIRON 8,31-32 MY 74.

MOORE, RONALD. LEGAL PERMISSION. ARCH RECHTS SOZ 59,327-346 1973.

MORA, J FERRATER. META-METAFILOSOFIA. TEOREMA 4,5-10 1974.

MORAN, JAMES A. BUBER AND DEWEY: THE REDEMPTION OF PERSONAL EXPERIENCE. PHIL TODAY 18,32-40 SPR 74.

THIS ARTICLE UNDERTAKES TO CLARIFY BUBER'S I-THOU PHILOSOPHY BY EXAMINING THE RELEVANCE OF JOHN DEWEY'S THEORY OF EXPERIENCE FOR INTERPRETING THE I-THOU RELATION. BOTH BUBER AND DEWEY WERE CONCERNED WITH THE PROBLEM OF HOW TO RECONCILE THE SCIENTIFIC ORIENTATION AND IMAGE OF MAN AND THE WORLD WITH OTHER MODES OF HUMAN EXPERIENCE. DEWEY'S ANALYSIS OF CONCRETE EXPERIENCE HELPS TO CLARIFY A NUMBER OF POINTS WHICH HAVE CONCERNED PHILOSOPHICAL CRITICS OF 'I AND THOU'.

MORAN, JON S. MEAD ON THE SELF AND MORAL SITUATIONS. TULANE STUD PHIL 22,63-78 1973.

IN H S THAYER'S "MEANING AND ACTION" TWO DIFFICULTIES IN JOHN DEWEY'S ETHICS ARE OUTLINED. FIRST, DEWEY'S ACCOUNT OF THE UNIQUENESS OF MORALLY PROBLEMATIC SITUATIONS IS UNCLEAR. SECOND, DEWEY LEAVES OPEN THE POSSIBILITY THAT ARBITRARY WILLFULLNESS LIES AT THE BASIS OF ALL MORAL DECISIONS. I MAINTAIN THAT G H MEAD'S VIEW OF THE SELF ALLOWS ONE TO AVOID THESE DIFFICULTIES. FIRST, PERCEIVED NOVELTY, NOT UNIQUENESS, IS THE CHARACTERISTIC QUALITY OF MORALLY PROBLEMATIC SITUATIONS. SECOND, ALTHOUGH THE CHARGE OF ARBITRARY WILLFULLNESS IS CORRECT, THE DEGREE OF WILLFULLNESS CAN BE REDUCED IN LIGHT OF THE ULTIMATE SOCIAL NATURE OF THE SELF.\*

MORANO, DONALD V. A PHENOMENOLOGY OF NEGLIGENCE. J BRIT SOC PHENOMENOL 5,135-143 MY 74.

MY SEARCH FOR THE INVARIANT STRUCTURE AND MEANING OF NEGLIGENCE BEGAN WITH THE PARADOX THAT NEGLIGENT CONDUCT IS CHARACTERIZED AS INADVERTENT, YET LEGALLY AND MORALLY CULPABLE. HOWEVER, THROUGH A THOUGHT EXPERIMENT ON THIS PARADOX, I BECAME AWARE OF THE IMBRICATED DURATION AND MULTI-VALENCED FOCUS OF HUMAN CONSCIOUSNESS: NEGLIGENCE BLINKED ON THE TEMPORAL AND SPATIAL FRINGES OF CONSCIOUSNESS. THUS, NEGLIGENCE COULD NO LONGER BE VIEWED AS INNOCENT INADVERTENCE, FOR NOW IT WAS EXPOSED AS CULPABLE INATTENTIVENESS TO AN AREA OF HUMAN EXISTENCE IN WHICH SOCIETY DEMANDS CONCERN AND CARE.

MORAVCSIK, JULIUS M E. ARISTOTLE ON ADEQUATE EXPLANATIONS. SYNTHESE 28,3-17 S 74.

MORAWSKI, STEFAN. EXPRESSION. J AES EDUC 8,37-56 AP 74.

EXPRESSION--ONE OF THE MOST DIFFICULT PHENOMENA IN ART--CAN BE EASIER GRASPED WHEN ONE REJECTS ANY SINGLE UNEQUIVOCAL DEFINITION AND LOOKS FOR THE DISTINCT VARIETIES AND MEANINGS OF THIS CATEGORY. ITS COMMON CHARACTERISTIC IS THE SEMI-PSYCHICAL NATURE OF THE FEATURES CALLED EXPRESSIVE. ITS VARIETIES DISTINGUISHED AND ANALYSED HERE ARE AS FOLLOWS: A) THE EMPATHIC PROJECTION, B) THE

EXPRESSIVENESS OF THE MATERIAL AND THE MEDIA, C) THE EXPRESSIVENESS OF THE STRUCTURED PATTERNS OF QUALITIES (SOMETIMES CALLED THE TERTIARY 'PHYSIOGNOMIC' QUALITIES), D) THE INTERPRETIVE EXPRESSION IN THE PERFORMING ARTS--ON THE BASIS OF ALREADY GIVEN EXPRESSIVE PROPERTIES, E) THE PECULIAR, HARSH AND DYNAMIC EXPRESSION TIED WITH THE EXPRESSIONISTIC CURRENT, F) THE EXPRESSIVE PSYCHO-SOCIAL EQUIVALENTS, E.G., IN MUSIC OR ARCHITECTURE. THE VARIETY UNDER C SEEMS TO BE PIVOTAL, IT IS CLOSELY LINKED TO THE VARIETY B WHICH IS SUBORDINATED TO THE FORMER. THE VARIETIES D AND E ARE OF RESTRICTIVE USE, THE VARIETY F IS THE PARALLEL PHENOMENON TO MIMESIS AND SUCH OF HIGH IMPORTANCE IN THE MARXIST OR HERMENEUTIC APPROACH.

ORAWSKI, STEFAN. I PRESUPPOSTI FILOSOFICI DI KARL LIEBKNECHT. LOGOS (ITALY) 5-37 1973.

ON K LIEBKNECHT ONE KNOWS MUCH FROM THE POLITICAL HISTORY. THIS ESSAY ANALYSES HIS PHILOSOPHICAL VIEWS REFERRING CHIEFLY TO HIS POSTHUMOUS VOLUME "STUDIEN UBER DIE BEWEGUNGSGESETZE DER GESELLSCHAFTLICHEN ENTWICKLUNG" (1922). K LIEBKNECHT DIDN'T REPEAT MARX OR PLEKHANOV; IN HIS OWN WAY BORROWING ON CUSANUS, SPINOZA, GOETHE AND PARTLY ON BRUNO AND LEIBNIZ, HE TRIED TO SOLVE THE FUNDAMENTAL PROBLEMS OF THE NATURE-CULTURE RELATIONSHIP, AND THE MAKING OF HISTORY LEADING THROUGH THE REVOLUTIONS TOWARDS THE EMBODIMENT OF MAN'S DEEPEST DRIVE TOWARDS PERFECTION. THE MARXIST METHOD HAS BEEN TREATED BY HIM AS THE INSTRUMENT FOR THE RESEARCH AND BY NO MEANS AS THE RIGID SKELETON OF AN ALREADY CLOSED SYSTEM. THE LAST SECTION OF THE ESSAY DEALS WITH K LIEBKNECHT'S ATTITUDE TO MARX'S PREMISES AND CONFRONTS THE PHILOSOPHICAL IDEAS OF THE FORMER WITH THE THEN DOMINATING LEBENSPHILOSOPHIE.

ORAWSKI, STEFAN. THE CRITERIA OF AESTHETIC EVALUATION. ANN ESTH 11-12, 1-29 1972-73.

EVALUATION IS DISCERNED FROM VALUATION WHICH IS THE FUNDAMENTAL AXIOLOGICAL PROCEDURE. VALUATING MEANS CONSTITUTING THE AESTHETIC VALUES, EVALUATING SCALING THEM BY COMPARISON. THE ELEMENTARY CRITERION OF AESTHETIC EVALUATION IS THE VALUE POSITION OF SUCH PATTERNS OF QUALITIES AS ARTISTIC FORM, EXPRESSION, MIMESIS, THE FUNCTION-CONSTRUCTION-FORM SYNDROME (APPLIED ART). COMPARING MAKES SENSE ONLY IF THE COMPARED WORKS OF ART HAVE BY OBSERVATION, KNOWLEDGE AND/OR INTUITION DEFINITE COMMON DENOMINATORS (CULTURAL SETTING, HISTORICAL PERIOD, KIND AND GENRE, THE NOT COMPARED QUALITIES BEING 'EVEN'). THAT IS WHY EVALUATION IS RISKY, DIFFICULT AND PRACTICALLY LIMITED. ANOTHER CRITERIA OF EVALUATION STILL AESTHETIC ARE NOVELTY AND ORIGINALITY, STEMMING FROM THE DIALECTICAL GRASPING OF THE DYNAMICAL CHANGEABILITY OF ART AND AESTHETIC FASHION AGAINST THE ENDURING VALUES. WHETHER NOVELTY AND ORIGINALITY ARE TREATED AS THE TOP AESTHETIC VALUES, DEPENDS ON THE WORLD VIEW (THE EPOCH, GIVEN CULTURE, GIVEN AUTHOR). STILL ANOTHER POSSIBLE CRITERIA OF EVALUATING THE WORKS OF ART ARE 'EXTRA-AESTHETIC'. THEY ARE UNAVOIDABLE, THE QUESTION IS NOT TO CONFUSE THEM WITH THE FORMER ONES.

ORDSTEIN, FRIEDRICH. DIE PHILOSOPHIE DES DIALEKTISCHEN REALISMUS: ALOIS DEMPFF ZUM 80 GEBURTSTAG. PHIL JAHR 78, 134-144 1971.

ORE, RAUL ECHAURI. PARMENIDES Y EL SER. ANU FILOSOF 6, 99-115 1973.

SIGUIENDO LAS INTERPRETACIONES QUE TANTO HEIDEGGER COMO FABRO Y GILSON HACEN DE LA INVESTIGACION DEL SER DEL ENTE EN PARMENIDES, EL PROFESOR ECHAURI TOCA EL TEMA CENTRAL DE LA FILOSOFIA HEIDEGGERIANA--PEKIDDA DEL SER EN EL ENTE--EN RELACION CON LA TESIS CAPITAL DE ST TOMAS: LA DISTINCION REAL DE ESSENTIA Y ESSE.\*



MOREAU, J. L'AME ET LA GLOIRE. G METAF 29,113-127 MR-JE 74.

MOREAU, JOSEPH. PLATON ET L'AMOUR. TEORESI 29,19-40 JA-JE 74.

MOREL, GEORGES. DIEU EXISTE-T-IL? ETUDES 811-828 JE 73.

CET ARTICLE EXPOSE ET CRITIQUE LES TEMOIGNAGES, SOUVENT REMARQUABLES, D'HOMMES ET DE FEMMES, DE TENDANCE ATHEE, AU SUJET DE LA QUESTION DE DIEU. LA PLUPART DE CES TEMOIGNAGES, PUBLIES DANS UN LIVRE COLLECTIF SOUS LA DIRECTION DE CHRISTIAN CHABANIS ET SOUS LE TITRE "DIEU EXISTE-T-IL? NON..." (EDITEUR FAYARD, PARIS, 1973), PROVIENNENT D'INDIVIDUS CONNUS, TELS QUE CL. LEVI-STRAUSS, IONESCO OU JEAN ROSTAND. L'ARTICLE SE TERMINE EN INDIQUANT A QUELLES CONDITIONS LE PROBLEME DE DIEU POURRAIT SE POSER AUJOURD'HUI.\*

MORELAND, JOHN M. FOR-ITSELF AND IN-ITSELF IN SARTRE AND MERLEAU-PONTY. PHIL TODAY 17,311-318 WINT 73.

IT IS ARGUED THAT IN BEGINNING "BEING AND NOTHINGNESS" WITH THE ABSOLUTE ONTOLOGICAL DISTINCTION BETWEEN THE FOR-ITSELF (PURE NOTHINGNESS) AND THE IN-ITSELF (PURE BEING), SARTRE MAKES IT IMPOSSIBLE TO UNDERSTAND HOW THE PHENOMENOLOGICAL ACCOUNT OF EXPERIENCE WHICH COMES LATER IN THE WORK COULD BE CORRECT. ATTENTION IS PAID ALMOST ENTIRELY TO THE CRITIQUE OF SARTRE IMPLICIT IN THE CHAPTER OF MERLEAU-PONTY'S "PHENOMENOLOGY OF PERCEPTION" TITLED 'THE COGITO'. MERLEAU-PONTY'S DIVERGENCE FROM SARTRE IS SEEN TO CENTER AROUND HIS CRITIQUE OF SARTRE ON THE NATURE OF THE IN-ITSELF, THE WORLD, AND THE PRE-REFLECTIVE 'COGITO'.

MORENO, ANTONIO. THE LAW OF INERTIA AND THE PRINCIPLE "QUIDQUID MOVETUR AB ALIO MOVETUR". THOMIST 38,306-331 AP 74.

THIS ARTICLE TRIES TO SHOW HOW DIFFICULT IT IS TO DISCOVER THE GENERAL LAWS OF NATURE, AND THE FICTITIOUS CHARACTER OF THESE LAWS. A TYPICAL EXAMPLE OF THIS IS THE LAW OF INERTIA, WHICH IS CONSIDERED THE FIRST ARTICLE OF THE CREED OF PHYSICS. THE LAW OF INERTIA POSES VERY DIFFICULT PROBLEMS IN CONNECTION WITH THE PRINCIPLE THAT 'EVERYTHING THAT MOVES IS MOVED BY ANOTHER'. SINCE THE TRUE CAUSES OF THE LAW OF INERTIA ARE UNKNOWN, THE SPECIFIC INTERPRETATION OF THIS PRINCIPLE IS ALSO UNKNOWN, BECAUSE THIS INTERPRETATION DEPENDS UPON THESE UNKNOWN CAUSES.

MORETTI-COSTANZI, TEODORICO. ASCESIS Y FILOSOFIA EN SAN AGUSTIN. AUGUSTINUS 19,21-34 JA-MR 74.

MOREU, DIEGO AISA. ALTERNATIVAS PARA UNA FUNDAMENTACION LOGICA DE LA LOGICA INDUCTIVA EN 'R CARNAP'. TEOREMA 3,523-540 1973.

EL ARTICULO TRATA DE DESCRIBIR PARALELAMENTE LOS DOS LENGUAJES QUE CARACTERIZAN RESPECTIVAMENTE LAS DOS ETAPAS DE LA LLAMADA "LOGICA INDUCTIVA" DE 'R CARNAP': (I) UN LENGUAJE SENTENCIAL, UTILIZADO POR DICHO AUTOR EN "LOGICAL FOUNDATIONS OF PROBABILITY" (1950), DE EXTRAORDINARIA POBREZA FORMAL, POCO APTO PARA EXPRESAR MUCHOS DE LOS ENUNCIADOS PROBABILITARIOS QUE SE UTILIZAN EN EL DISCURSO CIENTIFICO Y ORDINARIO, Y (II) UN LENGUAJE DE MODELOS, EN "STUDIES IN INDUCTIVE LOGIC AND PROBABILITY" (1971), CAPAZ, EN PRINCIPIO, PARA DESCRIBIR CUALQUIER EXPRESION DE CARACTER PROBABILITARIO, YA QUE INCORPORA LOS CONCEPTOS DE LA MODERNA TEORIA DE LA MEDIDA Y DE LA PROBABILIDAD. AL MISMO TIEMPO SE DEMUESTRA QUE, EN SU SEGUNDA OBRA CITADA, CARNAP INTRODUCE COMO CONDICIONES FUNDAMENTALES UNOS AXIOMAS MAS DEBILES QUE LAS DEFINICIONES BASICAS DE SU PRIMERA OBRA, SIENDO AQUELLOS CONDICIONES AL MENOS SUFICIENTES DE ESTAS.\*

MOREWEDGE, PARVIZ. IBN SINA'S CONCEPT OF THE SELF. PHIL FORUM (BOSTON) 4,49-73 FALL 72.

MORFIN, EFRAIN GONZALEZ. COMUNICACION Y ENAJENACION. REV FILOSOF (MEXICO) 6,415-426 S-D 73.

MORGAN, C G. ON THE ALGORITHMIC GENERATION OF HYPOTHESES. SCIENTIA 108,585-598 1973.

IN THIS PAPER, A METHOD OF HYPOTHESIS GENERATION IS GIVEN SUCH THAT GIVEN ANY EXPRESSION E IN FIRST-ORDER PREDICATE CALCULUS, IF H IS ANY EXPRESSION SUCH THAT E IS DERIVABLE FROM H, THEN THE METHOD WILL EVENTUALLY GENERATE H. IT IS ALSO SHOWN THAT THE METHOD MAY BE EXTENDED TO LANGUAGES INCLUDING SOME OR ALL OF THE MODAL OPERATOR PAIRS 'NECESSARILY' AND 'POSSIBLY', 'SOMETIMES' AND 'ALWAYS', 'OBLIGATORY' AND 'PERMISSIBLE', AND MANY OTHERS AS WELL. IT IS SHOWN THAT USING THE METHOD OUTLINED, ANY CONSEQUENCE GENERATOR MAY BE CONVERTED INTO AN HYPOTHESIS GENERATOR. IT IS ARGUED THAT THE METHOD CONSTITUTES A FIRST STEP TOWARD THE MECHANICAL GENERATION OF HYPOTHESES. SOME DIFFICULTIES ARE ALSO DISCUSSED.

MORGAN, C G. PROPER DEFINITIONS IN 'PRINCIPIA MATHEMATICA'. INT LOG REV 4,80-85 JE 73.

IN AN ARTICLE IN "MIND," 1971, PP. 282-283, THE AUTHORS RAISED OBJECTIONS TO A CERTAIN DEFINITION IN "PRINCIPIA MATHEMATICA." IN THIS PAPER WE DEMONSTRATE THAT (A) THEIR ARGUMENT IS FAULTY, (B) THEIR SUGGESTED REMEDIES ARE UNSATISFACTORY, AND (C) THERE IS NOTHING WRONG WITH THE ORIGINAL DEFINITION.

MORGAN, CHARLES G. DRAWING DICHOTOMIES VIA FORMAL LANGUAGES. S J PHIL 11,216-227 FALL 73.

VARIOUS PHILOSOPHERS (E.G. POSITIVISTS) HAVE WISHED TO DICHOTOMIZE LANGUAGE IN CERTAIN WAYS—FACT AND VALUE STATEMENTS, MEANINGFUL AND MEANINGLESS STATEMENTS, ETC. CERTAIN DESIRABLE FEATURES OF SUCH DICHOTOMIES PROPOSED BY VARIOUS AUTHORS ARE DISCUSSED AND SHOWN TO BE IMPOSSIBLE TO SATISFY SIMULTANEOUSLY. SOMEWHAT WEAKER REQUIREMENTS ARE SHOWN TO BE SATISFIABLE IN AN ARBITRARY NUMBER OF WAYS. THE CONSEQUENCES OF THESE FACTS FOR VERIFIABILITY AND SIMILAR PROPOSALS ARE DISCUSSED.

MORGAN, CHARLES G. SYSTEMS OF MODAL LOGIC FOR IMPOSSIBLE WORLDS. INQUIRY 16,280-289 AUTUMN 73.

A GENERAL METHOD IS GIVEN FOR TRANSFORMING STANDARD MODAL LOGICS INTO SYSTEMS WHOSE SEMANTICS EMPLOYS THE NOTION OF 'IMPOSSIBLE WORLDS'. LOGICAL TRUTHS HOLD IN NO IMPOSSIBLE WORLDS WHILE LOGICAL FALSEHOODS HOLD IN ALL IMPOSSIBLE WORLDS. THE SYSTEMS ARE PROVED TO BE CONSISTENT AND COMPLETE. SUCH SYSTEMS HAVE APPLICATIONS TO AUTOMATED HYPOTHESIS GENERATION AND OTHER PROBLEMS.

MORGAN, GEORGE W. ON TRUSTING. HUMANITAS 9,237-251 N 73.

AN EXAMINATION OF TRUST AS AN ESSENTIAL FACTOR OF HUMAN EXISTENCE. TRUST BRINGS AN ELEMENT OF STABILITY AND ENDURANCE INTO MAN'S INEVITABLY PRECARIOUS STATE. IT IS NECESSARY FOR TWO BASIC MOVEMENTS OF INTERHUMAN RELATION—ACKNOWLEDGMENT AND CONFIRMATION. GENUINE TRUST IMPLIES RISK AND MUST BE DISTINGUISHED FROM BOTH NAIVE TRUST AND CREDULOUSNESS. DIFFICULTIES OFTEN STAND IN THE WAY OF TRUST. TRUST IS ESSENTIAL NOT ONLY IN CLOSE PERSONAL LIFE BUT ALSO IN THE SOCIAL DOMAIN. HERE STABILITY IS FURNISHED BY RULES AND INSTITUTIONS, WHICH PERMIT 'EXPECTATION', AN ATTITUDE INVOLVING LESS RISK THAN TRUST. THIS ATTITUDE DOES NOT SUFFICE, HOWEVER, AND ATTEMPTS TO MULTIPLY RULES IN ORDER TO ACHIEVE THE SECURITY OF EXPECTATION ARE SELF-DEFEATING. WHILE TRUST IS ALWAYS IN PERIL, IT

IS ESPECIALLY SO IN OUR AGE DUE TO VARIOUS CHARACTERISTICS OF MODERN PRACTICES AND BELIEFS. FOR THIS REASON THE SAFEGUARDING AND FOSTERING OF TRUST DEMAND PARTICULAR ATTENTION.

MORGAN, JOHN HENRY. RELIGIOUS MYTH AND SYMBOL: CONVERGENCE OF PHILOSOPHY AND ANTHROPOLOGY. PHIL TODAY 18,68-84 SPR 74.

THE MYTHIC AND SYMBOLIC EXPERIENCE OF RELIGIOUS MAN IS OF SUCH COMPLEX NATURE AS TO NECESSITATE A MULTIDISCIPLINARY APPROACH TO THE PHENOMENA. THAT PHILOSOPHY AND ANTHROPOLOGY HAVE IN VARIOUS WAYS APPROACHED THE SUBJECT OF MYTH AND SYMBOL SYSTEMS IS COMMON KNOWLEDGE, BUT THE ABSENCE OF SERIOUS INTERDISCIPLINARY COLLABORATION IS STRIKING. DR. MORGAN HAS, IN AN ATTEMPT TO CREATE AN ENVIRONMENT FOR DIALOGUE, REVIEWED THE CONTRIBUTIONS TO PHILOSOPHY OF MYTH AND SYMBOL OF CASSIRER, WHEELWRIGHT, AND RICOEUR, AND THEN HAS GIVEN A POSITIVE CRITIQUE OF THOSE PHILOSOPHIES FROM THE POINT OF VIEW OF ANTHROPOLOGY OF RELIGION AND SYMBOLIC ANTHROPOLOGY.

MORGAN, KATHRYN PAULY. A CRITICAL ANALYSIS OF SARTRE'S THEORY OF IMAGINATION. J BRIT SOC PHENOMENOL 5,20-33 JA 74.

THE AUTHOR EXAMINES CRITICALLY SARTRE'S THEORY OF IMAGINATION AS THIS IS EXPOUNDED IN "L'IMAGINATION" AND "THE PSYCHOLOGY OF IMAGINATION." THE PAPER IS AN INTELLECTUAL RECONSTRUCTION OF SARTRE'S POSITION, AND AN ATTEMPT IS MADE TO SHOW HOW SARTRE'S ANALYSIS IS CLOSE TO THE ANALYSIS OF MENTAL IMAGES CARRIED OUT BY RYLE IN "THE CONCEPT OF MIND." THREE ARGUMENTS ARE SINGLED OUT: (1) PHENOMENOLOGICAL ARGUMENT; (2) ARGUMENT FROM THE PHENOMENON OF QUASI-OBSERVATION AND (3) AN ANALYTIC ARGUMENT. THE ARGUMENTS ARE THEN ASSESSED IN TERMS OF THEIR PHILOSOPHICAL FORCE. THE PAPER IS INTENDED TO SHOW HOW MAIN SPOKESMEN IN BOTH THE ANGLO-SAXON AND CONTINENTAL TRADITIONS CONVERGE IN THEIR TREATMENTS OF AN IMPORTANT EPISTEMOLOGICAL ISSUE, THE NATURE OF ACTS OF IMAGINING.

MORGENBESSER, SIDNEY. IMPERIALISM: SOME PRELIMINARY DISTINCTIONS. PHIL PUB AFFAIRS 3,3-44 FALL 73.

MORI, M. L'ILLUMINISMO FRANCESE E IL PROBLEMA DELLA GUERRA. RIV FILOSOF 65,145-187 AP-S 74.

THE ARTICLE AIMS TO STATE THE FEATURES OF THE CONCEPT OF WAR IN THE THOUGHT OF THE FRENCH ENLIGHTENMENT. IT IS DIVIDED INTO FIVE SECTIONS. 1) STATE OF NATURE AND STATE OF WAR: THE FRENCH PHILOSOPHERS OF THE EIGHTEENTH CENTURY REJECT HOBBS' ASSUMPTION THAT WAR IS MAN'S NATURAL CONDITION; 2) WAR AND REASON: THE CHALLENGE OF WAR IS PARTICULARLY BASED ON THE ACKNOWLEDGMENT OF ITS IRRATIONAL CHARACTER; 3) WAR AND ECONOMY: WAR IS DETRIMENTAL TO STATE TREASURES; 4) WAR AND JUSTIFICATION: ONLY THE DEFENSIVE WAR IS JUSTIFIED; 5) WAR AND PATRIOTISM: THERE IS NO CONNECTION BETWEEN PATRIOTISM AND NATIONALISM IN THE EIGHTEENTH CENTURY.

MORISON, ROBERT S. RIGHTS AND RESPONSIBILITIES: REDRESSING THE UNEASY BALANCE. HASTINGS CENTER REP 4,1-4 AP 74.

MORISON, ROBERT S. THE LAST POEM: THE DIGNITY OF THE INEVITABLE AND NECESSARY. HASTINGS CENTER STUD 2,63-66 MY 74.

MORITZ, MANFRED. ON THE HOFELDIAN PRIVILEGE. ARCH RECHTS SJZ 59,427-432 1973.

MOROZIUK, RUSSEL P. THE ROLE OF ATHEISM IN MARXIAN PHILOSOPHY. STUD SOVIET THO 14,191-212 S=D 74.

CAREFUL EXAMINATION OF MARX'S CLASSICAL 'LOCI' ON RELIGION AND ATHEISM SHOWS THAT HIS ATHEISTIC VIEWS ARE COTERMINOUS WITH A HUMANISM, THE RANGE OF WHICH HAD TO BE WORKED OUT THROUGH A TOTAL CRITIQUE OF SOCIETY AND ALL ITS INSTITUTIONS.

MORRISON, R B. SOME ASPECTS OF THE INFLUENCE OF LOGIC AND INTUITION IN THE FIELD OF SCIENCE. J BRIT SOC PHENOMENOL 5,61-62 JA 74.

MORSCHER, E. OTA WEINBERGER, RECHTSLOGIK: VERSUCH EINER ANWENDUNG MODERNER LOGIK AUF DAS JURISTISCHE DENKEN. INT LOG REV 4,288-298 D 73.

THIS IS A REVIEW ARTICLE CONCERNING OTA WEINBERGER'S FAMOUS BOOK ON LEGAL LOGIC. THE CONTENT OF THE BOOK IS DESCRIBED IN DETAIL AND SOME COMMENTS AND CRITICAL CONSIDERATIONS ARE ADDED.

MORSCHER, EDGAR AND ZECHA, GERHARD. SEARLE'S INVITATION ACCEPTED. PERSONALIST 55,224-243 SUM 74.

THE PAPER CONTAINS A DISCUSSION OF THE REVISED VERSION OF PROFESSOR SEARLE'S FAMOUS ARGUMENT ON DERIVING 'OUGHT' FROM 'IS' (CF. J R SEARLE, SPEECH ACTS, CAMBRIDGE 1969, PAGES 175-198). THIS PAPER CRITICIZES SEARLE'S ALTERATIONS AND SHOWS THAT HIS ARGUMENT IS NO COUNTER-EXAMPLE TO HUME'S THESIS AS SEARLE HIMSELF BELIEVES. ESPECIALLY STEPS 3 TO 5 OF SEARLE'S ARGUMENT ARE DISCUSSED IN A LOGICALLY FORMAL MANNER WHICH REVEALS NOT ONLY A SERIOUS LACK OF LOGICAL ACCURACY IN SEARLE'S TREATMENT OF THIS LOGICAL PROBLEM, BUT ALSO THE IMPORTANT ROLE OF TIME INDICES AND OF A NUMBER OF 'HARMLESSLY' LOOKING CONCEPTS.

MORSCHER, EDGAR. MEINUNGS BEDEUTUNGSLEHRE. REV INT PHIL 27,178-206 1973.

IN DIESEM AUFSATZ WIRD MEINUNGS LEHRE VON DER BEDEUTUNG SPRACHLICHER ZEICHEN MIT HILFE DER SPRACHE DER MODERNEN LOGIK REKONSTRUIERT. MEINUNG FASST DIE RELATION 'BEDEUTEN' ALS RELATIVES PRODUKT DER BEIDEN RELATIONEN 'AUSDRUECKEN' UND 'PRAESENTIEREN' AUF, WOBEI 'AUSDRUECKEN' EINE RELATION ZWISCHEN SPRACHLICHEN ZEICHEN UND PSYCHISCHEN PHAENOMENEN IST, WAEHREND ES SICH BEIM 'PRAESENTIEREN' UM EINE RELATION ZWISCHEN PSYCHISCHEN PHAENOMENEN UND (BELIEBIGEN) GEGENSTAENDEN HANDELT. MIT HILFE DER PRAEZISIERTEN MEINUNGSCHEN BEGRIFFE WERDEN DANN VERSCHIEDENE DEFINITIONEN FUER DIE TERMINI 'UNIVOK', 'AEQUIVOK', 'SYNONYM' UND 'HOMONYM' AUFGESTELLT. SCHLIESSLICH WERDEN NOCH MEINUNGS GEGENSTANDSBEGRIFF SOWIE SEINE SOGENANNTEN HAUPTGEGENSTANDSKLASSEN (OBJEKTE, OBJEKTIVE, DIGNITATIVE UND DESIDERATIVE) MIT HILFE VON DEFINITIONEN DURCH ABSTRAKTION CHARAKTERISIERT.

MORSCHER, EDGAR. ONTOLOGY AS A NORMATIVE SCIENCE. J PHIL LOG 3,285-289 JL 74.

THE STARTING-POINT OF THIS DISCUSSION NOTE IS THE DEBATE ON ONTOLOGY BETWEEN CARNAP AND QUINE. IT IS PROPOSED TO UNDERSTAND BY 'ONTOLOGICAL PROBLEMS' NOTHING BUT EXTERNAL QUESTIONS IN CARNAP'S SENSE. ONTOLOGY THEN HAS TO DEAL WITH THE ADEQUACY, FRUITFULNESS, SIMPLICITY, ETC., OF LINGUISTIC FORMS OR FRAMEWORKS. THESE ARE PRACTICAL PROBLEMS. ONTOLOGY IN THIS NEW SENSE PROVIDES NO THEORETICAL BUT ONLY PRACTICAL JUSTIFICATIONS FOR ITS CLAIMS. IN THIS CASE ONTOLOGY, TRADITIONALLY ESTEEMED AS A THEORETICAL DISCIPLINE, BECOMES A PRACTICAL ONE: IN A CERTAIN WAY, ONTOLOGY IS A 'NORMATIVE SCIENCE'.\*



MORSCHER, EDGAR. UEBER POSITIVE, KOMPARATIVE UND SUPERLATIVE. Z ALLG WISS 2,66-88 1971.

MORTIMER, HALINA. A RULE OF ACCEPTANCE BASED ON LOGICAL PROBABILITY. SYNTHESI 26,259-263 D 73.

THE PAPER CONCERNS THE RULE OF ACCEPTANCE FOR GENERAL SENTENCES BASED ON INDUCTIVE EVIDENCE, FORMULATED BY RISTO HILPINEN IN HIS "RULES OF ACCEPTANCE AND INDUCTIVE LOGIC" (1968). SOME DEFECTS OF HILPINEN'S RULE ARE POINTED OUT DUE TO ITS RESTRICTION TO A SPECIAL FORM OF EVIDENCE. THEN THE GENERALIZATION OF THE RULE IS PRESENTED FOR ANY INDUCTIVE EVIDENCE. THE GENERALIZED RULE AVOIDS THE DEFECTS IN QUESTION AND PRESERVES THE ADVANTAGES OF HILPINEN'S RULE.\*

MORTON, ADAM. THE POSSIBLE IN THE ACTUAL. NOUS 7,394-406 N 73.

I TRY TO SHOW THAT ONE CAN GIVE A SEMANTICAL ANALYSIS OF MODAL IDIOMS WHICH DOES NOT INVOLVE CONSTRUING ANY EXPRESSIONS OF THE OBJECT LANGUAGE AS REFERRING TO POSSIBILIA. I FIRST SAY IN WHAT SENSE THE STANDARD MODAL SEMANTICS DO CONSTRUE MODAL IDIOMS AS REFERRING TO POSSIBILIA, AND THEN I DESCRIBE AN ALTERNATIVE ACCOUNT WHICH IS BETTER BEHAVED IN THIS RESPECT. THE CENTRAL IDEA IS THAT BY REFERRING TO ADDITIONAL PROPERTIES OF ACTUAL INDIVIDUALS ONE CAN DEFINE STRUCTURES, 'PARTIAL WORLDS', WHICH CAN SERVE THE PURPOSES FOR WHICH POSSIBLE WORLDS, STRUCTURES INVOLVING ADDITIONAL INDIVIDUALS, ARE USUALLY USED.

MORTON, BRUCE N. BEARDSLEY'S CONCEPTION OF THE AESTHETIC OBJECT. J AES ART CRIT 32,385-396 SPR 74.

MOSTERIN, JESUS. EL CONCEPTO DE RACIONALIDAD. TEOREMA 3,455-479 1973.

SE PRESENTA UNA PROPUESTA DE PRECISION DEL CONCEPTO DE RACIONALIDAD, SEGUN LA CUAL UN AGENTE X ES RACIONAL SI (1) X TIENE CLARA CONCIENCIA DE SUS FINES, (2) X CONOCE LOS MEDIOS NECESARIOS PARA CONSEGUIR ESOS FINES, (3) X PONE EN OBRA LOS MEDIOS ADECUADOS PARA CONSEGUIR LOS FINES PERSEGUIDOS, (4) EN CASO DE CONFLICTO ENTRE FINES DE LA MISMA LINEA Y DE DISTINTO GRADO DE PROXIMIDAD, X DA PREFERENCIA A LOS FINES POSTERIORES, Y (5) LOS FINES ULTIMOS DE X SON COMPATIBLES ENTRE SI. SE MUESTRA TAMBIEN QUE ESTA RACIONALIDAD PRACTICA PRESUPONE YA LA RACIONALIDAD TEORICA, ES DECIR, LA RACIONALIDAD DEL SISTEMA DE CREENCIAS DEL AGENTE.\*

MOTZKIN, ARYEH L. AL-FARABI'S "A HINT AS TO THE WAY TO HAPPINESS" (ARTICLE IN HEBREW). IYYUN 23,113-135 AP=O 72.

A TREATISE BY THE MEDIEVAL ARABIC PHILOSOPHER AL-FARABI, "A HINT AS TO THE WAY TO HAPPINESS," IS PRESENTED IN A MEDIEVAL HEBREW TRANSLATION, ANNOTATED AND PRECEDED BY AN INTRODUCTION.\*

MOULDER, JAMES. IN DEFENSE OF IMMATERIAL PERSONS. PHIL PAPERS 1,38-55 MY 72.

WITH THE HELP OF STRAWSON'S CONCEPTION OF A PERSON AND PLATO'S FIRST ARGUMENT FOR IMMORTALITY IN THE "PHAEDO," I ARGUE (A) THAT WE ARE NOT ESSENTIALLY MATERIAL OBJECTS; (B) THAT THIS IS NOT EQUIVALENT TO THE CLAIM THAT WE ARE ESSENTIALLY IMMATERIAL OBJECTS; AND (C) THAT ESSENTIALLY WE ARE PERSONS WHO, AS A MATTER OF FACT, BUT NOT OF NECESSITY, HAVE CORPOREAL CHARACTERISTICS.\*

MOULDER, JAMES. IS RUSSELL'S PARADOX GENUINE? PHILOSOPHY 49,295-302 JL 74.

COPI, QUINE AND VAN HEIJENCORT HAVE EACH CLAIMED THAT THERE ARE BOTH PSEUDO AND GENUINE LOGICAL PARADOXES. THEY ARGUE THAT PSEUDO PARADOXES, LIKE THE BARBER, MUST BE CONSTRUED AS 'REDUCTIO'

ARGUMENTS FOR THE NON-EXISTENCE OF THE KIND OF THING WHICH IS CHARACTERIZED BY THE FORMULA THAT GENERATES THE INCONSISTENCY; BUT THAT GENUINE PARADOXES, LIKE RUSSELL'S, CANNOT BE SO CONSTRUED. A THREE STAGE ARGUMENT IS PRESENTED IN REPLY TO THEM. FIRSTLY, THE LOGICAL PARADOXES ARE CHARACTERIZED; STANDARD VERSIONS OF THREE OF THEM ARE STATED; AND IT IS DEMONSTRATED THAT A SYMBOLIC FORMULATION OF EACH IS FORMALLY INCONSISTENT. SECONDLY, THEIR REASONS FOR THE DISTINCTION BETWEEN GENUINE AND PSEUDO PARADOXES ARE DISCUSSED AND REJECTED. THIRDLY, IT IS ARGUED THAT RUSSELL'S PARADOX MUST ALSO BE CONSTRUED AS A 'REDUCTIO' ARGUMENT BECAUSE THE RUSSELL CLASS IS NOT EXEMPT FROM THE RULE THAT NOTHING HAS INCONSISTENT CHARACTERISTICS.

WILDER, JAMES. WHAT COUNTS AS A GOD? SOPHIA 13,5-18 JL 74.

OUNCE, H O. MR CHERRY ON MORAL PRACTICES. ANALYSIS 34,29-30 O 73.

OUNCE, H O. UNDERSTANDING A PRIMITIVE SOCIETY. PHILOSOPHY 48,347-362 O 73.

OURELOS, G. LA NOTION DE STRUCTURE DANS LA PHILOSOPHIE MODERNE (ARTICLE IN GREEK). ANN ESTH 9-10,126-144 1970-71.

POUR MIEUX RENDRE COMPTE DE CE QUI FAIT L'OBJET DES RECHERCHES STRUCTURALISTES, L'AUTEUR DE L'ARTICLE PASSE EN REVUE TROIS CATEGORIES DE FAITS: LES PHENOMENES LINGUISTIQUES D'UNE PART, TELS QUE LE STRUCTURALISME ACTUEL LES ENVISAGE, LES FORMES DE LA PARENTE ET L'ORGANISATION DES MYTHES, DE L'AUTRE, SUIVANT L'INTERPRETATION QU'EN DONNE LEVI-STRAUSS. EN METTANT DE CE FAIT EN RELIEF L'ORGANISATION BINAIRE DE TOUS CES SYSTEMES AINSI QUE LES LOIS D'EQUILIBRE QUI LES REGISSENT, IL SE DEMANDE SI LES SYSTEMES PHILOSOPHIQUES EUX-MEMES, MALGRE LE FAIT QU'ILS SE PRESENTENT COMME DES CONSTRUCTIONS HAUTEMENT CONSCIENTES, NE SONT PAS DETERMINES PAR DES PRINCIPES D'ORGANISATION ANALOGUES. (EDITED).

OURELOS, GEORGES. LE PROGRES DE LA TECHNIQUE ET L'EVOLUTION DE L'ESPRIT HUMAIN (IN GREEK). ANN ESTH 8,119-136 1969.

L'AVENEMENT D'UNE CIVILISATION TECHNIQUE N'EXPRIME PAS UN REALITE DE DROIT MAIS UNE REALITE DE FAIT QUI EMANE DE LA NATURE MEME DE L'HOMO FABER. DES LORS LE PROBLEME CAPITAL QUI SE POSE A L'EGARD DE CETTE CIVILISATION CONSISTE BEAUCOUP MOINS A PORTER UN JUGEMENT DE VALEUR SUR LES BIENFAITS OU LES DANGERS DE LA TECHNIQUE PAR RAPPORT AU PROGRES SPIRITUEL DE L'HOMME QU'A ESSAYER DE COMPRENDRE PAR LE DEDANS, PAR L'ANALYSE MEME DES DEMARCHES DE L'ESPRIT HUMAIN A TRAVERS LES DIFFERENTES FORMES DE LA TECHNIQUE, LE SENS DE CE DEVELOPPEMENT. (EDITED).

OURELOS, GEORGES. STRUCTURE ET DESAGREGATION DES CADRES DE L'ESPACE-TEMPS DANS L'ART CONTEMPORAIN (ARTICLE IN GREEK). ANN ESTH 11-12,97-108 1972-73.

LE PROBLEME POSE PAR L'AUTEUR CONSISTE A DETERMINER LES DIFFERENTS USAGES DE LA NOTION DE STRUCTURE ET A ENVISAGER LES STRUCTURES FONDAMENTALES QUI SERVENT DE FONDAMENT AUX DIFFERENTS ARTS. CES STRUCTURES NE SONT AUTRES QUE L'ESPACE ET LE TEMPS. DES LORS LA QUESTION QUI SE POSE A PROPOS DE L'ART CONTEMPORAIN EST DE SAVOIR SI CET ART NE REPOSE SUR UNE DISLOCATION DES CADRES SPATIOTEMPOREL CE QUI EXPLIQUERAIT LA DIVERSITE DES FORMES QU'IL REVET ACTUELLEMENT. PASSANT EN REVUE LES DIFFERENTS ARTS, L'AUTEUR SE DEMANDE SI LA DESAGREGATION DES CADRES SPATIOTEMPORELS, PAR LES DIVERGENCES QU'ELLE CREE, NE CONDUIT PAS A LA MORT DE L'ART?

MOUTAFAKIS, N J. TOWARDS AN ANALYSIS OF DISCOURSE CONCERNING INTENTIONS.  
INT LOG REV 4,260-279 D 73.

TRADITIONALLY, TALK ABOUT INTENTIONAL BEHAVIOR HAS BEEN DIVIDED GENERALLY BETWEEN THOSE WHO APPROACH THE DESCRIPTION OF SUCH BEHAVIOR CONTEXTUALLY, AND THOSE WHO APPROACH SUCH BEHAVIOR THROUGH INSPECTIVE ANALYSIS. THIS STUDY ATTEMPTS TO EXPOSE THE DEFICIENCIES IN BOTH VIEWPOINTS, AND ATTEMPTS TO SUGGEST AN ALTERNATIVE APPROACH, THROUGH AN EXTENSIONAL AND PRAGMATIC ANALYSIS. FROM HERE ONE CAN PROCEED ON TO A LOGIC OF INTENTIONS AS AN APPLICATION OF A LOGIC OF EVENTS. THE ANALYSIS ATTEMPTS TO STAY WITHIN A LINGUISTIC LEVEL OF INVESTIGATION, WITHOUT ASSUMING THE EXISTENCE OF INACCESSIBLE MENTAL ENTITIES, OR STATES OF MIND. EMPHASIS IS PLACED UPON HOW THE INTER-ASSOCIATION OF CERTAIN PRAGMATIC RELATIONS CONSIDERED IN EXTENSION COME TO CONSTITUTE A LINGUISTIC CHARACTERIZATION OF INTENTIONAL BEHAVIOR.

MOUTARD, NICOLE. ESSAI D'ETUDE SEMANTIQUE APPLIQUEE AU "CARNAVAL" DE SCHUMANN. REV ESTH 27,25-39 JA-MR 74.

MOUTON, DAVID L. HUME AND DESCARTES ON SELF-ACQUAINTANCE. DIALOGUE (CANADA) 13,255-269 JE 74.

HUME REPORTED THAT HE LOOKED FOR HIS SELF AND COULD NOT FIND IT. DESCARTES SOMETIMES IDENTIFIED THE SELF WITH THE SUBSTANTIAL BASE (SOUL) OF THE CONSCIOUS STATES, SOMETIMES WITH THE CONSCIOUS STATES THEMSELVES, AND SOMETIMES WITH THE COMBINATION OF THE TWO. HIS VIEWS DO NOT CONTRADICT HUME'S FINDING. THE EXPLANATION FOR BOTH VIEWS IS AS FOLLOWS: IF CONSCIOUSNESS IS ALWAYS A STATE OF SOME SUBSTANTIAL ENTITY, BE IT MIND, SOUL OR NERVOUS SYSTEM, THEN THE ESSENTIAL STRUCTURAL PROPERTIES OF THE CONSCIOUS SELF ARE THOSE OF THE SUBSTANTIAL BASE OF THE CONSCIOUS STATES. OF THE CONSCIOUS STATES WHICH ACQUAINT THE SUBJECT WITH SUCH STRUCTURAL PROPERTIES, NONE RANGES OVER THE SUBSTANTIAL BASE OF CONSCIOUSNESS. THE COMMONPLACE CHARACTER OF THIS THESIS IS COMPLETELY INCOMMENSURATE WITH ITS PHILOSOPHIC SIGNIFICANCE.

MOUTON, DAVID L. ON THE "GEACH-MOUTON LINE": A REPLY TO FARRELL. PHIL QUART 24,69-70 JA 74.

MOUTSOPOULOS, E. AU PAYS DU SOURIRE OU LA POLYVALENCE D'UNE ACTIVITE PSYCHO-SOMATIQUE. ANN ESTH 8,99-118 1969.

SMILE IS AN EXISTENTIAL ACTIVITY CLEARLY DISTINGUISHED FROM LAUGHTER. LAUGHTER PRESUPPOSES SOUND, DEFENSE AND COLLECTIVITY. SMILE, ON THE CONTRARY, PRESUPPOSES DISCRETION, ACCEPTANCE (IN MOST CASES) AND A DIRECT COMMUNICATION BETWEEN CONSCIOUSNESS AND ITS OBJECT. ONE CAN MENTION 3 CATEGORIES OF SMILE, NAMELY: (1) SMILES EXPRESSING APPROBATION (ASTONISHMENT, ADMIRATION) (2) SMILES EXPRESSING COMPASSION OR PROTECTION (TENDERNESS, PITY, REVERY, NOSTALGIA, SATISFACTION, PROTESTATION AGAINST INJUSTICE--TRAGIC SMILE--), FAMILIARITY, COOPERATION, COMPLICITY, REPENTANCE, COQUETRY, PLEASANTRY, SLYNESS, PAZZLE (3) 'FALSE' SMILES (SATANIC, DERISIVE, HAUGHTY, SARCASTIC, SMILE EXPRESSING IGNORANCE, 'FROZEN' SMILE EXPRESSING PASSIVE POLITENESS). THEREFORE, THERE IS NO AUTHENTIC SMILE WHICH IS NOT BASED, DIRECTLY OR INDIRECTLY, ON COMPASSION, SIGN OF THE HUMAN AVAILABILITY.

MOUTSOPOULOS, E. DU 'FAUX' DANS L'ART. ANN ESTH 9-10,39-43 1970-71.

ART IS TRUTH SO FAR AS IT EXPRESSES THE REALITY OF THE EXISTENCE. WHENEVER IT CONTAINS A 'FALSE' ELEMENT, IT TRIES TO REFLECT, IN SOME WAY, A LARGE ASPECT OF ARTISTIC TRUTH, AS WELL AS ITS RELEASE FROM ANY OPPRESSION DUE TO ELEMENTS OF RECTITUDE. BESIDES, ARTISTIC CREATION BECOMES VERISIMILAR NOT BY VIRTUE OF ITS LOGIC CORRECTNESS, BUT THROUGH ITS PARTICIPATION TO BEAUTY. THIS SPECIFIC



'CORRECTNESS' IS ITS MAIN JUSTIFICATION. IN THAT CASE, ONE CAN DISTINGUISH AESTHETICS OF THE 'OFFICIAL' FROM AESTHETICS OF THE 'SINCERE' OR 'FAMILIAR'. CREATIVE CONSCIOUSNESS PROGRESSES FREELY, IN ORDER TO EXPRESS THE BEAUTIFUL IN ANY KIND OF FORM. FREEDOM IN ART IMPLIES THAT ERROR IS AN ENLARGED TRUTH. ON THE OTHER HAND, THE NECESSITY OF THE 'FALSE' IMPLIES THE UNITY OF THE AESTHETIC FORM AND ENRICHES ITS TRUTH.

OUTSOPOULOS, E. L'ART CONTEMPORAIN: MORT OU METAMORPHOSE (ARTICLE IN GREEK). ANN ESTH 11-12,109-113 1972-73.

S'IL FAUT ADMETTRE QUE LE TRADITIONALISME D'UNE GRANDE PARTIE DE L'ART CONTEMPORAIN EST UNE REALITE TOTALEMENT IGNOREE PAR L'ESPRIT DE NEGATION QUI QUALIFIE DE NOS JOURS LA PLUPART DES TENDANCES INTELLECTUELLES, IL N'EN EST PAS MOINS VRAI QUE L'ART EN GENERAL, SOUS LA PRESSION DE FACTEURS ANESTHETIQUES, PROCEDE DESORMAIS VERS UN AVENIR QUI, LOIN DE LUI RESERVER UNE MORT LENTE, MAIS SURE, LUI OFFRE LA POSSIBILITE D'UNE LIBERTE D'EXPRESSION PRESQUE TOTALE. DANS LE CADRE DE CETTE LIBERTE L'ART PEUT ACQUERIR ET DEVELOPPER UNE AUTHENTICITE INCONTESTABLE ET SANS CESSE APPROFONDIE A L'INTERIEUR DE LAQUELLE LA CONSCIENCE HUMAINE EXIGE SON PROPRE DEPASSEMENT.

OUTSOPOULOS, E. LES DIMENSIONS HUMANISTES DE L'ART. ANN ESTH 9-10,44-48 1970-71.

ARTISTIC CREATION IS UNBREAKABLY CONNECTED WITH THE CULTURAL LEVEL OF ITS CREATOR AND WITH A HUMAN ENVIRONMENT. ART CANNOT BE HUMANISTIC, UNLESS IT LAUDS THE HUMAN BEING OR, AT LEAST, IT REFLECTS, IN A DIRECT WAY, THE ARTIST'S HUMAN SUBSTANCE. ONE CAN DISTINGUISH FOUR CHARACTERS, WHICH DETERMINE HUMANISTIC ART, NAMELY: A) A UNIVERSAL CHARACTER (RESEARCH OF A COMMON ELEMENT ALL OVER MANKIND) B) A DIALECTIC CHARACTER (EFFORT TO REACH AN EQUILIBRIUM BETWEEN HISTORICAL AND SPIRITUAL, EXTRA-TEMPORAL AND ETERNAL ELEMENT IN HUMAN PRESENCE) C) A PURGATIVE CHARACTER (IN THE ARISTOTELIC MEANING OF THE TERM) D) A CHARACTER OF AN AUTHENTICITY UNDER DEVELOPMENT (SINCERITY TOWARDS THE TOTAL OF HUMAN EXPERIENCES AND PARTICIPATION IN THE MIND'S ADVENTURE). THE CREATOR WANTS HIS CREATION TO BELONG TO MANKIND, AS WELL AS TO REFLECT HIS BELIEF IN HUMAN BEINGS.

OUTSOPOULOS, E. SUR LA CONNAISSANCE NEGATIVE DE L'OEUVRE D'ART (IN GREEK). ANN ESTH 8,162-166 1969.

L'ETUDE SUCCESSIVE DES CAS PARTICULIERS DE L'OEUVRE INCONNUE, DE L'OEUVRE MECONNAISSABLE, DE L'OEUVRE MAL CONNUE ET DE L'OEUVRE MECONNUE PERMET D'ENTREVOIR UNE SOLUTION DE L'ANTINOMIE QUI CONCERNE L'OEUVRE D'ART NON CONNUE. IL EST CERTAIN QUE CELLE-CI N'EXISTE POUR LE CONTEMPLATEUR QU'APRES AVOIR ETE DECOUVERTE OU RE-DECOUVERTE, ET, EN TOUS CAS, RECONNUE COMME TELLE; MAIS, EN REVANCHE, IL SERAIT IMPOSSIBLE DE LUI REFUSER UNE EXISTENCE ANTERIEURE, DU MOINS REIQUE, EN VERTU DE LAQUELLE ELLE EST CENSEE SE PRETER A UNE TELLE DECOUVERTE. OR TOUTE CONNAISSANCE DE L'OEUVRE D'ART, QUI N'EST PAS ESTHETIQUE, EN DEMEURE PLUS OU MOINS UNE CONNAISSANCE NEGATIVE; ET C'EST LA RECONNAISSANCE DE L'ESTHETICITE DE L'OEUVRE DE LA PART DU CONTEMPLATEUR, QUI, EN REALITE, COMPLETE, ENRICHIT ET CONFIRME SON EXISTENCE. (EDITED).

OUTSOPOULOS, EVANGHELOS. THE PRESENCE OF BEING IN THE PHILOSOPHY OF BRAILAS. DIOTIMA 1,197-213 1973.

BEING IS THE PRINCIPAL NOTION IN BRAILIAN PHILOSOPHY. PLATONIC, ARISTOTELIAN, HEGELIAN, CARTESIAN AND ECLECTIC ASPECTS ARE CONTAINED IN THE BRAILIAN SYSTEM. ACCORDING TO BRAILAS THEORY, BEING IS COMPOSED OF FIVE ELEMENTS. EACH ONE OF THEM REPRESENTS ONE OR MORE OF THE TEN ARISTOTELIC CATEGORIES. NO EXISTENCE NOR ACTION CAN BE CONSIDERED WITHOUT ANY RELATION WITH BEING. THE NOTION OF BEING IS



SUSCEPTIBLE OF SEVERAL GRADATIONS, FROM THE SIMPLE LEVEL OF RELATIVE EXISTENCE TO THE LEVEL OF ABSOLUTE EXISTENCE. LOGIC ORDER RULES THE 'COSMOS' AS WELL AS THE MIND. TIME AND SPACE ARE RECONSTRUCTED BY CONSCIOUSNESS IN ORDER TO BE APPLIED TO THE MIND. ALTHOUGH BEING IS SIMPLE, IT BECOMES, BECAUSE OF ITS GENERAL PRESENCE, A UNIVERSAL FACT, WHICH ACQUIRES DIFFERENT TINTS IN ITS VARIOUS PARTICULAR EXPRESSIONS.

MRACEK, K. ON SOME PROBLEMS OF THE LINKS BETWEEN PLANNING AND FINANCING SCIENCE (IN CZECH). TEOR METOD 6,57-70 1974.

THE DELIMITATION AND CHARACTERIZATION OF CERTAIN ISSUES AND PROBLEMS RELATING TO THE COMPLEX SYSTEM OF CONNECTIONS OF PLANNING AND FINANCING SCIENCE ARE DISCUSSED. THE FOLLOWING PROBLEM AREAS ARE SUCCESSIVELY DEALT WITH: /1/ EXTERNAL LINKS OF SCIENCE DEVELOPMENT PLANNING--HERE THE AIMS AND PERSPECTIVES OF SCIENCE PLANNING ARE LINKED WITH THE DEVELOPMENT OF OTHER COMPONENTS OF THE REPRODUCTION PROCESS. /2/ THE ROLE OF PLANNING AND FINANCING AND THEIR COORDINATION IN THE SYSTEM OF SCIENCE MANAGEMENT. /3/ THE ESTABLISHMENT OF A LINK BETWEEN FINANCING SCIENCE AND FINANCING THE CYCLE 'RESEARCH=PRODUCTION' AIMED AT SPEEDING UP THE PROCESS OF REALIZATION. IN SUBSTANCE, THE CHOICE OF THESE AREAS INVOLVES THE MAIN PROCESSES THROUGH OF WHICH THE PLAN OF SCIENCE AND TECHNOLOGY DEVELOPMENT CAN BE REALIZED AND ITS EFFECTIVE FULFILLMENT STIMULATED.

MUCCIOLO, L F. EXPLANATION BY REASONS AND BY CAUSES AGAIN. MIND 82,604-605 O 73.

MUCCIOLO, L F. INCORRIGIBILITY REVISITED. PERSONALIST 55,253-260 SUM 74.

MUCCIOLO, LAURENCE F. THE IDENTITY THESIS AND NEUROPSYCHOLOGY. NOUS 8,327-342 N 74.

THE IDENTITY THESIS IS CONSTRUED AS THE CLAIM THAT PSYCHOLOGICAL STATES ARE 'TYPE-IDENTICAL' WITH CERTAIN NEURAL STATES. THIS PAPER IS CONCERNED WITH THE EMPIRICAL STATUS OF THE IDENTITY THESIS. THE AUTHOR'S POINT OF DEPARTURE IS THE LASHLEYAN DOCTRINE OF NEUROLOGICAL EQUIPOTENTIALITY WHICH HOLDS THAT ANY OF A WIDE VARIETY OF PSYCHOLOGICAL STATES CAN BE SERVED BY ANY OF A WIDE VARIETY OF NEURAL STRUCTURES. SOME PHILOSOPHERS HAVE ARGUED THAT THIS ENTAILS THAT THE IDENTITY THESIS IS FALSE. HOWEVER, IT IS ARGUED THAT SOME RECENT WORK IN NEUROPSYCHOLOGY SUGGESTS THAT THIS ENTAILMENT FAILS. TRADITIONAL APPROACHES IN NEUROPSYCHOLOGY HAVE EITHER EMPHASIZED CELLULAR-CONNECTIONS BETWEEN NEURONS OR AGGREGATE-FIELDS. A NEW ALTERNATIVE IS DESCRIBED WHICH EMPHASIZES MICROSTRUCTURES OF GRADED SLOW POTENTIALS. THESE COMPLEX NEUROELECTRIC STATES ARE ANALYZED AS HOLOGRAMS FROM WHICH IMAGES CAN BE RECONSTRUCTED. HOLOGRAMS HAVE MANY OF THE PROPERTIES REQUIRED BY A MATERIALIST ACCOUNT OF MENTAL STATES. THE AUTHOR CONCLUDES BY CONSIDERING FEIGL'S OBJECTION TO THE IDENTITY THESIS THAT THERE APPEARS TO BE A DIFFERENCE 'IN GRAIN' BETWEEN MENTAL STATES AND BRAIN STATES AS WELL AS SEVERAL OBJECTIONS TO THE HOLOGRAPHIC HYPOTHESIS.

MUCCIOLO, LAURENCE F. THE POSSIBILITY OF TYPE-MATERIALISM. METAPHILOSOPHY 5,133-150 AP 74.

THE MIND-BODY IDENTITY THESIS IS OFTEN CONSTRUED AS A THEORETICAL IDENTITY, I.E., A REDUCTION=FUNCTION NECESSARY FOR THE MICRO-REDUCTION OF PSYCHOLOGICAL THEORIES TO NEUROLOGICAL ONES. REDUCTION=FUNCTIONS ARE TYPE-TO-TYPE IDENTITIES. I CONSIDER FODOR'S ANALYSIS OF PSYCHOLOGICAL EXPLANATION, PARTICULARLY HIS CLAIM THAT SUCH A MICRO-REDUCTION IS IN PRINCIPLE IMPOSSIBLE. I EXAMINE SEVERAL CONCEPTUAL ISSUES INVOLVED IN FODOR'S THESIS. I GO ON TO CONSIDER WHETHER THERE IS EMPIRICAL EVIDENCE WHICH SHOWS THAT SUCH A REDUCTION IS IMPOSSIBLE. I ARGUE THAT THERE IS EMPIRICAL WORK IN

NEUROPSYCHOLOGY WHICH SUPPORTS TYPE=MATERIALISM.

UEHLFELD, CLAUD. ASPEKTE DER IDEOLOGIEKRITIK. ARCH RECHTS SOZ  
59,347-356 1973.

UEHLHAUS, HEINZ. KAPITALISMUS UND "GASTARBEITER": EIN GANZ KONKRETES,  
MASSENHAFTES KONFLIKTPROBLEM. INT DIALOG Z 6,251-254 1973.

UELLER=LAUTER, WOLFGANG. WELT ALS WILLE ZUR MACHT. TIJDSCHR FILOSOF  
36,78-106 MR 74.

NIETZSCHE'S LEHRE VOM WILLEN ZUR MACHT IST ZUMEIST IM SINNE  
TRADITIONELLER METAPHYSIK GEDEUTET WORDEN: ALS HABE DER PHILOSOPH  
EIN GRUNDPRINZIP AUFSTELLEN WOLLEN, AUS DEM SICH DIE WELT DEDUZIEREN  
LASSEN KOENNT. DEMENTGEGEN SUCHT MUELLER=LAUTER ZU ZEIGEN, DASS  
NIETZSCHE DIE WELT ALS UNABLEITBARE KRAFTMENGE AUFFASST, DIE DURCH  
AGGREGATION UND DISGREGATION ZAHLLOSER WILLEN ZUR MACHT IN  
UNBLAESSIGER BEWEGUNG GEHALTEN WIRD. ALLE SEIENDEN=IM  
ANORGANISCHEN WIE IM ORGANISCHEN "WIRKLICHKEITSBEREICH"-WERDEN VON  
NIETZSCHE ALS HIERARCHISCH ORGANISIERTE MACHTQUANTEN VERSTANDEN;  
AUCH DER MENSCH UND DIE MENSCHLICHEN ORGANISATIONSFORMEN STELLEN  
SOLCHERART STRUKTURIERTE HERRSCHAFTGEFUEGE DAR.

UELLER, DENNIS C AND TOLLISON, ROBERT D AND WILLETT, T D. THE  
UTILITARIAN CONTRACT: A GENERALIZATION OF RAWLS' THEORY OF JUSTICE.  
THEOR DECIS 4,345-365 F-AP 74.

IN A SERIES OF MAJOR PAPERS CULMINATING IN "A THEORY OF JUSTICE,"  
JOHN RAWLS CONSTRUCTS AN ALTERNATIVE TO UTILITARIANISM BY DEVELOPING  
A SOCIAL CONTRACT THEORY OF MORAL AND POLITICAL PHILOSOPHY.  
UNFORTUNATELY, RAWLS FORMULATES THE TWO BASIC PRINCIPLES UPON WHICH  
THE THEORY RESTS IN SUCH A WAY AS TO RESTRICT (UNDULY) THE CONTRACT  
THEORY'S APPLICABILITY (SEE SECTION I). IN THIS PAPER WE PRESENT A  
MORE GENERAL DISCUSSION OF THE THEORY OF JUSTICE THAT AVOIDS THE  
PROBLEMS OF RAWLS' FORMULATION AND YET RETAINS THE IMPORTANT IDEA OF  
JUSTICE AS FAIRNESS AND THE CONTRACTARIAN APPROACH (SECTION II).  
LATER IT IS ARGUED THAT THIS MORE GENERAL THEORY CONSTITUTES A  
BRIDGE BETWEEN THE PURE UTILITARIAN THEORIES AND THE SOCIAL CONTRACT  
DOCTRINES (SECTIONS V AND VI). THE THEORY'S ADVANTAGES ARE  
DEMONSTRATED BY APPLYING IT TO A PROBLEM DISCUSSED BY RAWLS,  
INTERGENERATIONAL EQUITY, AND COMPARING THE TWO SOLUTIONS (SECTION  
III). FURTHER COMPARISONS ARE MADE AND INFERENCES DRAWN IN THE  
CONCLUDING THREE SECTIONS.

UELLER, K. ON THE ISSUE OF THE INTERACTION BETWEEN THE SCIENTIFIC AND  
TECHNOLOGICAL REVOLUTION AND THE PROCESS OF SOCIOECONOMIC  
INTEGRATION (IN RUSSIAN). TEOR METOD 5,39-52 1973.

UELLER, MAX. EVOLUTION UND GESCHICHTE. PHIL JAHR 78,17-33 1971.

UGNAI, MASSIMO. BERTRAND RUSSELL E IL PROBLEMA DELLE RELAZIONI IN  
LEIBNIZ. RIV FILOSOF 64,356-362 O-D 73.

NELL'ARTICOLO L'AUTORE ANALIZZA L'INTERPRETAZIONE DI B RUSSELL CIRCA  
LE IDEE DI RELAZIONI NELLA FILOSOFIA DI LEIBNIZ. L'AUTORE PRENDE IN  
ESAME ALCUNE AFFERMAZIONI CONTENUTE IN A CRITICAL EXPOSITION OF THE  
PHILOSOPHY OF LEIBNIZ E RICHIAMANDOSI AI TESTI LEIBNIZIANI MOSTRA  
COME LEIBNIZ, PUR CONSIDERANDO IDEALI LE RELAZIONI NON LE  
CONSIDERASSE TUTTAVIA NE SOGGETTIVE NE PRIVE DI SENSO NE,  
PROBABILMENTE, RIDUCIBILI IN PROPOSIZIONI AVENTI FORMA DI  
SOGGETTO-PREDICATO.

MUGNAI, MASSIMO. DER BEGRIFF DER HARMONIE ALS METAPHYSISCHE GRUNDLAGE DER LOGIK UND KOMBINATORIK BEI JOHANN HEINRICH BISTERFELD UND LEIBNIZ. *STUD LEIBNIZ* 5,43-73 1973.

MUGNAI, MASSIMO. IDEE, ESPRESSIONI DELLE IDEE, PENSIERI E 'CARATTERI' IN LEIBNIZ. *RIV FILOSOF* 64,219-231 JL-S 73.

L'AUTORE CÔMPIE UN'ANALISI DELLO SCRITTO LEIBNIZIANO INTITOLATO QUID SIT IDEA E TENTA UN'ANALISI DELLA TEORIA DELLA CONOSCENZA ELABORATA DA LEIBNIZ, FACENDO UN ESAME DEL CONCETTO DI ESPRESSIONE. L'AUTORE ESAMINA QUINDI I VARI SIGNIFICATI CONFERITI DA LEIBNIZ ALLA PAROLA 'ESPRESSIONE' E GIUNGE ALLA CONCLUSIONE CHE PER LEIBNIZ ANCHE LE ESPRESSIONI PIU' ARTIFICIALI O CARATTERI, HANNO UN FONDAMENTO IN ESPRESSIONI NATURALI E CHE SEMPRE PER IL FILOSOFO IL SEGNO PIU' CONVENZIONALE SI FONDA SU ELEMENTI NATURALI.\*

MUGUERZA, JAVIER. SOBRE LA ONTOLOGIA DEL ATOMISMO LOGICO DE RUSSELL. *PENSAMIENTO* 29,287-312 AP 73.

MUKHOPADHYAY, P K. COGNITIVE ACT. *J INDIAN PHIL* 2,115-136 AG 73.

THE ARTICLE AIMS AT DISCOVERING SOME REASON IN FAVOUR OF ADMITTING COGNITIVE ACT. IT IS OBSERVED IN THE FIRST PLACE THAT THOUGH BASICALLY REALISTS THE CONTEMPORARY PHILOSOPHERS OF THE WEST DO NOT RECOGNIZE THE NEED FOR ADMITTING COGNITIVE ACT IN THEIR EPISTEMOLOGY. IT IS SHOWN IN THE NEXT PLACE THAT THOUGH FULLY AWARE OF THIS NEED THE INDIAN REALISTS DO NOT SUBSCRIBE TO THE DOCTRINE OF COGNITIVE ACT IN ANY SIGNIFICANT SENSE. A CRITICAL SURVEY OF SOME RELEVANT VIEWS OF INDIAN PHILOSOPHERS SUGGESTS A GENERAL MOTIVE BEHIND THE DENIAL OF COGNITIVE ACT. IT IS OBSERVED THAT THIS MOTIVE IS METAPHYSICAL. IT IS FINALLY ARGUED THAT IF COGNITIVE ACT IS ADMITTED THEN A GENUINE EPISTEMOLOGICAL PROBLEM CAN BE SOLVED AND A HOST OF EPISTEMIC TERMS CAN BE GIVEN SIMPLE EXPLANATION. THIS EXPLANATORY VALUE, IT IS URGED, SHOULD BE CONSIDERED AS A GOOD ARGUMENT FOR ADMITTING COGNITIVE ACT.

MULGAN, R G. A NOTE ON ARISTOTLE'S ABSOLUTE RULER. *PHRONESIS* 19,66-69 1974.

THE QUESTION DISCUSSED IS THE EXTENT OF SUPERIORITY NECESSARY, IN ARISTOTLE'S OPINION, TO QUALIFY A MAN OR MEN FOR ABSOLUTE RULE. THE COMMONLY ACCEPTED VIEW THAT THE ABSOLUTE RULER'S MERITS MUST EXCEED THE SUM OF THE MERITS OF ALL OTHER CITIZENS IS MISTAKEN. RATHER, THE ABSOLUTE RULER'S MERITS MUST BE INCOMPARABLE AND THUS ON A QUITE DIFFERENT PLANE.

MULHERN, J J. ARISTOTLE AND THE SOCRATIC PARADOXES. *J HIST IDEAS* 35,293-299 AP-JE 74.

IN "NICOMACHEAN ETHICS," BOOKS I-VI, ARISTOTLE SHOWS IN WHICH INSTANCES THE IDENTIFICATION OF VIRTUE WITH KNOWLEDGE IS TRUE AND IN WHICH IT IS FALSE, THEREBY EXPOSING THE FIRST (CONCEPTUAL) SOCRATIC PARADOX--VIRTUE IS KNOWLEDGE--AS TOO SIMPLE TO BE TRUE. IN BOOK VII HE DISSOLVES THE SECOND (EMPIRICAL) SOCRATIC PARADOX--NOONE DOES WRONG KNOWINGLY--BY ISOLATING DISPOSITION AS A QUALITY OF CHARACTER THAT FALLS SHORT OF BEING HABIT AND SO FAILS TO BRING ONE TO ACT IN ACCORDANCE WITH ONE'S CHOICES. THIS IS ARISTOTLE'S SOLUTION TO THE PROBLEM OF MORAL WEAKNESS OR INCONTINENCE (AKRASIA).

MULLOCK, P. NULLITY AND SANCTION. *MIND* 83,439-441 JL 74.

PROFESSOR HART HAS ATTACKED THE VIEW THAT BY TREATING NULLITY AS A SANCTION, POWER-CONFERRING RULES MAY BE REDUCED TO DUTY-IMPOSING RULES. ONE OF HIS ARGUMENTS IS THAT THE POSSIBLE EXISTENCE OF A SANCTION IS NOT A LOGICALLY NECESSARY CONDITION FOR THE EXISTENCE OF A DUTY-IMPOSING RULE WHEREAS THE POSSIBLE EXISTENCE OF NULLITY IS A



LOGICALLY NECESSARY FEATURE OF A POWER=CONFERRING RULE. I SHOW THAT THERE IS NO LOGICAL DIFFERENCE, SO FAR AS THE EXISTENCE OF RULES IS CONCERNED, BETWEEN NULLITY AND SANCTION; THAT THE REASON THE REDUCTION FAILS IS THAT THE HYPOTHETICAL OUGHT OF A POWER=CONFERRING RULE CANNOT BE REDUCED TO A DUTY.

MULLOCK, PHILIP. THE INNER MORALITY OF LAW. ETHICS 84,327-331 JL 74.

THE PURPOSE OF THE PAPER IS TO RETRIEVE THE IMPORTANT INSIGHT OF FULLER'S NOTION OF THE INNER MORALITY OF LAW. BY EXPLOITING THE PLATONISTIC NOTIONS OF CRAFT AND PRACTICE, I SHOW THAT FULLER'S SOMEWHAT OBSCURE DICTION, THAT LAW IS THE PURPOSIVE ENTERPRISE OF SUBJECTING HUMAN CONDUCT TO THE GOVERNANCE OF RULES AND HAVING ITS INNER MORALITY, MAY BE INTERPRETED TO MEAN THAT THE PRACTICE OF MAKING AND MAINTAINING A LEGAL SYSTEM ORDERED TO A CERTAIN KIND OF SOCIAL CONTROL HAS PRACTICALLY NECESSARY MORAL PRINCIPLES WHICH IMPART PRACTICALLY NECESSARY MORAL CHARACTERISTICS TO THE LAWS OF THE LEGAL SYSTEM AND LIMIT THE POWERS OF THE GOVERNORS BY ENSURING A MINIMUM OF JUSTICE AND FAIRNESS BETWEEN GOVERNORS AND GOVERNED.

MULLOCK, PHILIP. THE PERMISSIVENESS OF POWERS. RATIO 16,76-81 JE 74.

IN DISCUSSING "COMPETENCE NORMS" (WHAT HART CALLS SECONDARY POWER=CONFERRING LEGAL RULES), VON WRIGHT OBSERVED THAT THE POWERS CONFERRED BY SUCH NORMS SHOULD BE PERMISSIVE (NORM AND ACTION, PAGES 192-193). I SHOW THAT THIS CAN BE UNDERSTOOD ONLY IF WE DISTINGUISH (AFTER HOHFELD; FUNDAMENTAL LEGAL CONCEPTIONS, PAGE 58) BETWEEN THE EXERCISE OF A POWER 'QUA' ACT-IN-THE LAW AND 'QUA' THE NATURAL OR SOCIAL ACTS CONSTITUTIVE OF SUCH EXERCISE. PERMISSIVENESS GOES TO THE LATTER: LEGALLY IT IS A MATTER OF INDIFFERENCE WHETHER ONE EXERCISES A LEGAL POWER IN THE SENSE OF DOING CERTAIN NATURAL OR SOCIAL ACTS; IT CANNOT MEAN THAT THE POWER ITSELF IS BOTH POSITIVE AND NEGATIVE; POWERS ARE POSITIVE ONLY.

MUMME, MARTIN. SPRACHLABORE ODER APORIEN DER VERWERTUNGSINSTRUKTION. SPRACHE TECH ZEIT 48,285-308 1973.

MUNSAT, STANLEY. THE=MEANING-OF=A=WORD. CAN J PHIL 4,41-49 S 74.

AUSTIN CLAIMS THAT STATEMENTS WHICH 'GIVE' MEANING (E.G., "THE MEANING OF 'RACY' IS 'ZESTY'") DO NOT CONTAIN DEFINITE DESCRIPTIONS OF ANY ENTITIES. BUT EVEN GRANTING THIS, YOU CANNOT CONCLUDE THAT PHRASES OF THE FORM "THE MEANING OF THE WORD X" ARE NEVER USED REFERRINGLY. CONSIDER THE ANALOGOUS PHRASE "THE CHARGE ON THAT WIRE." IT CAN BE USED TO 'GIVE' (STATE) THE CHARGE ON THE WIRE (E.G., "THE CHARGE ON THAT WIRE IS 600 VOLTS"). BUT IT CAN ALSO BE USED TO REFER TO A "SOMETHING," OR A CHARGE, AS IN "THE CHARGE ON THAT WIRE COULD KILL YOU." THUS THOUGH THERE IS NOTHING THAT ONE IS LITERALLY GIVEN WHEN HE IS TOLD WHAT A WORD MEANS OR WHAT THE CHARGE ON A WIRE IS, STILL IT'S A GOOD IDEA TO KEEP YOUR HANDS OFF LIVE WIRES.

MUREDDU T, CESAR. INDIVIDUO Y SOCIEDAD. LOGOS (MEXICO) 2,87-103 JA=AP 74.

INVESTIGAR EL FUNDAMENTO METAFISICO DE LA SOCIABILIDAD DEL HOMBRE Y LA DIVERSIDAD DE TIPOS DE SOCIEDADES. SE PARTE DE LA DOCTRINA ARISTOTELICO-TOMISTA SOBRE LA PERSONA HUMANA Y SE TRATA DE DILUCIDAR EL SENTIDO DE LA DEFINICION DE PERSONA DE BOECIO. SE PRESENTAN DOS SOLUCIONES MANSER Y RAMIREZ, O.P. APARECE MAS CLARA LA DE RAMIREZ: "EL HOMBRE ES SOCIABLE POR SU MISMA NATURALEZA RACIONAL." SE EXPONE SOCIOLOGICAMENTE EL POR QUE DE LA SOCIEDAD Y SUS TIPOS. LAS CONCLUSIONES MIRAN A LOS DIVERSOS TIPOS DE SOCIEDADES POSIBLES Y AL POR QUE DE ELLAS, SEGUN QUE SE DIRIJAN HACIA EL FIN DEL HOMBRE MISMO O HACIA LOS MEDIOS PARA LOGRARLO. SE APUNTA LA DIFERENCIA ENTRE VISION SOCIOLOGICA Y METAFISICA.



MURGUIA ROSETE, ANTONIO. MARGINACION Y POLITICA INTERNACIONAL. LOGOS 1,205-208 MY-AG 73.

MURGUIA, A. ANCIACION ACERCA DEL TEMA DEL HOMBRE NUEVO. STROMATA 29,533-536 O-D 73.

MURGUIA, A. DOS CUESTIONAMIENTOS A LA FILOSOFIA. STROMATA 29,307-311 JL-S 73.

MURPHY, EDWARD AND ROSENWASSER, MARIE AND BLANKENSHIP, JANE. PIVOTAL TERMS IN THE EARLY WORKS OF KENNETH BURKE. PHIL RHET 7,1-24 WINT 74.

AN EXAMINATION OF "COUNTER-STATEMENT", "PERMANENCE AND CHANGE", "ATTITUDES TOWARD HISTORY", AND "PHILOSOPHY OF LITERARY FORM" REVEALS THAT THE METHODOLOGY THAT INFORMS THEM IS "PERSPECTIVE BY INCONGRUITY." FURTHER, CERTAIN "ASSOCIATIONAL CLUSTERS" OF TERMS SEEM TO REVOLVE AROUND SEVERAL PIVOTAL TERMS: ORIENTATION, MOTIVE, SYMBOLIC ACTION, AND FORM. OTHER PIVOTAL TERMS INTRODUCED IN THESE EARLY WORKS ARE IDENTIFICATION AND TRANSCENDENCE. ALTHOUGH THESE LAST TWO TERMS ARE TREATED LESS EXHAUSTIVELY IN THE EARLY WORKS, THEY ARE PERVASIVE ENOUGH TO CALL FOR EXAMINATION. THE KEY TERMS GRAPPLIED WITH BY BURKE REMAIN ESSENTIAL TERMS IN ANY ATTEMPT AT FORMULATING A COMPREHENSIVE THEORY OF RHETORIC.

MURPHY, JEFFRIE G. THE KILLING OF THE INNOCENT. MONIST 57,527-550 O 73.

THIS PAPER ATTEMPTS TO PROVIDE AT LEAST A START TOWARD ANSWERING THE FOLLOWING QUESTIONS: (1) WHAT DOES IT MEAN, IN A CONTEXT OF WAR, TO DESCRIBE AN INDIVIDUAL AS 'INNOCENT'? (2) WHY IS IT MORALLY WRONG TO KILL INDIVIDUALS SO DESCRIBED? (3) IS THE MORAL WRONGNESS MERELY PRIMA FACIE (I.E., SUBJECT TO BEING OVERRIDDEN BY OTHER, MORE WEIGHTY, MORAL CONSIDERATIONS) OR IS IT ABSOLUTE?

MURRAY JR, ROBERT F. PROBLEMS BEHIND THE PROMISE: ETHICAL ISSUES IN MASS GENETIC SCREENING. HASTINGS CENTER REP 2,10-13 AP 72.

THE VALUES INVOLVED IN MASS GENETIC SCREENING ARE COMPLEX, BUT FROM THE PERSPECTIVE OF THE PHYSICIAN, THE NEEDS OF THE INDIVIDUAL PATIENT ARE GENERALLY PRIMARY. THERE IS LITTLE ETHICAL JUSTIFICATION FOR MOUNTING LARGE-SCALE SCREENING PROGRAMS FOR DISEASE OR CARRIER DETECTION IN CONDITIONS WHERE PATIENTS AND CARRIERS CANNOT BE OFFERED SPECIFIC MEDICAL THERAPEUTIC ALTERNATIVES WHICH MIGHT INCLUDE INTRAUTERINE DIAGNOSIS, ABORTION, OR SPECIFIC TREATMENT OF THE DISEASE ENTITY. IT IS ALSO ETHICALLY UNJUSTIFIED TO REQUIRE COMPULSORY SCREENING PROGRAMS EVEN WHEN LARGE-SCALE EDUCATIONAL PROGRAMS PRECEDE THE INSTITUTION OF SCREENING PROGRAMS. THE CURRENT STATE OF GENETIC KNOWLEDGE IS SUCH THAT ONE CANNOT JUSTIFY THE USE OF COERCIVE METHODS, EITHER DIRECT OR INDIRECT TO CONTROL THE REPRODUCTIVE BEHAVIOR OF CARRIER COUPLES AT RISK TO HAVE AFFECTED CHILDREN WHERE INTRAUTERINE DIAGNOSIS IS NOT YET AVAILABLE OR TO CONTROL MATING PRACTICES ON A LARGE SCALE IN ORDER TO INFLUENCE THE COMPOSITION OF THE GENE POOL. ALTHOUGH FULL DISCLOSURE OF GENETIC INFORMATION IS GENERALLY RECOMMENDED, THERE ARE CASES WHERE THE PHYSICIAN MIGHT JUSTIFIABLY WITHHOLD INFORMATION FROM THE PATIENT WHEN IT IS CLEAR THAT MORE HARM THAN GOOD WOULD RESULT.

MURRAY, F. J. MATHEMATICS AND THE EXACT SCIENCE. PHIL MATH 10,134-152 WINT 73.

PURE MATHEMATICS IN ITS PRESENT FORM IS A CONSTRUCTIVE DEVELOPMENT, BASED COMPLETELY ON SET CONCEPTS, I.E., THE ABSTRACTION OF THE MENTAL PROCEDURES WE ENGAGE IN WHEN WE AGGREGATE OBJECTS INTO SETS. THERE IS NO NECESSARY RELATION WITH APPLICATIONS. IN THE CURRENT VIEW, ONE MUST CHOOSE MATHEMATICAL STRUCTURES ON THE BASIS OF

EMPIRICAL ADJUSTMENT TO OBTAIN THE THEORIES OF THE EXACT SCIENCES WHICH YIELD QUANTITATIVE PREDICTIONS. BUT THESE MATHEMATICAL STRUCTURES, IN GENERAL, EVOLVED IN A CONTEXT PREDATING OUR PRESENT PURE MATHEMATICS. THESE EARLIER FORMS OF MATHEMATICS ARE OF CONSIDERABLE INTEREST AND ALSO THE DEMANDS FOR 'RIGOR' WHICH PRODUCED THE CURRENT ONE. THE PRACTICALLY UNIVERSAL SUCCESS OF THE CONCEPT OF MATHEMATICALLY BASED SCIENCES HAS PRODUCED CERTAIN PARADOXES RELATIVE TO KNOWLEDGE AND DETERMINISM.\*

MURRAY, MICHAEL. A NOTE ON WITTGENSTEIN AND HEIDEGGER. PHIL REV 83,501-503 O 74.

THE PURPOSE OF THIS PAPER IS, FIRST, TO CALL ATTENTION TO A STRIKING BUT NEGLECTED TEXT (1929) OF WITTGENSTEIN IN WHICH HE SPEAKS APPROVINGLY OF HEIDEGGER'S NOTIONS OF BEING AND DREAD. SECOND, TO NOTE THAT IN 1965 THE "PHILOSOPHICAL REVIEW" PUBLISHED A BILINGUAL EDITION OF THIS TEXT FROM WHICH THE EDITORS OR TRANSLATOR DELETED THE ALLUSIONS TO HEIDEGGER, PRESUMABLY IN ORDER TO 'SANITIZE' WITTGENSTEIN. IRONICALLY ENOUGH, WITTGENSTEIN APPEARS TO HAVE HAD IN MIND HEIDEGGER'S "WHAT IS METAPHYSICS?" (1929), WHICH HAS LONG BEEN TAKEN BY ANALYTICAL PHILOSOPHERS AS A PARADIGM CASE OF NONSENSE. IN FACT, WHEN READ ALONGSIDE WITTGENSTEIN'S "LECTURE ON ETHICS" (1929-30) KEY SIMILARITIES EMERGE.

MURRAY, MICHAEL. ART, TECHNOLOGY, AND THE HOLY: REFLECTIONS ON THE WORK OF J M W TURNER. J AES EDUC 8,79-90 AP 74.

THIS PAPER EXAMINES THE RELATIONS BETWEEN ART, MODERN TECHNOLOGY, AND THE HOLY WITH SPECIAL REFERENCE TO TURNER'S "RAIN, STEAM, AND SPEED: THE GREAT WESTERN RAILWAY" (1844). THE ADVENT OF RAILROAD TECHNOLOGY BROUGHT MAN INTO A NEW RELATION TO EARTH, SPACE, AND TIME. THE PAINTING CASTS THE SPELL OF THIS NEW TECHNOLOGY AND MAKES ITS POWER FELT WHILE, AT THE SAME TIME, IT BREAKS THROUGH THE SPELL AND REVEALS THE DECEPTIVE CHARACTER OF MAN'S CONQUEST OF NATURE. IN THIS DOUBLE REGARD THE ARTWORK PROJECTS A NEW RELATIONSHIP TO EARTH AND WORLD, ASSIGNING TO THE HUMAN AND NON-HUMAN THINGS A PLACE WITHIN NATURE'S IMMENSITY. THE PAPER SHOWS THE CONCRETE WAYS IN WHICH THE PAINTING SETS TRUTH TO WORK.

MURTI, T R V. SOME COMMENTS ON THE PHILOSOPHY OF LANGUAGE IN THE INDIAN CONTEXT. J INDIAN PHIL 2,321-331 MR-JE 74.

MURUNGI, ROBERT W. ON A NONTHESIS OF CLASSICAL MODAL LOGIC. NOTRE DAME J FORM LOG 15,494-496 JL 74.

THE ARTICLE ESTABLISHES FORMAL CONSISTENCY OF THE SYSTEM  $M'(T')$ , A MODAL SYSTEM WHICH IS LIKE FEYS-VON WRIGHT  $M(T)$  EXCEPT THAT  $CPLP$  IN  $M'(T')$  REPLACES  $CLPP$  IN  $M(T)$  AND THAT THE RULE OF NECESSITATION, "IF  $A$ , THEN  $LA$ ," WHICH IS A PRIMITIVE RULE OF INFERENCE IN  $M(T)$  BECOMES A DERIVED RULE IN  $M'(T')$ . TO ESTABLISH THIS RESULT, IT IS SHOWN THAT EVERY THESIS OF  $M'(T')$  IS REGULAR IN THE SENSE OF SOBOCINSKI IN "A NOTE ON THE REGULAR AND IRREGULAR MODAL SYSTEMS OF LEWIS," (NOTRE DAME JOURNAL OF FORMAL LOGIC, VOLUME 3, 1962, PAGES 109-113). (EDITED).

MUSGRAVE, ALAN E. LOGICAL VERSUS HISTORICAL THEORIES OF CONFIRMATION. BRIT J PHIL SCI 25,1-23 MR 74.

LOGICAL THEORIES OF THE CONFIRMATION OF HYPOTHESES BY EVIDENCE HOLD THAT IT DEPENDS SOLELY ON THE TIMELESS LOGICAL RELATIONS BETWEEN THE TWO. SUCH THEORIES ARE SUBJECT TO PHILOSOPHICAL PARADOX, AND CONFLICT WITH THE INTUITIONS OF THOSE SCIENTISTS WHO REGARD THE TIME-ORDER OF THEORY AND EVIDENCE AS IMPORTANT. THREE DIFFERENT HISTORICAL THEORIES OF CONFIRMATION, WHICH TAKE THIS TIME-ORDER INTO ACCOUNT, ARE DISTINGUISHED. THE FIRST TWO ARE CRITICIZED AND THE THIRD PREFERRED. ACCORDING TO THIS THIRD THEORY, THE EVIDENTIAL

SUPPORT OF A NEW HYPOTHESIS DEPENDS UPON ITS RELATIONSHIP TO THE ALREADY AVAILABLE COMPETING HYPOTHESIS WHICH IT CHALLENGES AS WELL AS TO THE EVIDENCE.

MUSTO, STEFAN A. MARXISTISCHE SOZIOLOGIE=DOGMATIKE ODER SOZIALTECHNOLOGIE? SOZ WELT 24,334-360 1973.

MUSTONEN, SEPPO. A NOTE ON DEAN JAMISON'S PAPER "BAYESIAN INFORMATION USAGE". SYNTHESIS 26,322-323 D 73.

MUYSKENS, JAMES L. JAMES' DEFENSE OF A BELIEVING ATTITUDE IN RELIGION. TRANS PEIRCE SOC 10,44-54 WINT 74.

IN JAMES' DEFENSE OF RELIGIOUS COMMITMENT, INSTEAD OF SEEING JAMES' TASK AS AN ATTEMPT TO JUSTIFY BELIEF THAT P WE CAN REASONABLY INTERPRET HIS REMARKS TO BE AN ATTEMPT TO JUSTIFY A SPECIAL RANGE OR TYPE OF HOPE THAT P. I ARGUE THAT ON THIS INTERPRETATION OR RECONSTRUCTION OF JAMES' ARGUMENT WISHFUL THINKING IS NOT CONDONED. NOR ON THIS INTERPRETATION MUST THE STRONG CRITERION OF JUSTIFIED BELIEF DEFENDED BY PHILOSOPHERS SUCH AS LOCKE OR CLIFFORD BE GIVEN UP. YET IT DOES ALLOW TAKING RISKS FOR TRUTH WHEN TRUTH CANNOT BE GAINED WITHOUT RISK. HENCE, IT ALLOWS FOR WHAT JAMES SEEKS, NAMELY, TO GIVE THE HUMAN HEART ITS CHANCE WITHOUT DENYING REASON ITS SAY.

MUZIO, J C. PARTIAL UNIVERSAL DECISION ELEMENTS. NOTRE DAME J FORM LOG 15,133-140 JA 74.

THIS PAPER FOLLOWS THE WORK OF SOBOCINSKI AND OTHERS WHO HAVE ESTABLISHED CERTAIN RESULTS CONCERNING UNIVERSAL DECISION ELEMENTS. IT IS NOT CONCERNED WITH SUCH ELEMENTS, WHICH WILL DEFINE ALL THE BINARY FUNCTORS, BUT THOSE WHICH CAN BE USED TO DEFINE CERTAIN SPECIFIC SUBSETS OF THEM. IT IS SHOWN THAT THERE IS ESSENTIALLY ONLY ONE THREE-PLACE FUNCTOR WHICH CAN BE USED TO GENERATE THE LOGICAL CONNECTIVES 'AND', 'OR', EXCLUSIVE OR, IMPLICATION, NONIMPLICATION, EQUIVALENCE AND NEGATION AND THAT THERE IS ESSENTIALLY ONLY ONE THREE-PLACE FUNCTOR WHICH CAN GENERATE INCOMPATIBILITY, JOINT DENIAL, EXCLUSIVE OR, IMPLICATION, NONIMPLICATION, EQUIVALENCE AND NEGATION. A FEW RESULTS CONCERNING THESE PARTIAL UNIVERSAL DECISION ELEMENTS ARE ALSO PROVED.

MYERS, C MASON. UNIVERSALS AND RESEMBLING PARTICULARS. S J PHIL 11,291-298 WINT 73.

WHILE THERE ARE DIFFICULTIES IN THE USUAL OBJECTIONS TO RESEMBLANCE NOMINALISM, FOUR DECISIVE OBJECTIONS HAVE APPARENTLY ESCAPED FORMULATION. FIRST, THERE IS A LOGICALLY POSSIBLE PLURALITY OF RESEMBLANCES INCOMPATIBLE WITH THE THEORY; SECOND, THE THEORY IMPLIES THAT ALL TRUTHS ABOUT PARTICULARS ARE LOGICALLY NECESSARY, AND HENCE WHILE IT REQUIRES AN APPEAL TO LOGICALLY POSSIBLE BUT NOT ACTUAL RESEMBLANCES, IT CANNOT CONSISTENTLY MAKE THIS APPEAL; THIRD, EVEN IF, CONTRARY TO FACT, THE THEORY WERE WORKABLE IN PRINCIPLE, IT COULD NOT ACHIEVE THE ONTOLOGICAL ECONOMY IT SEEKS; AND FOURTH, A LOGICALLY POSSIBLE UNIVERSE CAN BE IMAGINED IN WHICH RESEMBLANCE MUST BE REGARDED AS A UNIVERSAL.

MYERS, DALE. NONRECURSIVE TILINGS OF THE PLANE: II. J SYM LOG 39,286-294 JE 74.

IT IS SHOWN THAT THERE IS A FINITE SET OF TILES WHICH CAN TILE THE PLANE BUT NOT IN ANY RECURSIVE WAY. THIS ANSWERS A NATURAL SEQUEL TO HAO WANG'S PROBLEM OF THE EXISTENCE OF A FINITE SET OF TILES WHICH CAN TILE THE PLANE BUT NOT IN ANY PERIODIC WAY. IN THE PROOF AN ELABORATION OF ROBINSON'S METHOD OF TRANSFORMING ORIGIN CONSTRAINED PROBLEMS INTO UNCONSTRAINED PROBLEMS IS APPLIED TO HANF'S SOLUTION OF THE ORIGIN CONSTRAINED PROBLEM.



MYUSKOVIC, BEN. MARX AND ENGELS ON IDEALISM AND MATERIALISM. J THOUGHT 9,157-168 JL 74.

MADEAU, ROBERT. CASSIRER ET HEIDEGGER: HISTOIRE D'UN AFFRONTEMENT. DIALOGUE (CANADA) 12,660-669 D 73.

CET ARTICLE VISE A SITUER HISTORIQUEMENT L'AFFRONTEMENT PHILOSOPHIQUE QUI EUT LIEU LORS DES JOURNEES UNIVERSITAIRES DE DAVOS EN 1929, EN PROCEDANT 1) A L'IDENTIFICATION DES DIFFERENTS COMMENTAIRES DES TEXTES DE CASSIRER ET DE HEIDEGGER; 2) A L'IDENTIFICATION DE CES MEMES TEXTES ET DE LEURS VARIANTES; 3) A L'ANALYSE DE L' "ARBEITSGEMEINSCHAFT" DANS LA PERSPECTIVE DE HEIDEGGER ET 4) DANS CELLE DE CASSIRER. DE PLUS, NOUS FAISONS LE POINT SUR LES INTERPRETATIONS OPPOSEES DE PIERRE AUBENQUE ET DE HENRI DECLEVE.

NADER, ANDRES. IDEOLOGIA Y CAMBIO. ENSAY ESTUD 38-41 MR 73.

NAEGELE, HORST. DAS PHAENOMEN "KONTEXTURALER INTERFERENZ" ALS LITERATURWISSENSCHAFTLICHER AUFSATZ. DEUT VIER LIT 45,589-626 1971.

NAESS, ARNE. COMMENTS ON "KNOWLEDGE VERSUS SURVIVAL". INQUIRY 16,415-416 WINT 73.

INCREASED INSIGHT MAY SOME TIME IN THE FUTURE CONVINCE HUMANS THAT HUMAN LIFE IS WORTHLESS AND A GREAT NUISANCE. BUT VOLUNTARY EXTINCTION OF OUR SPECIES WILL NOT PREVENT THE EMERGENCE OF SIMILAR SPECIES. PERHAPS IT IS OUR DUTY TO WARN THEM. OBSESSION WITH SURVIVAL IS BOUND TO HAVE COLOURED OUR COGNITIVE SPECTACLES, BUT HUMAN EPISTEMOLOGY HAS NOT YET FOUND OUT WHICH ARE OUR ILLUSIONS. IT IS TOO EARLY TO REACH CONCLUSIONS, WE MAY HAVE TO GO ON AT LEAST ANOTHER MILLION YEARS. IF SO, WHY NOT CHEERFULLY? THIS IS THE AUTHOR'S ANSWER TO THE PESSIMISM OF H TENNESSEN.

NAGAI, HIROSHI. RECENT TRENDS IN JAPANESE RESEARCH ON THE PHILOSOPHY OF SCIENCE. Z ALLG WISS 2,101-114 1971.

NAGEL, RICHARD I AND KATZ, JERROLD J. MEANING POSTULATES AND SEMANTIC THEORY. FOUND LANG 11,311-340 MY 74.

THIS PAPER CLAIMS THAT SEMANTIC THEORY OFFERS A BETTER APPROACH TO THE STUDY OF THE LOGICAL STRUCTURE OF NATURAL LANGUAGES THAN SYSTEMS OF MEANING POSTULATES. WE TRY TO ESTABLISH THIS CLAIM BY SHOWING THAT CARNAPIAN SYSTEMS FAIL REASONABLE CONDITIONS OF ADEQUACY ON THEORIES OF NATURAL LANGUAGE, CONDITIONS THAT INTENSIONALISTS OUGHT TO FIND ACCEPTABLE. WE ALSO ARGUE THAT CHANGING THESE SYSTEMS SO THAT THEY NO LONGER FAIL SUCH CONDITIONS TRANSFORMS THEM INTO A SEMANTIC THEORY, SO THAT SUCH SYSTEMS MAY BE THOUGHT OF AS A FIRST APPROXIMATION TO A SEMANTIC THEORY.

NAGEL, THOMAS. WHAT IS IT LIKE TO BE A BAT? PHIL REV 83,435-450 O 74.

AN ARGUMENT THAT ALL RECENTLY PROPOSED FORMS OF PSYCHO-PHYSICAL REDUCTION FAIL BECAUSE THEY IGNORE THE SUBJECTIVITY OF EXPERIENCE. A COMPLETELY NEW TYPE OF THEORY IS NEEDED TO DEAL WITH THE MIND-BODY PROBLEM.

NAKAE, KIM S. KANT ON ABSOLUTE SPACE. DIALOGUE (PST) 16,36-40 JA-MY 74.

THIS ARTICLE EXAMINES THREE KANTIAN VIEWS ON ABSOLUTE SPACE. THE FIRST, KANT'S 1768 TREATISE, "REGIONS OF SPACE," WILL BE PRESENTED IN LIGHT OF THREE RECENT ARTICLES ON THIS PROOF. (EARMAN, REMNANT, AND MERLICH). IT THEN WILL BE COMPARED TO KANT'S 1770 INAUGURAL DISSERTATION ON THE PROBLEM OF SPACE AS AN INTUITION. FINALLY, A BRIEF LOOK AT THE METHOD OF PROVING ABSOLUTE SPACE IN THE



"METAPHYSICAL FOUNDATIONS OF NATURAL PHILOSOPHY" WILL BE GIVEN.\*

NAKAMURA, HAJIME. METHODS AND SIGNIFICANCE OF COMPARATIVE PHILOSOPHY. REV INT PHIL 28,184-193 1974.

NAKAMURA, NIHEI. AUFGABE DER KUNSTGESCHICHTE IN DER GEGENWART (IN JAPANESE). BIGAKU 24,23-34 D 73.

DAS ALLERERSTE IST DIE EINSICHT IN DIE PRINZIPIELLE URSPRUENGLICHKEIT UND WESENTLICHE GESCHICHTLICHKEIT DER OPTISCHEN VORSTELLUNGSFORMEN; D. H. DIE ERKENNTNIS, DASS DIE KUNST SELBST EIN EIGENES LEBEN, EIN EIGENER GEIST IST UND IHRE EIGENE GESCHICHTE HAT, WIE ES WOELFFLIN IN SEINEN SPAETEREN "REVISIONEN" IMMER WIEDER AM KLARSTEN FESTGESTELLT HAT. DAS ENTSCHEIDENDE IST DAS VERSTAENDNIS, DASS DIE OPTISCHE VORSTELLUNG SELBST EIN URSPRUENGLICHE SUBJEKTIVITAET IST, UND DASS ES ALS SOLCHE IMMER NUR MIT DEM OBJEKTIVEN VERWIRKLICHT WERDEN KANN. DAZU NOCH ZU BEACHTEN IST DAS DURCHSCHAUEN, WIE GANTNERS GENAUE ANALYSE OFFENBART, DASS DIE VERWIRKLICHUNG DIESER VORSTELLUNGSFORMEN SELBST IHRE EIGENE "INNERE GESCHICHTE" HAT.

NAKAMURA, NIHEI. DIE AUFGABE DER KUNSTGESCHICHTE (3) (ARTICLE IN JAPANESE). BIGAKU 24,33-42 MR 74.

ENDE AUGUST 1966 HIELT GANTNER IN DER ERANOS-TAGUNG EINEN VORTRAG UEBER 'L'IMMAGINE DEL CUOR', IN DEM ER SEINE GANZE LEHRE ZUSAMMENFASSTE UND ZUM SCHLUSS DIE INNERE KOHAERENZ ZWISCHEN DEN 'PRAEFIGURATIONEN' UND DEM BESONDEREN WESEN DER OSTASIATISCHEN MALEREI BEHANDELTE. AUCH ZWEI JAHRE SPAETER, BEIM 6. INTERNATIONALEN KONGRESS FUER AESTHETIK IN UPPSALA, IN SEINEM VORTRAG UEBER "PRAEFIGURATIONEN UND WESENSEINHEIT IM KUNSTWERK" HAT ER SEINE GEDANKEN WEITERGEFUEHRT IN NEUE GEBIETE, "VON DENEN EINES," SO SAGT ER SELBER, "VIELLEICHT DAS FOLGENREICHSTE, DEN INNEREN ZUSAMMENHANG MIT DER OSTASIATISCHEN KUNST BERUEHRT." DAS PRAEFIGURALE ODER DIE 'SONDERFORMEN DES PRAEREALEN' IN DER OSTASIATISCHEN KUNST WAERE ABER MEINES ERACHTENS ALS DAS 'URREALE' BESSER ZU BEZEICHNEN, UND AUCH DER ZUSAMMENHANG DER BEIDEN WAERE ALS EIGENTLICH POLAR BESSER ZU VERSTEHEN. ABER ES IST ZWEIFELLOS: SEIT DEM IMPRESSIONISMUS WERDEN AUF EINMAL DIE BEIDEN WELTEN EINANDER ANGENAEHRT, JA ES WERDEN GEMEINSAME ZUEGE SICHTBAR. WIR MUESSEN, VON HIER AUS WEITERSCHREITEND, DAS WESEN UND DIE GESCHICHTE DER OSTASIATISCHEN URFIGATION PRUEFEN. (EDITED)

NALIMOV, V V. LOGICAL FOUNDATIONS OF APPLIED MATHEMATICS. SYNTHESIS 27,211-250 MY-JE 74.

IN APPLIED PROBLEMS MATHEMATICS IS USED AS LANGUAGE OR AS A METALANGUAGE ON WHICH METATHEORIES ARE BUILT, E.G., MATHEMATICAL THEORY OF EXPERIMENT. THE STRUCTURE OF PURE MATHEMATICS IS GRAMMAR OF THE LANGUAGE. AS OPPOSED TO PURE MATHEMATICS, IN APPLIED PROBLEMS WE MUST KEEP IN MIND WHAT UNDERLIES THE SIGN SYSTEM. OPTIMALITY CRITERIA--AXIOMS OF APPLIED MATHEMATICS--PROVE MUTUALLY INCOMPATIBLE, THEY FORM A MOSAIC AND NOT MATHEMATICAL STRUCTURES WHICH, ACCORDING TO BOURBAKI, MAKE MATHEMATICS A UNIFIED SCIENCE. ONE OF THE PECULIARITIES OF APPLIED MATHEMATICAL LANGUAGE IS A VARIETY OF DIALECTS: A PROBLEM CAN BE PRESENTED IN TERMS OF VARIOUS MATHEMATICAL NOTIONS. ANOTHER PECULIARITY IS POLYSEMY: A PROBLEM CAN BE PRESENTED IN THE FRAMEWORK OF ONE DIALECT BY A SET OF VARIOUS MODELS WITH EQUAL RIGHT TO EXIST. THE PRAGMATIC SENSE OF DISTINCTION BETWEEN APPLIED AND PURE MATHEMATICS MUST LEAD TO SPECIFIC TRAINING IN EACH CASE.

ALIMOV, V V. PROBABILITICS SEMANTICS. TEOR METOD 6,53-66 1974.

WORDS ARE SUPPOSED TO HAVE A FIELD OF MEANINGS. LANGUAGE POLYMORPHISM INTRODUCES INTO OUR SPEECH CONTRADICTIONS WITHOUT WHICH, ACCORDING TO GOEDEL'S THEOREM, DEDUCTIVE SYSTEM OF STATEMENTS IS INCOMPLETE. TO EXPLAIN COMPREHENSIBILITY OF WORDS A MODEL IS CONSTRUCTED USING BAYESIAN THEOREM. WORD MEANING IS SUPPOSED TO BE REVEALED IN THE INTERACTION OF ITS PRIOR DISTRIBUTION FUNCTION AND THAT EMERGING AFTER READING THE TEXT. THE MODEL HELPS TO EXPLAIN: TERM PRECISION, REPRODUCIBILITY OF TEXT COMPREHENSION, SYNONYMY, SEMANTIC PARADOXES, LOGIC OF JOKE, CONSTRUCTABILITY OF LOGICAL STRUCTURES OVER POLYMORPHOUS WORDS. SEMANTIC SCALE OF LANGUAGES IS CONSTRUCTED INCLUDING EVERYDAY LANGUAGE, THOSE OF SCIENCE, BIOLOGICAL CODE, ABSTRACT PAINTING AND ZEN PHILOSOPHY.\*

AMER, EMILE. LES CONSEQUENCES RELIGIEUSES ET MORALES DU SYSTEME DE COPERNIC: LA PLACE DE L'HOMME DANS L'UNIVERS INFINI DE F BRUNO. STUD INT FILOSOF 5,85-96 AUTUMN 73.

GIORDANO BRUNO A GENERALISE LE SYSTEME DE COPERNIC, FAISANT DE CHAQUE ETOILE FIXE UN NOUVEAU SOLEIL, LUI-MEME CENTRE D'UN SYSTEME PLANETAIRE. AU LIEU D'UN SEUL MONDE, IL POSAIT UN UNIVERS INFINI CONSTITUE DE MONDES INNOMBRABLES. IL NE POUVAIT CONCEVOIR QU'UN DIEU INFINI PUT PRODUIRE UN MONDE FINI. ET COMME DEUX INFINIS NE SONT PAS SUBSTANTIELLEMENT POSSIBLE, IL EN RESULTAIT QU'UNE SEULE SUBSTANCE, DIEU, SE MANIFESTE SOUS DES ASPECTS A LA FOIS SPIRITUELS ET MATERIELS. PUIS QU'IL N'Y A QU'UNE SEULE SUBSTANCE, L'HOMME DOIT CHERCHER DIEU EN LUI-MEME, NON HORS DE LUI. IL SE RAPPROCHE DE DIEU ET DE L'IMMORTALITE DANS LA MESURE OU IL 'SE PERFECTIONNERA.

AMOUR, J. RESEMBLANCES AND UNIVERSALS. MIND 82,516-524 O 73.

THE ARTICLE CLAIMS THAT NEITHER THE FAMILY RESEMBLANCES THESIS NOR THE COMMON PROPERTY THESIS SOLVES THE PROBLEM OF UNIVERSALS. IT ACCOMPLISHES THIS CLAIM BY SHOWING THAT THE PROBLEM OF UNIVERSALS TRADES ON AN UNINTELLIGIBLE PICTURE THAT CONCEIVES OF THE WORLD AS BEING ON ONE SIDE AND OF LANGUAGE AND ITS SPEAKERS ON THE OTHER SIDE. THE ARTICLE ENDS BY GIVING A BRIEF ACCOUNT OF WITTGENSTEIN'S ESTIMATE OF THE PROBLEM OF UNIVERSALS.

ARVESON, JAN. AN OVERLOOKED ASPECT OF THE FAIRNESS-UTILITY CONTROVERSY. J VALUE INQ 8,124-130 SUM 74.

THE QUESTION WHETHER FAIRNESS IS IRREDUCIBLE TO UTILITY IS CONSIDERED HERE BY EXAMINING THE 'BENEFIT-BURDEN' PRINCIPLE. THIS PRINCIPLE DOESN'T NECESSARILY REQUIRE THAT THOSE WHOSE SERVICES ARE UNNECESSARY SHOULD NEVERTHELESS BE REQUIRED TO SERVE IN THE INTEREST OF FAIRNESS. BUT EVEN IF IT DID, WHAT WOULD BE THE GROUND OF THE REQUIREMENT? QUITE POSSIBLY, THE FEELINGS OF THOSE WHO DO SERVE--WHICH SEEMS A UTILITARIAN CONSIDERATION. BUT UTILITARIAN CONSIDERATIONS ALSO WEIGH AGAINST CATERING TO SUCH FEELINGS. THUS, THE CONTROVERSY CAN BE CARRIED ON WITHIN THE FRAMEWORK OF UTILITARIANISM: THE ISSUE BEING WHAT ARE THE RELEVANT UTILITIES AND WHAT THEIR WEIGHT, RATHER THAN WHAT IF ANY WEIGHT TO ASSIGN TO A WHOLLY NON-UTILITARIAN FACTOR.

ARVESON, JAN. THREE ANALYSIS RETRIBUTIVISTS. ANALYSIS 34,185-193 JE 74.

THREE PREVIOUS "ANALYSIS" CONTRIBUTIONS ARGUING FOR RETRIBUTIVISM ARE CONSIDERED, VIZ. MURPHY (4/71), FINNIS AND DAVIS (3/72). MY MAIN CONCERN IS TO SHOW THAT FAIRNESS, AS EXPLICATED, E.G., BY RAWLS, DOES NOT SUPPORT RETRIBUTION; RATHER, IT UNDERMINES IT. AND IT IS DOUBTFUL THAT THE REQUIRED RESPONSIBILITY CONDITIONS FOR RETRIBUTION ARE FULFILLABLE. FINALLY, I QUERY THE SENSE OF THE CLAIM, BY DAVIS, THAT THE SUFFERING OF THE GUILTY MIGHT BE 'INTRINSICALLY GOOD'.

NASR, SEYYED HOSSEIN. BETWEEN THE RIM AND THE AXIS. MAIN CURRENTS  
30,85-91 JA-F 74.

MAKING USE OF THE SYMBOL OF THE WHEEL, THIS ESSAY SEEKS TO ANALYZE THE CRISIS OF MODERN MAN WHO STANDS ON THE RIM OF THE WHEEL OF EXISTENCE AND IS OBLIVIOUS TO ITS CENTER WHICH IS ALSO HIS OWN CENTER. THE PRESENT DAY CRISIS OF MODERN MAN DUE TO THE LOSS OF CENTER IS DISCUSSED AS IS A SCIENCE THAT IS BASED UPON FORGETTING THE CENTER AND A HUMANITIES THAT APES THIS SCIENCE AND DOES NOT KNOW WHO MAN IS. SUCH QUESTIONS AS THE RELATION OF SMALL PIECES OF SCIENTIFIC EVIDENCE TO HUMAN NATURE, THE RAPPORT OF THE 'SCIENTIFIC' STUDY OF MAN TO A PROFOUNDER STUDY OF MAN HIMSELF, THE SIGNIFICANCE OF THE 'OBJECTIVE' SCIENTIFIC STUDY OF MAN AND THE RELATION OF PARTICULAR SCIENTIFIC RESEARCH ABOUT MAN TO OTHER MODES OF KNOWLEDGE OF MAN ARE DISCUSSED AND ANSWERED. IT IS CONCLUDED THAT THE VISION OF THE CENTER MUST BE REGAINED AND THE KNOWLEDGE OF WHO MAN IS REDISCOVERED IN ORDER TO INTEGRATE ALL PARTIAL FORMS OF KNOWLEDGE INTO A KNOWLEDGE EMBRACING THE WHOLE.\*

NASR, SEYYED HOSSEIN. MULLA SADRA AND THE DOCTRINE OF THE UNITY OF BEING.  
PHIL FORUM (BOSTON) 4,153-161 FALL 72.

THE AIM OF THIS ESSAY IS TO ELUCIDATE THE MEANING OF THE "UNITY OF BEING" IN THE PHILOSOPHY OF MULLA SADRA. IT IS SHOWN FIRST THAT THE SOURCE OF THE DOCTRINE OF THE "UNITY OF BEING," SO ESSENTIAL TO BOTH SUFISM AND LATER ISLAMIC PHILOSOPHY, IS INTELLECTUAL VISION AND INTUITION, AN EXPERIENCE WHICH IS THEN TRANSLATED INTO TERMS OF RATIONAL ANALYSIS. THE VIEWS OF MUSLIM SCHOOLS PRECEDING MULLA SADRA ON THIS QUESTION ARE SUMMARIZED, ESPECIALLY THOSE OF THE ISMAILIS, THE ILLUMINATIONISTS AND THE FOLLOWERS OF IBN ARABI. THE BASIC PASSAGE OF THE "ASFAR" BY MULLA SADRA CONTAINING THE AUTHOR'S VIEWS ON THE "UNITY OF BEING" IS TRANSLATED AND ANALYZED, AND IT IS SHOWN HOW MULLA SADRA UNDERSTANDS THIS DOCTRINE ON SEVERAL LEVELS OF MEANING AND HOW HE SEEKS TO SYNTHESIZE HERE AS ELSEWHERE THE DOCTRINES OF THE VARIOUS SCHOOLS PRECEDING HIM.\*

NASR, SEYYED HOSSEIN. THE COMPLEMENTARITY OF THE ACTIVE AND CONTEMPLATIVE LIVES IN ISLAM. MAIN CURRENTS 30,64-68 N-D 73.

THIS ESSAY SEEKS TO SHOW HOW IN THE ISLAMIC TRADITION CONTEMPLATION AND ACTION ARE COMPLEMENTARY RATHER THAN ANTI-THETICAL. AFTER A CRITICISM OF THE LOSS OF THE CONTEMPLATIVE SPIRIT IN MODERN TIMES AND THE FORGETTING OF THE COMPLEMENTARY ASPECTS OF CONTEMPLATION AND ACTION AS THEY EXIST IN TRADITIONAL CIVILIZATIONS, A DISCUSSION IS GIVEN OF THE MEANING OF CONTEMPLATION AND ACTION IN ISLAM WITH PARTICULAR REFERENCE TO QUINTESSENTIAL PRAYER OR 'DHIKR' WHERE THEY MEET AT THE HIGHEST LEVEL AND WHEREIN THE COSMOGENIC PROCESS IS REVERSED. THE RELATION OF CONTEMPLATION AND ACTION IN SPIRITUAL REALIZATION IS ALSO TRACED IN ISLAMIC ART AND THE SCIENCES. IN CONCLUSION THE PERFECT EXAMPLE PROVIDED BY THE PROPHET OF ISLAM IN HARMONIZING CONTEMPLATION AND ACTION IS DESCRIBED AND IT IS SHOWN HOW HIS EXAMPLE HAS BEEN SET BEFORE ALL MUSLIMS AS THE PERFECT MODEL TO EMULATE.\*

NATHANSON, M. PHENOMENOLOGY AND SOCIAL ROLE. J BRIT SOC PHEN 3,218-230  
O 72.

NATHANSON, STEPHEN. SCEPTICISM AND CONCEPT POSSESSION. S J PHIL  
12,215-223 SUM 74.

THIS IS AN ATTEMPT TO CLARIFY THE WAYS IN WHICH TRADITIONAL EMPIRICIST THEORIES OF MIND LEND SUPPORT TO SCEPTICAL DOUBTS ABOUT PHYSICAL OBJECTS. I ARGUE THAT A CRUCIAL ROLE IS PLAYED BY THE ASSUMPTION THAT HAVING A CONCEPT CONSISTS OF BEING ABLE TO RECOGNIZE INSTANCES OF THAT CONCEPT. I FURTHER ARGUE THAT THIS VIEW OF CONCEPT POSSESSION IS FALSE SO THAT ANY SCEPTICAL VIEW BASED ON



EMPIRICIST ASSUMPTIONS ABOUT THE MIND IS UNWARRANTED.

AUCKE, WOLFGANG. JURISPRUDENZ UND SOZIALWISSENSCHAFTEN: EINE ENTGEGNUNG. RECHTS THEOR 4,64-68 1973.

AULTY, R. A. NEWMAN'S DISPUTE WITH LOCKE. J HIST PHIL 11,453-457 O 73.

AS AGAINST H H PRICE IN "BELIEF," I MAINTAIN THAT THE SUBSTANTIAL FAULT NEWMAN FINDS IN BOOK FOUR OF LOCKE'S "ESSAY" IS NOT ON THE SUBJECT OF WHETHER ASSENT ADMITS OF DEGREES, BUT IS ABOUT WHETHER WE MAY LEGITIMATELY BE CERTAIN OF PROPOSITIONS THAT HAVE BEEN INFERRED BUT NOT DEMONSTRATED. (NEWMAN DOES ARGUE THAT ASSENT HAS NO DEGREES—WE ASSENT WITH CERTAINTY OR WE DO NOT—AND IN THIS HE DIFFERS WITH LOCKE, BUT NEWMAN ACKNOWLEDGES DEGREES OF PROBABILITY, AND IT IS THERE THAT HE LOCATES THE DEGREES THAT LOCKE SEES IN THE CERTAINTY ACCOMPANYING AN ASSENT. NEWMAN IS COMMITTED TO HOLDING THAT SUCH UNCERTAINTIES CAN ALWAYS BE EXCHANGED FOR CERTAINTIES ABOUT PROBABILITIES.) NEWMAN'S ARGUMENTS AGAINST LOCKE ON THEIR SUBSTANTIAL DISPUTE ARE THAT LOCKE HIMSELF INADVERTENTLY SUBSCRIBES TO HIS VIEW, THAT LOCKE IS CRITICIZING OUR NATURE YET HAS TO USE IT IN ORDER TO CRITICIZE, AND FINALLY NEWMAN MOUNTS A "PARADIGM CASE ARGUMENT" LISTING EXAMPLES WHICH SHOW THAT EVERYONE IS CERTAIN OF PROPOSITIONS THAT LOCKE WOULD HAVE US DOUBTING.\*

AUTA, L. W. MAATSCHAPPIJKRITIEK OP BASIS VAN NAASTENLIEDFDE. TIJDSCHR FILOSOF 35,608-614 S 73.

AVARRO CORDON, JUAN MANUEL. METODO Y FILOSOFIA EN DESCARTES. AN SEMINARIO METAF 7,39-63 1972.

LA FINALIDAD DEL TRABAJO NO ES EXPONER EL METODO Y LA FILOSOFIA DE DESCARTES, SINO ESTUDIAR LA INTERNA RELACION ENTRE ELLOS, CONSIDERADA COMO LA MATRIZ EN LA GENESIS DEL PENSAMIENTO CARTESIANO. ELLO SE LLEVA A CABO AL FILO DE LA NATURALEZA Y EL PAPEL QUE LA MATEMATICA JUEGA EN EL FILCSOFO FRANCES. SE ESTABLECE LA PRIORIDAD ONTOLOGICA DE LA INSTANCIA FILOSOFICA SOBRE LA MATEMATICA, Y DEL METODO COMO PROCEDER INTERNO DE LA RAZON Y MODO NATURAL DE PONERSE ESTA EN EJERCICIO (METODO INTERNO) SOBRE EL METODO COMO CONJUNTO DE REGLAS APLICABLES A DIFERENTES AMBITOS DEL SABER (METODO EXTERNO). SE OBTIENE ASI EL GENUINO SENTIDO DE LA "MATHESIS UNIVERSALIS" EN DESCARTES Y SE MUESTRA QUE DE EL ARRANCA EL ESPIRITU DE LA FILOSOFIA MODERNA.

BLETT, WILLIAM R. FORGIVENESS AND IDEALS. MIND 83,269-275 AP 74.

BLETT, WILLIAM. THE ETHICS OF GUILT. J PHIL 71,652-663 24 O 74.

EDNCELLE, MAURICE. COMMUNICATION ET INTERPRETATION DU TEMOIGNAGE. ARCH FILOSOF 279-290 1972.

TESTIMONY IS PROPERLY PERSONAL, THOUGH IT MAY ARISE FROM MATERIAL MEDIA AND BE CONSOLIDATED BY THEM. THE NORMATIVE LOGIC OF PERSONAL AND INTERPERSONAL DEVELOPMENT GIVES IT ITS MEANING AND VERIFICATION THROUGH TENSIONS CLOSELY CONNECTED WITH FREE WILL. OUR TEMPORALITY MAKES US DEFICIENT WITNESSES, SEEKING FOR ULTIMATE FAITHFULNESS AND CERTAINTY.

EDLEMAN, JACOB. SACRED TRADITION AND PRESENT NEED. MAIN CURRENTS 30,46-51 N-C 73.

WESTERN MAN, DISENCHANTED BY SCIENCE AND BY THE ESTABLISHED FORMS OF HIS RELIGION, SUDDENLY FINDS ARRAYED BEFORE HIM RELIGIOUS TEACHINGS EMANATING OUT OF WORLDS AND TIMES HE HAS NEVER KNOWN. THIS ESSAY DISCUSSES THE RELIGIOUS FERMENT IN AMERICA, AND THE PROBLEMS FACED BY ANCIENT TRADITIONS, PARTICULARLY IN THEIR MYSTICAL AND PRACTICAL ASPECTS, IN ADAPTING THEIR MESSAGE SO THAT IT CAN BE TRANSMITTED TO



A CULTURE CONFUSED BY 'NEW RELIGIONS' AND BY SPIRITUAL INNOVATIONS OF EVERY SORT. THE CONCLUSION IS THAT A NEW ATTITUDE TOWARDS ONE'S OWN INNER LIFE IS NEEDED IN ORDER FOR REAL LEARNING TO TAKE PLACE AND IN ORDER THAT THE VARIOUS POWERFUL IDEAS AND SPIRITUAL-PSYCHOLOGICAL METHODS OF THE EAST DO NOT DO MORE HARM THAN GOOD.

NEELY, WRIGHT. FREEDOM AND DESIRE. PHIL REV 83,32=54 JA 74.

NEGRI, ANTIMO. AUGUSTO COMTE CENTOCINQUANT'ANNI DOPO. LOGOS (ITALY) 372=388 1972.

LA RICERCA VERTE SUL COMTIANO "PLAN DES TRAVAUX SCIENTIFIQUES POUR REORGANISER LA SOCIETE" (1821), IN CUI IL FILOSOFO DI MONTELLIER, PRENDENDO GIA ADEGUATE DISTANZE DAL SOCIALISMO UTOPISTICO DI SAINT-SIMON, AFFACCIA PER LA PRIMA VOLTA IL TENTATIVO DI FARE DELLA SOCIOLOGIA UNA 'POLITICA POSITIVA': UNA POLITICA, CIOE, NON DEGENERANTE IN METAFISICA E IN IDEOLOGIA, MA RIVOLTA A STUDIARE I FENOMENI SOCIALI COME FENOMENI FISICI. L'ATTUALITA DEL 'PLAN' E VISTA SOPRATTUTTO COME L'ATTUALITA DI UN'OPERA IN CUI, IN UNA SITUAZIONE CONCORRENZIALE CON IL MATERIALISMO STORICO SEMPRE PIU VIZIATO DALL'IDEOLOGIA, IL POSITIVISMO COMTIANO MOSTRA DI POSSEDERE PIU DI UN NUMERO PERCHE SIA ASSUNTO, CON SUCCESSO, OGGI, COME UNA FORMA DI AUTENTICO SOCIALISMO SCIENTIFICO.

NEGRI, ANTIMO. MARX ED IL PROBLEMA DELLA CONOSCENZA ORGANICA. LOGOS (ITALY) 5=40 1972.

SI ASSUME, IN QUESTO SAGGIO, LA TESI CHE MARX, SU CUI AGISCONO LE SUGGERZIONI DELLE SCIENZE BIOLOGICHE CHE MAGGIORMENTE PORTANO FUORI DELLA VISIONE MECCANICISTICA DEL MONDO PROPRIA DEL MATERIALISMO NATURALISTICO SETTECENTESCO, SI PROPONGA DI STUDIARE LA SOCIETA COME FENOMENO ORGANICO E TOTALITARIO. L'APPRECCIO CONOSCITIVO ALLA SOCIETA IN QUANTO TALE FENOMENO LO IMPEGNA A NON ADAGIARSI IN UN ESERCIZIO GNOSEOLOGICO INTELLETTUALISTICO CHE, AD ESEMPIO, LO INDOCA A STUDIARE LA PRODUZIONE INDIPENDENTEMENTE DAL CONSUMO O LA BASE INDIPENDENTEMENTE DA QUESTA O DA QUELLA SOPRASTRUTTURA. PRESO RESPONSABILMENTE QUESTO IMPEGNO, MARX OFFRE UN ESEMPIO DI EPISTEMOLOGIA SOCIALE PROBLEMATICA NELLA MISURA IN CUI L'UOMO E PUR SEMPRE UN SOGGETTO DI CONOSCENZA 'ESTETICO' E, QUINDI, FINITO.

NEGRI, ANTIMO. TELEOLOGIA E GNOSEOLOGIA IN KANT. G CRIT FILOSOF ITAL 52,269=322 JL=5 73.

L'ATTENZIONE ERMENEUTICA E TEORETICA, IN QUESTO SAGGIO, E CONCENTRATA SULLA 'IDEA' KANTIANA COME FORMA TRANSCENDENTALE DI CONOSCENZA CUI NON SI DA NIENTE DI ADEGUATO ATTRAVERSO I SENSI. TUTTAVIA QUESTA FORMA E IMPIEGATA PER 'REGOLARE' E NON 'CONSTITUIRE' LA CONOSCENZA DEI FENOMENI ORGANICI IN QUANTO FENOMENI 'TOTALITARI'. LA LETTURA DELLA 'KRITIK DER URTEILSKRAFT' ALLARGA L'ORIZZONTE SPECULATIVO DI KANT, DAI FENOMENI PROPRAMENTE FISICI, A QUESTI ULTIMI FENOMENI, LA CONSIDERAZIONE DEI QUESTI SUGGERISCE LA DOTTRINA DEL GIUDIZIO RIFLETTEnte TELEOLOGICO, L'USO DEL QUALE INTEGRA E NON SOSTITUISCE LA CONOSCENZA DETERMINISTICA E PARZIALE, DI CUI L'UOMO, IN QUANTO PRIVO DELL'INTELLETTICO INTUITIVO, E UNICAMENTE, SECONDO KANT, TITOLARE.

NEGRINI, P AND ISRAEL, G. LA RIVOLUZIONE FRANCESE E LA SCIENZE: PART II. SCIENTIA 108,357=375 1973.

NELLA PRIMA PARTE DELL'ARTICOLO E STATA TRATTATA LA SCIENZA FISICO-MATEMATICA IN FRANCIA NEL SETTECENTO, FINO ALLE SOGLIE DELLA RIVOLUZIONE. IN QUESTA SECONDA PARTE, ATTRAVERSO UNA RAPIDA RICOSTRUZIONE DELLA CRISI DELLE ISTITUZIONI SCIENTIFICHE E DEL DIBATTITO SUL RUOLO DELLA SCIENZA NELLA SOCIETA NEGLI ANNI 1789=1795, SI MOSTRA COME SI AFFERMI UNA CONCEZIONE DEL RAPPORTO

SCIENZA=TECNICA, CHE NON VEDE PIU LA SECONDA SUBORDINATA ALLA PRIMA. VIENE QUINDI ACCENNATO COME TALE CONCEZIONE SI CONCRETI NELLA FONDAZIONE DI NUOVE ISTITUZIONI SCIENTIFICHE E NELLA DEFINIZIONE DELLA MODERNA FIGURA DELL'INGEGNERE. QUESTO SVILUPPO E LEGATO ALL'INIZIO DI UN PROCESSO DI 'AUTONOMIZZAZIONE' DELLE BRANCHE SCIENTIFICHE, CHE DA I SUOI PRIMI FRUTTI NELLA GEOMETRIA (MONGE) E POI NELL'ANALISI (CAUCHY).

NEJEDLY, R. BASIC RESEARCH IN THE CYCLE  
SCIENCE=TECHNOLOGY=PRODUCTION=UTILIZATION (IN CZECH). TEOR METOD  
6,19=32 1974.

THE NATURE AND MISSION OF BASIC RESEARCH AND ITS PLACE IN THE CYCLE SCIENCE=TECHNOLOGY=PRODUCTION=UTILIZATION IN THE EPOCH OF THE SCIENTIFIC AND TECHNOLOGICAL REVOLUTION ARE EXAMINED. PARTICULARLY ITS ROLE AND POSITION IN THE SYSTEM OF CZECHOSLOVAKIAN SCIENCE AND THE MATERIAL=TECHNICAL AND PERSONNEL EQUIPMENT OF BASIC RESEARCH WORKPLACES ARE ANALYSED. EMPHASIS IS LAID UPON THE NECESSITY OF A COMPLEX INVOLVEMENT OF CZECHOSLOVAKIAN SCIENCE, INCLUSIVE OF BASIC RESEARCH, IN FULFILLING THE COUNTRY'S POLITICAL, ECONOMIC AND SOCIAL GOALS AND IN INCORPORATING THE CZECHOSLOVAKIAN SCIENTIFIC AND TECHNOLOGICAL POTENTIAL IN THE INTERNATIONAL SOCIALIST INTEGRATION.

NEJEDLY, R. 250TH ANNIVERSARY OF THE SOVIET ACADEMY OF SCIENCES (IN CZECH). TEOR METOD 6,9=12 1974.

THE DEVELOPMENT OF THE ACADEMY OF SCIENCES OF THE USSR SINCE ITS FOUNDATION AND CHANGES IN ITS ORIENTATION, SIGNIFICANCE AND POSITION IN RUSSIAN AND SOVIET SCIENCE AND IN ALL-SOCIAL DEVELOPMENT ARE DISCUSSED. PRIMARY ATTENTION IS PAID TO THE DEVELOPMENT OF THE ACADEMY FOLLOWING THE VICTORY OF THE SOCIALIST REVOLUTION WHEN THIS INSTITUTION, PREVIOUSLY SERVING THE NARROW INTERESTS OF THE RULING CLASS, STARTED TO FULFIL AN ALL-SOCIAL MISSION. TODAY THIS ACADEMY, COMPRISING 250 ORGANIZATIONS, REPRESENTS THE GREATEST AND MOST IMPORTANT SOVIET SCIENTIFIC INSTITUTION SYSTEMATICALLY AND PURPOSEFULLY APPLYING ALL ITS RESEARCH POTENTIAL IN THE MANY-SIDED DEVELOPMENT OF SOVIET SOCIETY.

NELISSEN, N J M. ROBERT EZRA PARK (1864-1944): SOZIOLOGIE. KOELNER Z SOZ  
25,515-529 1973.

NELSON, DAVID. A COMPLETE NEGATIONLESS SYSTEM. STUD LOG 32,41-49 1973.

NELSON, WILLIAM N. SPECIAL RIGHTS, GENERAL RIGHTS, AND SOCIAL JUSTICE.  
PHIL PUB AFFAIRS 3,410-430 SUM 74.

TYPICAL PRINCIPLES OF SOCIAL JUSTICE ARE BEST REGARDED AS PRINCIPLES EXPRESSING THE CONTENT OF 'SPECIAL' (AS DISTINCT FROM GENERAL) RIGHTS. TO SAY THIS IS TO SAY THAT SUCH RIGHTS, AND THEIR CORRESPONDING OBLIGATIONS, ARE LIMITED IN SCOPE. THEY ARISE OUT OF SOME SPECIAL RELATIONSHIP AND ARE POSSESSED ONLY BY THOSE WHO ARE PARTIES TO THAT RELATIONSHIP. IT IS SUGGESTED THAT PARTICIPATION IN COOPERATIVE COMMUNITIES LIKE THE STATE GIVES RISE TO RECIPROCAL RIGHTS AND OBLIGATIONS BASED ON JUSTICE.

NEMESSZEGHY, E A AND NEMESSZEGHY, E Z. ON THE CREATIVE ROLE OF THE DEFINITION P IMPLIES Q MEANS EITHER NOT-P OR Q OF IN THE SYSTEM OF "PRINCIPIA": REPLY TO V H DUDMAN AND R BLACK. MIND 82,613-616 Q 73.

IN THIS ARTICLE THE AUTHORS ANSWER TO THE SEVERAL MISINTERPRETATIONS OF THEIR PREVIOUS ARTICLE (IS ECPQANPQ A PROPER DEFINITION IN THE SYSTEM OF PRINCIPIA MATHEMATICA? MIND, APRIL, 1971) BY GIVING A TABLE SHOWING ALL THE SYSTEMS REFERRED TO IN THEIR ORIGINAL DISCUSSION NOTE. THROUGH THE DISCUSSION OF THIS TABLE THEY SHOW CLEARLY THAT THE DEFINITION ECPQANPQ IS SUPERFLUOUS IN THE SENSE

THAT IT IS ELIMINABLE, BUT IT IS NOT SUPERFLUOUS SYNTACTICALLY BECAUSE IT RENDERS SOME UNPROVABLE TAUTOLOGIES PROVABLE.\*

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NESSLER, GEPHARD. EINIGE BEMERKUNGEN ZU DEM SATZE: "DAS GEWISSEN KANN NICHT IRREN". Z PHIL FORSCH 27,445-452 1973.

NESSLER, GERHARD. EINIGE BEMERKUNGEN ZU DEM SATZ: "DAS GEWISSEN KANN NICHT IRREN". Z PHIL FORSCH 27,445-452 1973.

NETZKY, RALPH. PLAYFUL FREEDOM: SARTRE'S ONTOLOGY RE-APPRAISED. PHIL TODAY 18,125-136 SUM 74.

PLAY, IT IS ARGUED HERE, MOST FULLY EXPRESSES THE FREEDOM EMPHASIZED BY SARTRE THROUGHOUT HIS PHILOSOPHY. THIS IS IN SPITE OF THE 'SERIOUSNESS' OF PURPOSE USUALLY THOUGHT TO SURROUND SARTRE'S WRITINGS. AN IMPORTANT, BUT GENERALLY OVERLOOKED PASSAGE, IN "BEING AND NOTHINGNESS," IN WHICH SARTRE DISCUSSES PLAY, IS EXAMINED HERE. THE FURTHER IMPLICATIONS OF PLAY FOR HUMAN EXPERIENCE ARE THEN EXPLORED.

NEUNER, GERHART. DAS PERSOENLICHKEITSPROBLEM UND DIE PAEDAGOGIK. DEUT Z PHIL 21,1157-1177 1973.

NEVANLINNA, ROLF. UEBER DIE RIEMANNSCHE GRUNDLEGUNG EINER ALLGEMEINEN MANNIGFALTIGKEITSLHRE. AJATUS 35,246-260 1973.

NEVILLE, ROBERT. SPECIALTIES AND WORLDS. HASTINGS CENTER STUD 2,53-64 JA 74.

IN THE PRE-MODERN WORLD, DISCIPLINES WERE DISTINGUISHED BY DIFFERENCES IN THE OBJECTS THEY STUDIED. SINCE KANT DISCIPLINES ARE DISTINGUISHED BY THEIR METHODS OF APPROACHING THE WORLD, AND BECAUSE THESE METHODS DEFINE WHAT A WORLD IS, THEY ARE DIFFERENT BY VIRTUE OF DIFFERENT WORLDS. THIS ARTICLE TRACES KANT'S ARGUMENT FOR THE DEFINITION OF OBJECTIVITY IN TERMS OF A RULE FOR ORDERING A SERIES OF REPRESENTATIONS. CENTERED ON A DISCUSSION OF THE 'SECOND ANALOGY' THE PAPER EXAMINES SOME OF THE CONSEQUENCES OF KANT'S TRANSCENDENTAL DEFINITION OF OBJECTIVITY, AND BRIEFLY OFFERS A PRAGMATIC ALTERNATIVE.

NEW, CHRISTOPHER. SAINTS, HEROES AND UTILITARIANS. "PHILOSOPHY 49,179-189 AP 74.

THE VIEW, ASSOCIATED WITH URMSON AND OTHERS, THAT THERE MAY BE A CLASS OF ACTIONS WHICH IT IS MORALLY CREDITABLE BUT NOT OUR DUTY TO PERFORM IS EXAMINED AND REJECTED, PARTICULARLY FROM THE POINT OF VIEW OF UTILITARIANISM. A POSSIBLE OBJECTION TO THE UTILITARIAN THESIS ON SELF-SACRIFICE IS THEN CONSIDERED, TOGETHER WITH WAYS IN WHICH UTILITARIANS MIGHT TRY TO MEET THE OBJECTION BY MODIFYING THEIR THESIS. IT IS CONCLUDED THAT THE PROPOSED MODIFICATIONS ARE INCOHERENT, BUT THAT IT IS UNCLEAR WHETHER THE ORIGINAL OBJECTION IS VALID OR NOT.

NEWBURN, R. G. COMMENTS ON 'THE INCOMPATIBILITY OF MACH'S PRINCIPLE AND THE PRINCIPLE OF EQUIVALENCE IN CURRENT GRAVITATION THEORY'. BRIT J PHIL SCI 24,263-264 S 73.

THE IDEAS OF WOODWARD AND YOURGRAU, "BRITISH JOURNAL FOR THE PHILOSOPHY OF SCIENCE," VOLUME 23, PAGES 111-116 (1972), ARE DISCUSSED AND IT IS SHOWN THAT AN ISOLATED BODY MUST HAVE SELF-INERTIA IF THAT BODY HAS A FINITE MASS DENSITY. FOR THE THESIS OF WOODWARD AND YOURGRAU TO BE CORRECT A MORE PRECISE FORMULATION OF MACH'S PRINCIPLE IS REQUIRED.

NEWMAN, JAY. CARDINAL NEWMAN'S PHENOMENOLOGY OF RELIGIOUS BELIEF. RELIG STUD 10,129-140 JE 74.

THIS PAPER EXAMINES THE PHENOMENOLOGY OF RELIGIOUS BELIEF IN THE FIFTH CHAPTER OF THE "GRAMMAR OF ASSENT." THE DISTINCTION BETWEEN REAL AND NOTIONAL ASSENT IS ATTACKED, AS IS THE ARGUMENT FROM CONSCIENCE, AND THE APPROACH TAKEN BY NEWMAN IS EVALUATED.

NEWMAN, JAY. METAPHYSICS AND ABSOLUTE PRESUPPOSITIONS. MAN WORLD 6,280-292 S 73.

ACCORDING TO COLLINGWOOD, METAPHYSICS IS A SCIENCE OF ABSOLUTE PRESUPPOSITIONS, AND HENCE, AN HISTORICAL SCIENCE. THIS THESIS IS CHALLENGED FOR THE FOLLOWING REASONS: IT FAILS TO TAKE INTO ACCOUNT THE IMPORTANCE OF METAPHYSICAL ARGUMENTS AND REASONS; IT RESTS ON AN INADEQUATE THEORY OF HOW METAPHYSICAL VIEWS ARE ARRIVED AT; AND IT FAILS TO COME TO GRIPS WITH THE ETHICAL ASPECT OF METAPHYSICAL BELIEFS.

NEWMAN, JAY. THE COMPATIBILIST INTERPRETATION OF SPINOZA. PERSONALIST 55,360-368 AUTUMN 74.

IT HAS BEEN SUGGESTED THAT SPINOZA BELIEVES THAT HUMAN FREEDOM AND CAUSAL DETERMINISM ARE COMPATIBLE. THIS PAPER ATTEMPTS TO SHOW THAT SPINOZA IS NOT A GENUINE COMPATIBILIST, BUT A FATALIST. REFERENCE IS MADE TO SPINOZA'S VIEWS IN BOTH THE "COGITATA" AND THE "ETHICS."

NEWMAN, JAY. THE FAITH OF PRAGMATISTS. SOPHIA 13,1-15 AP 74.

THIS PAPER DEFENDS THE REASONABLENESS AND ORTHODOXY OF THE PRAGMATIC APPROACH TO RELIGION TAKEN BY SCHILLER AND JAMES. AN ANALYSIS OF THE MAIN CONCEPTS INVOLVED IN PRAGMATIC APOLOGETICS IS GIVEN, AND IT IS CONCLUDED THAT THE PRAGMATIST'S FAITH IS NOT NECESSARILY WEAKER THAN THAT OF THE RATIONALIST, THOMIST OR PHENOMENOLOGIST.

NEWMAN, JAY. TORTURE AND RESPONSIBILITY. J VALUE INQ 8,161-174 FALL 74.

THIS PAPER CONSIDERS THE QUESTION OF WHETHER ACTS DONE UNDER OR FROM FEAR OF TORTURE ARE VOLUNTARY OR COMPULSORY. THE FACTORS INVOLVED IN SUCH A DETERMINATION ARE INDIVIDUALLY EXAMINED, AND THEY ARE ALSO RELATED BY MEANS OF A SERIES OF MODELS.

GO-TIENG-HIEN. LA MORT DE L'ART OU LA MUTATION DE L'NOTION DE L'OEUVRE. ANN ESTH 11-12,72-83 1972-73.

L'ART ANTI-ART N'EST PLUS AUJOURD'HUI DANS LA PERFECTION FORMELLE D'UNE OEUVRE 'SINGULIERE'. L'OEUVRE ANTI-OEUVRE N'EST PLUS L'EPIPHANIE GLORIEUSE DU MONDE SENSIBLE DES FORMES, NI L'ECLAT 'INDEX SUI' D'UNE TRANSFIGURATION DE LA REALITE. NON SEULEMENT LE CULTE DES OEUVRES, MAIS AUSSI LES RAPPORTS HABITUELS A L'OEUVRE D'ART, LES LIEUX CULTURELS DE SA MANIFESTATION AU PUBLIC, SONT DENUNCES; LE STATUT SOCIAL ET SYMBOLIQUE DE L'ART EST LUI-MEME MIS EN QUESTION. ON VOIT CET ATTENTAT GENERALISE ABOUTIR A LA CONTESTATION ET DE L'IDEE D'ART COMME 'PRODUCTION D'OBJECTS', ET DU STATUT ONTOLOGIQUE DE L'OEUVRE EN TANT QU'ELLE EST CHOSE 'FAITE' PAR



L'ART, 'OBJET' NE DE L'ART. AUJOURD'HUI, L'ART DEVIENT EN QUELQUE SORTE L'EXPLORATION MEME DE 'L'ACTE' QUI EN CONSTITUE LA FORME ET LE SFNS. ON VEUT FAIRE EN SORTE CUE L'EXPERIENCE ET LA REFLEXION DE L'ARTISTE NE SOIENT PLUS TRANSMUEES EN CHOSE, NI L'ACTE VECU EN OBJET DE THESAURISATION.

NICHOLSON, PETER P. THE INTERNAL MORALITY OF LAW: FULLER AND HIS CRITICS. ETHICS 84,307-326 JL 74.

PIVOTAL ISSUES IN THE CONTROVERSIES BETWEEN L L FULLER AND H L A HART, R DWORKIN, R S SUMMERS, M COHEN AND OTHERS ARE IDENTIFIED, IN PARTICULAR THE QUESTION WHETHER THE PRINCIPLES OF FULLER'S 'INTERNAL MORALITY OF LAW' ARE 'MORAL' PRINCIPLES. THE RESPECTIVE ARGUMENTS ARE OUTLINED AND ASSESSED. FULLER'S FUNDAMENTAL ASSUMPTION, THAT LAW PER SE IS MORALLY GOOD, IS FOUND DEFENSIBLE. ON THIS ASSUMPTION, HIS POSITION BECOMES INTELLIGIBLE AND PLAUSIBLE, AND REPLIES TO HIS CRITICS ARE OFFERED. FULLER PROVIDES A VIABLE AND VALUABLE ALTERNATIVE PERSPECTIVE ON THE RELATION BETWEEN LAW AND MORALITY, TO THAT OF THE LEGAL POSITIVISTS.

NICKEL, JAMES W. CLASSIFICATION BY RACE IN COMPENSATORY PROGRAMS. ETHICS 84,146-150 JA 74.

THIS ARTICLE DISCUSSES TWO RESPONSES THAT MIGHT BE MADE BY A PERSON WHO IS CHARGED WITH INCONSISTENCY BECAUSE HE SAYS THAT RACE IS IRRELEVANT WHEN HE CONDEMNS RACIAL DISCRIMINATION BUT SAYS THAT RACIAL CLASSIFICATIONS MAY BE USED IN COMPENSATORY PROGRAMS FOR VICTIMS OF DISCRIMINATION. ONE REPLY ALLEGES THAT RACE IS NOT THE JUSTIFYING BASIS FOR COMPENSATORY PROGRAMS, AND HENCE DOES NOT NEED TO BE HELD TO BE RELEVANT. THE OTHER REPLY ALLEGES THAT RACE IS RELEVANT IN THIS CONTEXT, EVEN THOUGH IT IS NORMALLY IRRELEVANT. SOME DIFFICULTIES IN THE SECOND REPLY ARE OFFERED AS REASONS FOR PREFERRING THE FIRST.

NICKEL, JAMES W. ON BANISHING ETHICS FROM OUR MINDS. J VALUE INQ 8,204-214 FALL 74.

THIS PAPER PROVIDES A CRITICAL DISCUSSION OF ANSCOMBE'S CLAIM THAT MORAL PHILOSOPHY SHOULD BE LAID ASIDE UNTIL MORE PROGRESS HAS BEEN MADE IN THE PHILOSOPHY OF PSYCHOLOGY. ANSCOMBE'S CRITICISMS OF UTILITARIANISM ARE EXAMINED AND IT IS ARGUED THAT THE DIFFICULTIES WITH THE CONCEPT OF PLEASURE AS A BASIS FOR UTILITARIANISM AND WITH THE PROBLEM OF RELEVANT DESCRIPTIONS ARE AS MUCH PROBLEMS OF MORAL PHILOSOPHY AS OF PHILOSOPHICAL PSYCHOLOGY. IT IS SUGGESTED THAT THE CONSEQUENCES OF THIS FOR PHILOSOPHICAL PRACTICE ARE THAT ETHICS AND PHILOSOPHICAL PSYCHOLOGY SHOULD BE DONE TOGETHER—NOT THAT ETHICS SHOULD BE BANISHED FROM OUR MINDS WHILE WE DO PHILOSOPHICAL PSYCHOLOGY.

NICKEL, JAMES W. SHOULD REPARATIONS BE TO INDIVIDUALS OR TO GROUPS? ANALYSIS 34,154-160 AP 74.

THIS NOTE IS A RESPONSE TO SEVERAL CRITICISMS OF A POSITION ON 'REVERSE DISCRIMINATION' THAT WAS TAKEN IN "DISCRIMINATION AND MORALLY RELEVANT CHARACTERISTICS" ("ANALYSIS" 32.4, PAGES 113-14). IT IS ARGUED THAT THE JUSTIFICATION FOR COMPENSATORY PROGRAMS MUST BE IN TERMS OF THE INJURIES SUFFERED BY INDIVIDUALS, BUT THAT THIS NEED NOT IMPLY THAT SUCH PROGRAMS CAN NEVER BE ADMINISTERED ON A GROUP BASIS. HENCE IT IS HELD THAT A COMPENSATORY PROGRAM CAN JUSTIFIABLY USE GROUP MEMBERSHIP AS A CRITERION FOR AWARDED BENEFITS WITHOUT BEING COMMITTED TO COMPENSATORY PRINCIPLES THAT APPLY DIRECTLY TO GROUPS.

ICKLES, THOMAS. EXPLANATION AND DESCRIPTION=RELATIVITY. PHIL SCI 40,408-414 S 73.

ICOLAS, DIEGO RIBES. LOGICA DE LA CIENCIA VERSUS PSICOLOGIA DE LA CIENCIA. TEOREMA 4,123-133 1974.

ICOLAS, J -H. JACQUES MARITAIN ET LA METAPHYSIQUE. REV PORT FILOSOF 29,391-415 O-D 73.

LE BUT DE CET ARTICLE EST DE PRESENTER L'OEUVRE DE JACQUES MARITAIN EN METAPHYSIQUE. PHILOSOPHE, DISCIPLE DE BERGSON, J M SE CONVERTIT AU CATHOLICISME, ET DECIDE DE POURSUIVRE, DANS LA FIDELITE A SA FOI, LA CARRIERE QU'IL AVAIT COMMENCEE: LA CARRIERE PHILOSOPHIQUE. IL DECOUVRE D'ABORD DANS UNE SORTIE D'EBLOUISSEMENT INTELLECTUEL LE 'REALISME PHILOSOPHIQUE' QUE LA FOI IMPLIQUE. AUSSITOT APRES IL ENTRE EN CONTACT AVECS. THOMAS D'AQUIN, DANS LEQUEL IL RECONNAIT LE MAITRE A PENSER QU'IL AVAIT EN VAIN CHERCHE JUSQUE LA. TOUTE SA VIE IL SERA AU SERVICE DE SA PENSEE, POUR LA CONNAITRE EN PROFONDEUR, LA FAIRE CONNAITRE, L'ACTUALISER DANS LE MONDE MODERNE. LE TRAIT LE PLUS CARACTERISTIQUE DE SA METAPHYSIQUE EST LA PLACE CENTRALE RECONNUE A 'L'INTUITION DE L'ETRE', PRINCIPE, TERME ET LUMIERE CONTINUE DE TOUTE AUTHENTIQUE RECHERCHE METAPHYSIQUE. IL AURAIT PU CREER UNE METAPHYSIQUE A LAQUELLE IL AURAIT ATTACHE SON NOM. IL A PREFERE SE FAIRE LE DISCIPLE DE CE MAITRE EXCEPTIONNEL, SAN THOMAS D'AQUIN, DONT IL PENSAIT QU'IL AVAIT OUVERT LES VOIES VERS LA VERITE PHILOSOPHIQUE, QU'IL CHERCHAIT AVANT TOUT. MAIS IL Y A UNE MANIERE D'ETRE DISCIPLE QUI ELEVE AU RANG DES MAITRES.

ICOLAS, M J. APPROCHES SANS ENTRAVES. REV THOMISTE 74,83-95 JA-MR 74.

ICOLOSI, SALVATORE. ALESSANDRO MANZONI FILOSOFO E TEOLOGO? AQUINAS 16,406-422 1973.

ALESSANDRO MANZONI NON FU UN FILOSOFO E UN TEOLOGO IN SENSO RIGOROSO, NEPPURE QUANDO, NEGLI ANNI DELLA MATURITA, VOLLE AFFRONTARE ALCUNI PROBLEMI SPECIFICAMENTE FILOSOFICI. TUTTAVIA EGLI FU UNO DEGLI INTERPRETI PIU ACUTI ED UNO DEI TESTIMONI PIU AUTOREVOLI DELLA FILOSOFIA E DELLA TEOLOGIA CATTOLICA. I SUOI SCRITTI--SOPRATTUTTO IL ROMANZO 'I PROMESSI SPOSTI'--COSTITUISCONO UNA IMPORTANTE TESTIMONIANZA DI COME SI POSSA PENSARE CRISTIANAMENTE IL PROBLEMA DELLA VITA E DI COME LE IDEE FONDAMENTALI DEL CATTOLICESIMO POSSANO DIVENTARE LA MATRICE DI UNO DEI PIU GRANDI CAPOLAVORI DELLA LETTERATURA MONDIALE.\*

ICOLOSI, SALVATORE. ANTIMODERNITA DI JACQUES MARITAIN. AQUINAS 16,173-193 1973.

SIN DAL 1922, NELLA PREFAZIONE AL VOLUME "ANTIMODERNE," JACQUES MARITAIN DICHIARA IL SUO RIFIUTO DELLA MODERNITA, PER AMORE DELLA VERITA, DI TUTTA LA VERITA, DOVUNQUE E COMUNQUE ESSA SI TROVI. QUESTO ATTEGGIAMENTO 'ANTIMODERNO' POTREBBE, SECONDO MARITAIN, DEFINIRSI ANCHE, PARADOSSALMENTE, 'ULTRAMODERNO', PER LA NOVITA ANTICIPATRICE CHE LA VERITA RACCHIUDE IN SE. DUE SONO I 'PECCATI INTELLETTUALI' DEL PENSIERO MODERNO, SECONDO MARITAIN: L'AMBIZIONE DI ACQUISIRE, CON LE FORZE NATURALI, UNA SCIENZA TOTALE, E LA PRETESA DI MODELLARE IL REALE SULLO SPIRITO UMANO. A QUESTA MODERNITA SI CONTRAPPONE LA DOTTRINA CATTOLICA, RAPPRESENTATA IN MANIERA ESEMPLARE DAL TOMISMO, CHE DETERMINA I LIMITI ED INSIEME RIAFFERMA LA GRANDEZZA DELLA RAGIONE UMANA.\*

EBUHR, H FICHARD. REFLECTIONS ON FAITH, HOPE AND LOVE. J RELIG ETHICS 2,151-156 SPR 74.

THE AUTHOR DISTINGUISHES A RELATIONAL INTERPRETATION OF FAITH, HOPE AND LOVE (AND OTHER GIFTS OF GOD) FROM A THEORY OF VIRTUE INsofar AS VIRTUE MEANS GOOD CONDUCT IN THE POWER OF THE AGENT AND INsofar AS

IT MEANS HABIT. DENYING THAT ANY GIFT OF GOD IS THE KEY TO OR THE FOUNDATION OF OTHER GIFTS OR IS CAPABLE OF BEING UNDERSTOOD APPROPRIATELY IN ISOLATION, THE AUTHOR PROCEEDS TO ANALYZE FAITH, HOPE AND LOVE AND TO DISCUSS THEIR RELATIONS ONE TO ANOTHER.

- NIELSEN, KAI. A SHORT WAY WITH PSYCHOLOGICAL EGOISM. J SOC PHIL 4,15-16 AP 73.
- NIELSEN, KAI. ARGUING ABOUT THE RATIONALITY OF RELIGION. SOPHIA 12,7-10 O 73.
- NIELSEN, KAI. COVERT AND OVERT SYNONYMY: BRANDT AND MOORE AND THE 'NATURALISTIC FALLACY'. PHIL STUD 25,51-56 JA 74.
- NIELSEN, KAI. DESCRIPTIVE TERMS AND THEORY-LADEN TERMS: A NON-SPURIOUS CONTRAST. INT LOG REV 4,90-94 JE 73.
- NIELSEN, KAI. DOES ETHICAL SUBJECTIVISM HAVE A COHERENT FORM? PHIL PHENOMENOL RES 35,93-99 S 74.
- NIELSEN, KAI. GOD AND POSTULATED ENTITIES. S J PHIL 12,225-230 SUM 74.
- NIELSEN, KAI. NIETZSCHE AS A MORAL PHILOSOPHER. MAN WORLD 6,182-205 MY 73.
- NIELSEN, KAI. ON CRUCIFYING THE INTELLECT. RELIG HUM 8,64-66 SPR 74.
- NIELSEN, KAI. ON THE RATIONALITY OF 'RATIONAL EGOISM'. PERSONALIST 55,398-400 AUTUMN 74.
- NIELSEN, KAI. RELIGIOUS DISCOURSE AND ARGUING FROM ORDINARY LANGUAGE: SOME META-THEOLOGICAL AND META-PHILOSOPHICAL REMARKS. METAPHILOSOPHY 5,106-112 AP 74.
- NIELSEN, KAI. SOME PUZZLES ABOUT FORMULATING UTILITARIANISM. RATIO 15,256-262 D 73.
- NIELSEN, KAI. THE MAKING OF AN ATHEIST. HUMANIST 34,14-15,18-19 JA-F 74.
- NIELSON, KAI. THE ENFORCEMENT OF MORALITY AND FUTURE GENERATIONS. PHILOSOPHIA 3,443-448 O 73.

I ARGUE THAT PERCEPTIVE AS JOHN KING-FARLOW'S QUESTIONS ARE, THEY DO NOT REQUIRE A REDUCTION OR ALTERATION OF THE CLAIMS I MADE IN "WHEN ARE IMMORALITIES CRIMES?" THE MORAL PROBLEM OF FUTURE GENERATIONS IS A COMPLEX AND BAFFLING ONE, BUT FOR ANY PERSON AT ANY TIME WE ARE JUSTIFIED IN TREATING AN IMMORAL ACTION OF HIS AS A CRIME ONLY IF THE FOLLOWING CONDITIONS OBTAIN: A) THERE IS A RATIONAL CONSENSUS CONCERNING ITS IMMORALITY, B) IT EITHER CAUSES HARM OR VIOLATES THE MORAL PRINCIPLE THAT PEOPLE MUST BE TREATED AS PERSONS AND C) ITS PROHIBITION IS ENFORCEABLE LAW AND ENFORCEABLE WITHOUT GREATER HARM RESULTING THAN WOULD RESULT FROM ITS NON-ENFORCEMENT. FROM THE SIMPLE FACT THAT X EXISTS AT T1, WHILE Y EXISTS AT T2, THERE IS NOT JUSTIFICATION OF A DIFFERENT TREATMENT OF X AND Y. A DIFFERENCE IN TIME, NO MORE THAN A DIFFERENCE IN PLACE, DOES NOT PER SE CONSTITUTE A MORALLY RELEVANT DIFFERENCE, THOUGH WE MUST REMEMBER THAT A FUTURE PERSON IS ONLY A POSSIBLE PERSON AND NOT A PERSON AT ALL AND THAT THIS DOES CONSTITUTE A MORALLY RELEVANT DIFFERENCE.

- NIETMANN, WILLIAM D. THE CIVILIZED INDIVIDUAL. PHIL FORUM (DEKALB) 13,59-84 MR 73.

NO INDIVIDUAL CAN BE CIVILIZED UNLESS HE CAN USE THE RESOURCES OF HIS CULTURE TO TURN NATURE TO HIS OWN ACCOUNT, TO CARRY ON COMMON ENTERPRISE, AND TO COMMUNE WITH OTHER MEN. IT IS CONTENDED THAT IN

USING CULTURAL RESOURCES EACH INDIVIDUAL CIVILIZES HIMSELF AND HIS WORLD, FOR HE AND HIS WORLD ARE INSEPARABLE. THIS STUDY IS NOT CONCERNED WITH VALUE CONSIDERATIONS GROWING OUT OF AESTHETIC APPRECIATION OR MORAL ASSESSMENT. RATHER, IN IT CIVILIZATION IS DISCLOSED AS A HUMAN STRUCTURE THAT IS ROOTED IN THE EFFORT OF EACH MAN TO BE IN THE WORLD ON HIS OWN TERMS WHILE AT THE SAME TIME EXPLOITING THE TERMS THE WORLD IMPOSES UPON HIM. THIS EFFORT HAS YIELDED THE NATURAL WORLD OF BODILY DEEDS, THE SOCIAL WORLD OF WILL CIRCUITS, AND THE INTERSUBJECTIVE WORLD OF MEANINGS. EACH OF THESE WORLDS IS A CULTURAL RESOURCE FOR THE CIVILIZED INDIVIDUAL.

NIILUOTO, ILKKA AND HINTIKKA, JAAKKO. ON THE SURFACE SEMANTICS OF QUANTIFICATIONAL PROOF PROCEDURES. AJATUS 35,197-215 1973.

THE CONCEPTS OF HINTIKKA'S SURFACE SEMANTICS (SEE H LEBLANC, EDITOR; "TRUTH, SYNTAX, AND MODALITY," 1973) ARE APPLIED TO THE EVALUATION OF THE EFFICIENCY OF DIFFERENT FIRST-ORDER PROOF TECHNIQUES. BY MEANS OF AN EXAMPLE IT IS SUGGESTED THAT THEY CANNOT BE MORE EFFECTIVE THAN THE USE OF DISTRIBUTIVE NORMAL FORMS, WHEN EFFICIENCY IS MEASURED IN TERMS OF THE NONEXTENDIBLE SURFACE MODELS THE PROOF TECHNIQUES RULE OUT.

SON, STEN SPARRE. TWO ADDITIONAL REMARKS ON THE LOGIC OF HISTORICAL EXPLANATION. THEORIA 40,1-8 1974.

MO, W. THE NOTION OF UNCONSCIOUS PHANTASY. J BRIT SOC PHENOMENOL 5,55-58 JA 74.

BLE, CHERYL. POLITICAL REALISM, INTERNATIONAL MORALITY, AND JUST WAR. MONIST 57,595-606 O 73.

ODDINGS, NEL. TEACHER COMPETENCY: AN EXTENSION OF THE KERR-SOLTIS MODEL. EDUC THEORY 24,284-290 SUM 74.

IT IS SUGGESTED THAT THE KERR-SOLTIS DESCRIPTIVE ACTION MODEL OF TEACHING (EDUCATIONAL THEORY 24, 3-16), WHILE INTERESTING AND PROMISING, IS INADEQUATE FOR THE PURPOSE OF LOCATING TEACHER COMPETENCIES BECAUSE IT FAILS TO PASS A SIGNIFICANT SET OF SPECIFICITY TESTS. THIS RESULTS IN LOSS OF GENERALITY AT THE LEVEL OF COMPETENCE MODELS. THE SUGGESTED REMEDY IS TO EXTEND THE MODEL BY ADDING TWO ACTION CATEGORIES: ASSESSMENT OF BELIEF AND ASSESSMENT OF KNOWLEDGE.

AVICA, V AND RIHA, L AND MIKOVA, L. EFFECTIVENESS OF SCIENTIFIC AND TECHNOLOGICAL PROGRESS AND FIXED INVESTMENTS (IN RUSSIAN). TEOR METOD 5,131-146 1973.

AN, RITA. THE CHARACTER OF WRITINGS BY ARTISTS ABOUT THEIR ART. J AES ART CRIT 33,67-73 FALL 74.

SEVERAL ALTERNATIVE CHARACTERIZATIONS OF REPRESENTATIVE WRITINGS BY ARTISTS ABOUT THEIR ART ARE CONSIDERED AND REJECTED. IT IS SUGGESTED THAT SUCH WRITINGS COMPRISE A DISTINCT GENRE AND/OR FORM THAT IS BASICALLY EPISTEMIC, AND THAT THIS FACT ABOUT THEIR CHARACTER IS A REFLECTION OF THE JUNCTION OF AESTHETICS AND EPISTEMOLOGY AND OF CREATION AND DISCOVERY.

DERG, ROBERT AND ZARET, ESTHER. SKIMMING SKINNER: A SKEPTICAL SKETCH. EDUC THEORY 23,333-342 FALL 73.

B F SKINNER'S BOOK, "BEYOND FREEDOM AND DIGNITY," IS REVIEWED AND ANALYZED. IT IS ARGUED THAT SKINNER TAKES CERTAIN SELF-CONTRADICTORY POSITIONS, THAT HIS PSYCHOLOGICAL AND EDUCATIONAL THEORIES REST UPON MECHANISTIC AND REDUCTIONISTIC ASSUMPTIONS OF WHICH ONE SHOULD BE AWARE, THAT HE MISUNDERSTANDS THE CONCEPT OF FREEDOM OF THE WILL, AND THAT HE SEEMS TO LACK A "SENSE FOR FORM".



NOREN, STEPHEN J. A NOTE ON SMART'S IDENTITY THEORY AND THE REPLACEMENT THESIS. PHILOSOPHIA (ISRAEL) 3,97-101 JA 73.

IT IS CLAIMED IN THIS PAPER THAT SMART'S ORIGINAL IDENTITY THEORY CONSISTED OF TWO THEORIES, A THEORY TO THE EFFECT THAT EVENTS OF HAVING-A-SENSATION IS IDENTICAL WITH BRAIN EVENTS, AND A SECOND THESIS CONCERNING THE 'TOPIC NEUTRALITY' OF SENSATION-EVENT DESCRIPTIONS. HOWEVER, SMART HAS RECENTLY BEEN LED TO REJECT THE CLAIM THAT OUR ORDINARY LANGUAGE OF SENSATION DESCRIPTION IS TOPIC NEUTRAL IN FAVOR OF A 'FEYERABENDIAN' APPROACH WHEREBY TROUBLESOME 'MENTAL' PREDICATES USED IN SENSATION DESCRIPTIONS ARE SAID TO BE 'REPLACED' OR REPLACEABLE BY DESCRIPTIVE PREDICATES OF A UTOPIAN NEUROPHYSIOLOGY. THIS PAPER CLAIMS THAT THE FEYERABENDIAN POSITION IS INCOMPATIBLE WITH THE IDENTITY THEORY, HENCE SMART MUST EITHER GIVE UP THE IDENTITY THEORY FOR A FULL-BLOWN REPLACEMENT THESIS OR SEEK SOME OTHER SUBSTITUTE FOR THE TOPIC NEUTRAL THESIS.

NOREN, STEPHEN J. DIRECT REALISM, SENSATIONS, AND MATERIALISM. S J PHIL 12,83-94 SPR 74.

GEORGE PITCHER HAS RECENTLY PUT FORWARD A 'DIRECT REALIST', 'PERCEPTUAL MODEL' OF AWARENESS WHICH HOLDS THAT THE ONLY PROPER OBJECTS OF AWARENESS ARE PHYSICAL OBJECTS AND DISORDERED OR INJURED BODILY PARTS. IF HIS APPROACH IS VIABLE, THEN THERE ARE NO SENSATIONS, JUST PERSONS AND THEIR BODIES. MATERIALISM IS CORRECT. THIS PAPER INVESTIGATES PITCHER'S CLAIM AND FINDS IT WELL SHORT OF THE MARK. IN PARTICULAR, IT FAILS TO DEAL SUCCESSFULLY WITH CASES WHERE A PERSON MAY BE SAID TO HAVE PAIN ALTHOUGH HIS BODY IS NEITHER INJURED NOR DAMAGED.

NOREN, STEPHEN J. PITCHER ON THE AWFULNESS OF PAIN. PHIL STUD 25,117-122 F 74.

IN A RECENT ARTICLE, "THE AWFULNESS OF PAIN," GEORGE PITCHER HAS PRESENTED AN ARGUMENT FOR THE THESIS THAT ALL PAINS ARE UNPLEASANT. AS HIS ARGUMENT USES THE WELL-KNOWN MELZACK-WALL THEORY OF PAIN, HE VIEWS HIS ARGUMENT AS AN INSTANCE OF HOW PHILOSOPHICAL PROBLEMS CAN BE DISSOLVED EMPIRICALLY. THIS PAPER ATTEMPTS TO SHOW THAT PITCHER'S ARGUMENT IS FALLACIOUS AND THAT THE EMPIRICAL THEORY OF PAIN IS IRRELEVANT TO SETTLING THE PHILOSOPHIC PROBLEM OF WHETHER ALL PAINS ARE UNPLEASANT. IT IS FURTHER CLAIMED THAT EVEN IF THERE ARE BETTER REASONS FOR HOLDING THAT ALL PAINS ARE UNPLEASANT THERE WOULD STILL BE DIFFICULT CONCEPTUAL PROBLEMS INVOLVING THE POSSIBILITY OF MASOCHISM, FAKIRISM, ETC. FINALLY, IT IS SUGGESTED THAT '...IS PLEASANT' ETC., MAY BE BEST CONSTRUED AS EVALUATIVE AND NOT AS DESCRIPTIVE PREDICATES, THUS UNDERMINING THE NEED FOR PITCHER'S THESES.

NOREN, STEPHEN J. THE PICTURABILITY OF MICRO-ENTITIES. PHIL SCI 40,234-241 JE 73.

IN "PATTERNS OF DISCOVERY," (1), AND "CONCEPT OF THE POSITRON," (2), THE LATE N R HANSON PUT FORWARD AN INTERESTING AND, I BELIEVE, ESSENTIALLY SOUND ARGUMENT TO THE EFFECT THAT, NECESSARILY, MICRO-ENTITIES ARE 'UNPICTURABLE'. HANSON'S CLAIM IS CENTRALLY A CLAIM ABOUT MICROREDUCTION, BUT HIS USE OF THE TERM 'UNPICTURABLE' MAY BE MISLEADING, GENERATING CRITIQUES WHICH OVERPLAY ITS IMPLICATIONS AND ITS IMPORTANCE. A M PAUL, IN A RECENT ARTICLE, (4), HAS TAKEN HANSON TO TASK IN THIS REGARD, CLAIMING THAT THE NOTION OF PICTURABILITY IS SO CLOUDY AS TO RENDER HANSON'S WHOLE ENTERPRISE UNCONVINCING. IN WHAT FOLLOWS I SHALL CRITICALLY DISCUSS HANSON'S ARGUMENT AND PAUL'S ANALYSIS AND ATTEMPT TO STATE A VERSION OF IT CAPABLE OF MEETING PAUL'S OBJECTIONS. I WILL CLAIM THAT HANSON'S USE OF THE TERM 'UNPICTURABLE' MAY BE, AT WORST, INFELICITOUS, AND THAT HIS THESIS CONCERNING MICRO- OR PROPERTY-REDUCTION REMAINS UNAFFECTED BY QUESTIONS CONCERNING WHAT

WE CAN OR CANNOT PICTURE.

RMANN, DAG. CN ABSTRACT 1-SECTIONS. SYNTHESE 27,259-263 MY-JE 74.

WE GIVE AN ALTERNATIVE PROOF OF SACK'S THEOREM STATING: A SUBSET OF THE POWER SET OF THE NATURAL NUMBERS IS AN ABSTRACT 1-SECTION, IF AND ONLY IF IT IS THE 1-SECTION OF A NORMAL TYPE-2 FUNCTIONAL. THE MAIN PART OF THE PROOF IS A FORCING ARGUMENT ON ADMISSIBLE STRUCTURES.

RRIS, CHRISTOPHER. LES PLAISIRS DES CLERCS: BARTHES'S LATEST WRITING. BRIT J AES 14,250-257 SUM 74.

RTH, MARION. THE LANGUAGE OF BODILY GESTURE. MAIN CURRENTS 31,23-26 S-O 74.

THIS CONDENSATION OF LABAN'S SYSTEM OF MOVEMENT ANALYSIS STARTED A SYMPOSIUM BY LABAN EXPERTS AND PHENOMENOLOGISTS. THE SYSTEM IS BOTH A TOOL (WRITTEN LANGUAGE) AND A SET OF PRECISE CATEGORIES FOR DESCRIBING (AND STIMULATING) THE RANGE OF MOVEMENT EXPERIENCES. THE AREA AROUND ONE'S BODY HAS CLEARLY DEFINED PLACES; DIFFERENT QUALITIES IN MOVEMENT ARE RELATED TO THESE PLACES. UNDER THE CONCEPT OF 'EFFORT', LABAN DEFINES DIMENSIONS WHICH CAPTURE THE ESSENTIAL RANGE OF QUALITIES IN OBSERVABLE MOVEMENT, WHICH ARE ALSO EXPERIENCED KINESTHETICALLY: 'TIME' (SUDDEN OR SUSTAINED); 'SPACE' (FOCUSED, GATHERED OR PERIPHERAL, ENCOMPASSING); 'WEIGHT' (STRONG, LIGHT); AND 'FLOW' (BOUND OR FREE). ONE ALSO NOTES 'SHADOW' (IMPLICIT) MOVEMENTS AS IN FEELINGS AND THINKING. THESE CONCEPTS ARE DEMONSTRATED, AND SUPPORTED BY RESEARCH FINDINGS.

RTHROP, F S C. THE SOURCE OF SWAMI AKHILANANDA'S REMARKABLE INFLUENCE. INDIAN PHIL QUART 2,71-75 O 74.

RTON, DAVID FATE. HUTCHESON'S MORAL SENSE THEORY RECONSIDERED. DIALOGUE (CANADA) 13,3-23 MR 74.

RTON, DAVID L. RAWL'S THEORY OF JUSTICE: A "PERFECTIONIST" REJOINER. ETHICS 85,50-57 O 74.

SSAN=LETTY, LUIS. DAS VERHAELTNIS DER TEXTE ALS SACHE PHILOSOPHIEGESCHICHTLICHER HERMENEUTIK: ZU PLATONS APOLOGIE UND KRITON. Z PHIL FORSCH 25,523-534 1971.

SSAN=LETTY, LUIS. SOBRE DIFERENCIA HERMENEUTICAY LENGUAJE. CUAD FILOSOF 13,11-22 JA-F 73.

PROCURA MOSTRAR LA DIFERENCIA ENTRE LO SIGNIFICADO Y LO DICHO EN TEXTOS PLATONICOS Y EN RELACION CON EL TEMA DEL LENGUAJE. 1. LA DIFERENCIA EN EXPRESIONES DE SIGNIFICACION OSCURA ('NOMIZEIN THEOYS' Y EXPRESIONES CONEXAS EN LA 'APOLOGIA'). 2. LA DIFERENCIA A PROPOSITO DE LA FIGURA 'PROSOPOPEYA'; EXAMEN DE SU ESTRUCTURA SIGNIFICANTE ('CRITON'). 3. LA DIFERENCIA EN EXPRESIONES DE SIGNIFICACION INEQUIVOCA ('ESCLAVO' EN EL 'CRITON'). IMPORTANCIA DE LA DIFERENCIA EN RELACION CON LA HERMENEUTICA HISTORICO-FILOSOFICA Y CON CONCEPCION INSTRUMENTAL U ONTOLOGICA DEL LENGUAJE. LOS TEMAS SON DESARROLLADOS EN SU CONTEXTO EN EL VOLUMEN "SPEKULATIVES DENKEN IN PLATONS FRUEHSCHRIFTEN" DEL AUTOR, FREIBURG, K ALBER, 1974, PAGE 246.

VAK, MICHAEL. THE SOCIAL WORLD OF INDIVIDUALS. HASTINGS CENTER STUD 2,37-44 S 74.

THE AUTHOR STRESSES THE SOCIAL WORLD AS PRIOR TO THE INDIVIDUAL WORLD, CITING ARISTOTLE ON THIS POINT AND HIS INCLUSION OF ETHICS AS A BRANCH OF POLITICS. THUS INDIVIDUAL ETHICAL QUESTIONS, AS WELL AS LARGER ONES, MUST ALSO BE VIEWED AS QUESTIONS OF POLITICS AND SOCIAL

CUSTOMS. THE "AGE OF INDIVIDUALISM" HAS RUN ITS COURSE, AND THE TIMES NOW REQUIRE THE "PLURALISTIC PERSONALITY" SHAPED BY THE HUMANITIES TO A SENSITIVITY TO PLURALISM AND THE PRIORITY OF THE SOCIAL DIMENSION. THE EXAGGERATED INDIVIDUAL, OR "LIBERAL PERSONALITY" WITH ITS EXCESSIVE SENSE OF INDIVIDUALITY AND ORIGINALITY ON THE ONE HAND AND ITS EXCESSIVE SENSE OF THE UNIVERSAL COMMUNITY ON THE OTHER, MISPERCEIVES REALITY. THE EXAGGERATED INDIVIDUAL DISSES HIS AGE WHICH REQUIRES THE SOCIAL, AND THE UNIVERSAL MAN IS A DREAM. WE ARE ALREADY PLURALISTIC PERSONALITIES. WHAT WE NOW REQUIRE IS A SELF CONSCIOUSNESS AND DISCIPLINED PARTICIPATION IN OUR OWN SPECIFIC CULTURAL TRADITIONS, INSTITUTIONS, LOYALTIES AND SYMBOL SYSTEMS, AND A TRANSCENDING OF THEM FOR THE SAKE OF COOPERATION WITH OTHERS.

NOWAK, L. AN OUTLINE OF AN IDEALIZATION THEORY OF SCIENCE. TEOR METOD 6,5-26 1974.

AN OUTLINE OF THE IDEALIZATIONAL THEORY OF SCIENCE IS PRESENTED. CERTAIN ASSUMPTIONS WHICH SIMPLIFY THE PICTURE OF THE RESEARCH PROCEDURE IN THE EMPIRICAL SCIENCES, ACCOMPANIED BY CERTAIN METHODOLOGICAL HYPOTHESES WHICH ARE OBLIGATORY UNDER THOSE ASSUMPTIONS, ARE ADOPTED FIRST. THE NEXT STEPS CONSIST IN THE REMOVAL OF THOSE ASSUMPTIONS, ACCOMPANIED BY THE APPROPRIATE MODIFICATIONS OF THE SAID HYPOTHESES. THIS YIELDS SEVERAL MODELS OF THE EMPIRICAL SCIENCE FROM THE MODEL MARKED BY THE GREATEST DEGREE OF IDEALIZATION DOWN TO INCREASINGLY REALISTIC MODELS, WHICH COVER INCREASING NUMBERS OF PROCEDURES USED IN SCIENCE.

NOWAK, L. DOBRO I ZLO W SWIETLE LOGIKI PREFERENCJI. ETYKA 12,157-161 1973.

G H VON WRIGHT'S DEFINITION OF THE CONCEPT OF GOOD READS: THE STATE OF A THING P IS GOOD (FOR A DEFINITE SUBJECT) WHEN IT IS PREFERRED BY THAT SUBJECT BEFORE THE STATE OF AFFAIRS NON=P. THIS DEFINITION IMPLIES THAT WHEN A MAN SENTENCED TO DEATH HAS NO OTHER CHOICE EXCEPT BETWEEN DEATH ON THE GALLONS OR AFTER TORTURES AND WHEN HE CHOOSES THE FORMER KIND OF DEATH, THEN DEATH BY HANGING IS GOOD FOR HIM. A CERTAIN WAY OF ESCAPING THIS CONSEQUENCE IS OUTLINED BUT SINCE IT LEADS TO A DEFINITION VULNERABLE TO OTHER OBJECTIONS A DIFFERENT DEFINITION OF THE CONCEPTS OF GOOD AND EVIL IN THE TERM OF G H VON WRIGHT'S THEORY IS SUGGESTED.

NOWAK, LESZEK. THE NATURE OF MARXIST DIALECTICS. DIALEC HUM 1,129-145 WINT 74.

THE USUAL INTERPRETATION OF DIALECTICS TREATS IT AS A THEORY OF ALL PHENOMENA WHICH STATES THAT ALL THINGS CHANGE. BUT THE STATEMENT IS A TRIVIAL COMMONPLACE. THE PROPER INTERPRETATION OF DIALECTICS SHOULD GRASP IT AS A THEORY OF SIGNIFICANCE STRUCTURES THAT STATES ALL THE SIGNIFICANCE STRUCTURES (AND HENCE ALL THE REGULARITIES) CHANGE. AND THE AIM OF DIALECTICS IS TO REVEAL REGULARITIES OF HISTORY, THAT IS, REGULARITIES GOVERNING TRANSFORMATIONS OF SIGNIFICANCE STRUCTURES.

NOWAKOWSKA, MARIA. THE LIMITATIONS OF THE FACTOR-ANALYTICAL APPROACH TO PSYCHOLOGY WITH SPECIAL APPLICATION TO CATTELL'S RESEARCH STRATEGY. THEOR DECIS 4,109-134 N 73.

IT IS SHOWN THAT CATTELL'S RESEARCH STRATEGY CAN BE REDUCED TO ACCEPTING THE MODEL OF FACTOR ANALYSIS: CATTELL FORMALIZED THE CONCEPT OF TRAIT, DEFINING IT AS A FACTOR AND IDENTIFIED PERSONALITY WITH A CONFIGURATION OF FACTORS WHICH CAN BE OBTAINED INDUCTIVELY FROM THE EMPIRICAL DATA. THE MAIN ISSUE OF THE DISCUSSION LIES THEREFORE IN COGNITIVE CONSEQUENCES OF FACTOR ANALYSIS, WHOSE MERITS AND RESTRICTIONS DETERMINE THE VALUE OF CATTELL'S SYSTEM. IN PARTICULAR, IT IS DISCUSSED WHY CATTELL DID NOT SUCCEED WITH



COMPLETE VERIFICATION OF HIS MAIN HYPOTHESIS OF THE SO-CALLED INDIFFERENCE OF MEDIA. CATTELL'S APPROACH MAY BE INTERPRETED AS AN INTERESTING ATTEMPT AT THE CONSTRUCTION OF A CERTAIN LANGUAGE IN WHICH EXPRESSIONS ARE FORMED ACCORDING TO RULES DETERMINED BY THE CHOICE OF A PARTICULAR PROGRAM OF FACTOR ANALYSIS. THUS, ONE MAY SAY THAT CATTELL CONSTRUCTED A SEMANTICS OF PERSONALITY THEORY. THE DISCUSSION DEALS ALSO WITH VARIOUS ASPECTS AND CONSEQUENCES OF THIS LINGUISTIC INTERPRETATION. IN PARTICULAR, THE POSSIBILITIES OF APPLICATION OF THE MODELS OF MATHEMATICAL LINGUISTICS TO PSYCHOLOGY ARE ANALYZED.

NELL-SMITH, P. H. A THEORY OF JUSTICE? PHIL SOC SCI 3,315-329 D 73.

JOHN RAWLS'S "A THEORY OF JUSTICE" PROCEEDS ON THE UNARGUED ASSUMPTION THAT A THEORY SHOULD, AS FAR AS POSSIBLE, PROVIDE DETERMINATE SOLUTIONS TO ALL PROBLEMS IN ADVANCE. ALL THE MAIN PILLARS OF HIS STRUCTURE PRESUPPOSE THIS APPROACH. FOLLOWING ARISTOTLE, MY ARTICLE SHOWS THAT THIS IS A MISTAKEN APPROACH IN ANY BRANCH OF PRACTICAL PHILOSOPHY, SINCE ACTION TAKES PLACE IN A RADICALLY CONTINGENT WORLD. APART FROM FORMULATING A GENERAL CRITICISM, THE ARTICLE SPECIFICALLY CRITICIZES RAWLS'S ACCOUNT OF KNOWLEDGE IN THE ORIGINAL POSITION, THE SERIAL ORDERING OF PRINCIPLES AND THE FOUR STAGE SEQUENCE.

WICK, ROBERT. DISTRIBUTIVE JUSTICE. PHIL PUB AFFAIRS 3,45-126 FALL 73.

WILLIAMS, WILLIAM A. REVERSE DISCRIMINATION. ANALYSIS 34,151-154 AP 74.

PAUL TAYLOR'S RECENTLY PUBLISHED ARGUMENT IN SUPPORT OF REVERSE DISCRIMINATION ("REVERSE DISCRIMINATION AND COMPENSATORY JUSTICE", "ANALYSIS" 33.6, PAGES 177-182) CONTAINS TWO ELEMENTARY FALLACIES. IN THE FIRST PLACE, HIS ASSERTION THAT "INSTITUTIONALIZED INJUSTICE DEMANDS INSTITUTIONALIZED COMPENSATION" IS FALSE. FOR THERE ARE NUMEROUS CASES IN WHICH COMPENSATION FOR PAST UNJUST DISCRIMINATION IS INAPPROPRIATE ON PRACTICAL OR LOGICAL GROUNDS. SECONDLY, TAYLOR'S GENERAL ARGUMENT FOR REVERSE DISCRIMINATION LEADS TO AN INFINITE REGRESS. FOR IT IMPLIES AN ENDLESS CYCLE OF UNJUST DISCRIMINATION, VARYING ONLY IN THE PERIODIC EXCHANGE OF PLACES BETWEEN OPPRESSOR AND OPPRESSED.

WILLIAMS, DONALD. A CONTRADICTION IN OCKHAM'S THEORY OF LANGUAGE. PHIL STUD 25,417-422 AG 74.

IT IS ARGUED THAT OCKHAM'S THEORY OF LANGUAGE EITHER FAILS TO PROVIDE A PRINCIPLE OF INDIVIDUATION TO ACCOUNT FOR THE DIVERSITY OF MENTAL ENTITIES HE POSITS OR IS COMMITTED TO CERTAIN SPOKEN TERMS BOTH HAVING AND NOT HAVING SOME ONE ENTITY AS A SIGNIFICANT. IT IS SUGGESTED THAT THIS PROBLEM CAN BE SOLVED BY ALLOWING THAT EVERY CATEGOREMATIC TERM IS SUBORDINATED TO AN INFINITE NUMBER OF CONCEPTS AND BY MODIFYING OCKHAM'S SUPPOSITION THEORY.

ZINGER, HANS G. WIRTSCHAFTSTHEORIE AUS DER SICHT DER POLITISCHEN OEKONOMIE. STUD GEN 24,977-998 1971.

WILLIAMS, DAVID. THE INEVITABILITY OF HOLDING PHILOSOPHICAL BELIEFS, OR LE BOURGEOIS UNDERGRADUATE GENTILHOMME. METAPHILOSOPHY 5,59-68 JA 74.

THE PURPOSE OF THE ARTICLE IS TO DEVISE AND JUSTIFY A METHOD OF TEACHING PHILOSOPHY TO COLLEGE STUDENTS. THE DEVICE IS A 'BELIEF PROFILE' (AN EXAMPLE FOR ETHICS IS PROVIDED). THE JUSTIFICATION IS MADE ON THE GROUNDS THAT STUDENTS HOLD PHILOSOPHICAL BELIEFS, AS SURELY AS THEY PERCEIVE AND ARE CAPABLE OF ABSTRACTION (KELLY'S PSYCHOLOGY OF PERSONAL CONSTRUCTS IS USED IN THE ARGUMENT, AS ARE NIETZSCHE, MOORE, DEWEY, QUINE, AND SCRIVEN). TO SHOW STUDENTS THEIR OWN BELIEFS, THEN, IS PROPOSED AS THE FIRST STEP IN TEACHING



THEM PHILOSOPHY; THIS IS DONE BY DIAGNOSING THEIR OWN HELD BELIEFS USING THE 'BELIEF PROFILE'.

O'CONNELL, DANIEL. POETRY AND THE NATURAL STANDPOINT. J AES ART CRIT 32,323-329 SPR 74.

THE ARTICLE ATTEMPTS A COMPARATIVE READING OF THE INTELLECTUAL DEVELOPMENT OF THE LITERARY THEORIST I A RICHARDS AND THE PHENOMENOLOGIST EDMUND HUSSERL. BEGINNING WITH HUSSERL'S NOTION OF THE 'NATURAL STANDPOINT', AND HIS INSISTENCE UPON THE NEED TO FREE PHILOSOPHY FROM TRADITIONAL ATTITUDES TOWARD WHAT CONSTITUTES THE SCIENTIFIC, IT ATTEMPTS TO LINK HUSSERL'S POSITION TO THE PROGRESS IN RICHARDS' WORK FROM AN EARLY POSITIVIST POSITION, TO A LATER SYMPATHY WITH NON-POSITIVIST THOUGHT, AND THUS WITH HUSSERL'S PERSPECTIVE. THE ARTICLE CONCLUDES WITH THE RECOGNITION OF THE NEED FOR NEW, LINGUACENTRIC STUDIES, OF THE KIND SUGGESTED BY THE WORK OF HUSSERL AND RICHARDS, AND OF THE PROBLEMATIC NATURE OF 'EXPLANATION' IN HUMANISTIC STUDIES GENERALLY.

O'CONNOR, D THOMAS. A REAPPRAISAL OF THE JUST-WAR TRADITION. ETHICS 84,167-173 JA 74.

THE RULES OF JUST WARFARE ARE TREATED AS PRIMA FACIE MORAL PRINCIPLES, FOLLOWING W D ROSS, AND ARE RE-EXAMINED IN VIEW OF CONDITIONS IN THE PRESENT WORLD. IT IS CONCLUDED THAT THESE GUIDELINES, PROPERLY UNDERSTOOD, STILL PROVIDE A HELPFUL FRAMEWORK FOR MORAL DELIBERATIONS ON WAR.

O'DONOVAN, LEO J. EMERGENT PROBABILITY AND THE METHOD OF AN EVOLUTIONARY WORLD VIEW. PERSONALIST 54,250-270 SUM 73.

LONERGAN'S CONTRIBUTION TO THE PHILOSOPHY OF AN EVOLUTIONARY WORLD VIEW IS PRIMARILY A METHODOLOGICAL ONE. HIS THEORY OF EMERGENT PROBABILITY TRANSLATES SCHOLASTIC THESES ON EQUIVOCAL CAUSALITY, LATENT VIRTUALITIES AND THE EDUCATION OF FORM FROM MATTER INTO VERIFIABLE PSYCHOLOGICAL TERMS. HIS EXPLANATION OF THE EVOLUTIONARY PROCESS IS ADMITTEDLY GENERIC, BUT IT IS BY NO MEANS UNIFORM. HIS DISTINCTION AND EXPLANATION OF THE CLASSICAL, STATISTICAL, GENETIC AND DIALECTICAL METHODS REQUIRED FOR AN ADEQUATE UNDERSTANDING OF OUR ACTUAL WORLD INTRODUCE A HIGH DEGREE OF CLARITY AND PRECISION INTO A DISCUSSION WHICH ALL TOO OFTEN SIMPLY EQUATES THE CONCEPTS OF EVOLUTION, DEVELOPMENT, PROCESS OR EVEN HISTORY. CERTAIN DIFFICULTIES REMAIN, HOWEVER, IN HIS ELABORATION OF THE IDEAS OF HISTORY AND HUMAN INTERSUBJECTIVITY.

O'DWYER, LUCIANA. MEANING AND SIGNIFICANT INTENTION IN G RYLE'S LOGICAL THOUGHT. J BRIT SOC PHEN 4,256-269 D 73.

THE INFLUENCE OF EDMUND HUSSERL'S THEORY OF 'INTENTIONALITY' ON GILBERT RYLE'S LOGICAL THOUGHT IS INDICATED BY EXAMINING IN PARTICULAR THE DESCRIPTION THAT RYLE GIVES OF THE CONCEPTS OF 'PROPERTY' AND 'ATTRIBUTE' WHEN APPLYING THEM TO CARD-GAMES IN "DILEMMAS." NEVERTHELESS, A REAL AMBIGUITY IN RYLE'S PHILOSOPHY RESIDES IN THE CONNECTION BETWEEN THINKING AND THOUGHT OF, DOING AND DONE, FINALLY BETWEEN THE SUBJECT EMPLOYING LOGICAL RULES AND THE LOGICAL RULES WHICH HAVE BEEN EMPLOYED, WHEREAS IN CONTRAST HUSSERL'S ENQUIRY INTO TRANSCENDENTAL SUBJECTIVITY HAS OPENED UP A NEW DIMENSION FOR ANY PHILOSOPHICAL INVESTIGATION OF OBJECTIVITY.

O'FARRELL, FRANCIS. ARISTOTLE'S, KANT'S AND HEGEL'S LOGIC. GREGORIANUM 54,477-516 1973.

L'ARTICLE ETUDIE LES TROIS SYSTEMES DE LOGIQUE PHILOSOPHIQUE QUI FONT EPOQUE: C'EST-A-DIRE NOTRE Pensee SYSTEMATIQUE FONDÉE SUR LA CONNAISSANCE DE CE QUI EST NECESSAIREMENT VRAI, OU NOTRE Pensee TELLE QU'ELLE EST DANS SA REALITE. NOTRE PROBLEMATIQUE EST LE

SUIVANTE: COMMENT PEUT-IL Y AVOIR TROIS SYSTEMES DE LOGIQUE, IRREDUCTIBLES L'UN A L'AUTRE, QUI PRETENDENT EXPRIMER NOTRE PENSEE TELLE QU'ELLE EST REELLEMENT. NOUS CHERCHONS "D'OU" ET "POURQUOI" LA LOGIQUE PREND ET DOIT PRENDRE LA FORME QU'ELLE REVET DANS CES TROIS AUTEURS. LA LOGIQUE D'ARISTOTE EST ANALYSEE COMME CONNAISSANCE DU VRAI, EN TANT QU'ELLE EST FONDÉE SUR, ET MEDIATISEE PAR, L'ETRE CONÇU COMME "OUSIA," A LAQUELLE NOTRE PENSEE EST RELATIVE. CHEZ KANT, LE FONDEMENT DE LA CONNAISSANCE NECESSAIRE DU SUJET-QUI-SE-PENSE EST LE JUGEMENT SYNTHETIQUE A PRIORI. DES LORS SA LOGIQUE--LA LOGIQUE TRANSCENDENTALE--EST L'ELABORATION SYSTEMATIQUE DE LA POSSIBILITE ET DES LIMITES DU JUGEMENT SYNTHETIQUE A PRIORI.\*

FARRELL, FRANCIS. ARISTOTLE'S, KANT'S AND HEGEL'S LOGIC: PART II. GREGORIANUM 54,655-677 1973.

CET ARTICLE EST LA SECONDE PARTIE D'UNE ETUDE AYANT POUR OBJET TROIS TYPES DE LOGIQUE PHILOSOPHIQUE QUI FONT DATE: CELLES D'ARISTOTE DE KANT ET DE HEGEL. LA LOGIQUE EST LA CONNAISSANCE SYSTEMATIQUE DE NOTRE PENSEE FONDÉE ET NECESSAIREMENT VRAIE OU DE NOTRE PENSEE TELLE QU'ELLE EST REELLEMENT. L'OBJET DE CET ARTICLE EST DE METTRE EN LUMIERE LE MOUVEMENT ESSENTIEL DE LA LOGIQUE DANS CES TROIS AUTEURS, MONTRER COMMENT ET POURQUOI LA LOGIQUE PREND LA FORME QU'ELLE REVET EN CHACUN D'EUX, PAR SUITE D'ABORDER CE PROBLEME: COMMENT PEUT-IL Y AVOIR TROIS TYPES DE LOGIQUE IRREDUCTIBLES ENTRE EUX, CHACUN D'EUX PRETENDANT EXPRIMER NOTRE PENSEE TELLE QU'ELLE EST EN REALITE. (EDITED).

FARRELL, FRANCIS. KANT'S CONCEPT OF FREEDOM. GREGORIANUM 55,425-469 1974.

LE CONCEPT KANTIEN DE LA LIBERTE A POUR LA PREMIERE FOIS PLACE CELLE-CI AU CENTRE DE LA REFLEXION PHILOSOPHIQUE; ELLE A GARDE CETTE PLACE JUSQU'AUJOURD'HUI: LA PHILOSOPHIE MODERNE SE PRESENTE COMME UNE PHILOSOPHIE DE LA LIBERTE. QUELLES FORCES ONT DONC FAIT EN SORTE QUE SURVIENNE UN CHANGEMENT SI RADICAL DANS LA PREOCCUPATION PERMANENTE DE LA PHILOSOPHIE? QUELLE DIFFERENCE CE CHANGEMENT AMENE-T-IL DANS LA CONCEPTION QU'ON AVAIT AUPARAVANT DE LA LIBERTE? DANS LE DOMAINE ETHIQUE, QUEL CHANGEMENT IMPLIQUE-T-IL QUANT A L'ETHIQUE ARISTOTELICIENNE? COMMENT CETTE LIBERTE PEUT-ELLE MAINTENANT DEVENIR LA BASE DE TOUT L'EDIFICE PHILOSOPHIQUE ET COMMENT DOIT-ON LA CONCEVOIR POURQU'ELLE REMPLISSE CETTE FONCTION? PUISQUE KANT MARQUE LE TOURNANT DANS LA CONCEPTION DE LA LIBERTE, TELS SONT LES PROBLEMES QUE SE PRESENTENT NECESSAIREMENT ET C'EST A EUX QUE CET ARTICLE CHERCHE A DONNER UNE REPONSE, EN EXAMINANT L'IDEE KANTIENNE DE LA LIBERTE. L'ARTICLE CONSIDERE D'ABORD LE BESOIN DU MONDE MODERNE ET DE L'HOMME MODERNE QUI EST SOUS-JACENT AU CHANGEMENT SURVENU DANS LA POSITION ET LA NOTION DE LIBERTE.

HEIL, CHARLES J. IS PRUDENCE LOVE? MONIST 58,119-139 JA 74.

THE QUESTION IS DIRECTED TO AQUINAS. THE AUTHOR SAYS AQUINAS ANSWERS: "LOVE MOVES WITHIN PRUDENTIAL ACTUALITY." METAPHYSICAL EXEGESIS OF THAT TEXT MUST ASK HOW AQUINAS COULD PUT THE SOURCE OF THE ACT OF A VIRTUE OF INTELLECT IN A HABIT OF THE WILL. THE AUTHOR FIRST SHOWS THAT THE ACTUALITIES OF THE INTELLECT'S VIRTUE OF FAITH ARE LOVE'S ACTUALITIES FOR AQUINAS. AND IN THE SAME WAY ONE SEES WITH HIM THE PRUDENTIAL IN ACTUALITY IN EVERY DISCERNIBLE ACT OF COURAGE, OF POISE, OF THE USE OF SYNDERESIS, OF VARYING ACTS OF JUSTICE. THE TEXTS OF AQUINAS SHOW THIS: WHENEVER HE SPEAKS AS ONE WHO SEES THE COURAGEOUS MAN, THE POISED MAN, THE JUST MAN AS "BEING-ACTUALLY" SUCH, HE ALSO SPEAKS AS ONE SEEING A MAN IN WHOM THERE IS AT ONCE THE ACTUALITY OF PRUDENCE AND THE PRODUCTIVE ACTUALITY OF LOVE.\*

O'NEILL, JOHN. THE SPECTACLE OF THE BODY. J PHIL SPORT 1,110-122 S 74.

THE BODY IS THE RHETORICAL PLACE OF OUR SELF-PROJECTION. IN WESTERN CULTURE OUR ATTITUDE TO THE BODY IS AMBIVALENT. THUS WE SUBJECT THE BODY TO REASON AND AT THE SAME TIME SEEK RELEASE FROM REASON THROUGH THE BODY. SPORT IS BOTH AN ESCAPE AND A FURTHER EXAMPLE OF MODERN ORGANIZATION. MODERN OPEN THEATER RESEMBLES SPORT FOR ITS BOISTEROUSNESS BUT ATTEMPTS TO CHALLENGE CONVENTIONAL THEATER SETTINGS.

O'TOOLE, FREDERICK. QUALITIES AND POWERS IN THE CORPUSCULAR PHILOSOPHY OF ROBERT BOYLE. J HIST PHIL 12,295-315 AG 74.

OAKES, ROBERT A. CAN THE MIND-BODY PROBLEM BE RESURRECTED? MOD SCH 50,373-379 MY 73.

THIS ARTICLE IS DIVIDED INTO TWO PARTS: 1) A RESPONSE TO RICHARD TAYLOR'S 'BURIAL' OF THE MIND-BODY PROBLEM IN MATTER (CF. HIS "HOW TO BURY THE MIND-BODY PROBLEM", "AMERICAN PHILOSOPHICAL QUARTERLY", APRIL 1969), AND 2) A GENERAL CRITIQUE TO THE EFFECT THAT EVEN IF THE MATERIALISTIC THESIS THAT A PERSON IS IDENTICAL WITH HIS BODY IS CORRECT, ALL THAT IS ENTAILED IS A 'DOUBLE-ASPECT' SOLUTION TO THE MIND-BODY PROBLEM, I.E., IT IN NO WAY FOLLOWS THAT THERE ARE NO SUCH THINGS AS MENTAL (I.E., NONPHYSICAL) STATES.

OAKES, ROBERT A. GOD, ELECTRONS, AND PROFESSOR PLANTIGNA. PHIL STUD 25,143-146 F 74.

EVEN THOUGH ELECTRONS MAY HAVE EXISTED FROM ALL ETERNITY (AS SUGGESTED BY PLANTIGNA), IT IS ALWAYS CLEAR THAT THE PROPOSITION 'ELECTRONS DO NOT EXIST' IS CONSISTENT BECAUSE THE ETERNALITY OF ELECTRONS--OR OF ANYTHING OTHER THAN GOD--WOULD NECESSARILY BE A CONTINGENT FACT. HENCE, NO NONTHEISTIC EXAMPLE COULD POSSIBLY BE COMPETENT TO DECIDE WHETHER THE LOGICAL NECESSITY OF 'GOD EXISTS' FOLLOWS FROM THE NECESSARY TRUTH OF GOD'S ETERNALITY.

OAKES, ROBERT A. SENSIBLE EXPERIENCE OF GOD. NEW SCHOLAS 48,171-184 SPR 74.

THROUGH AN ELABORATION AND DEFENSE OF WHAT I CALL THE 'PRINCIPLE OF EPISTEMIC CONSTITUTIVITY', I ATTEMPT TO SHOW THAT THE FOLLOWING CLAIM IS INTELLIGIBLE: "GOD IS AN OBJECT OF POSSIBLE 'SENSIBLE' EXPERIENCE." WHILE GOD'S NECESSARY LACK OF CORPOREAL 'PROPERTIES' PLUS THE 'EX HYPOTHESI' 'INTERSUBJECTIVE' CHARACTER OF SENSE-EXPERIENCE WOULD SEEM TO CONSTITUTE OVERWHELMING OBJECTIONS TO MY THESIS, I HOPE TO HAVE ESTABLISHED THAT, UPON CAREFUL ELABORATION OF THE CONCEPT OF 'EPISTEMIC CONSTITUTIVITY', BOTH OBJECTIONS ARE SEEN TO BE WITHOUT FORCE.

OAKES, ROBERT A. THE PROBLEM WITH THE "PROBLEM OF EVIL". PERSONALIST 55,106-114 SPR 74.

I ARGUE THAT SINCE IT IS A CONTINGENT FACT THAT EVIL EXISTS, THERE IS LITTLE REASON FOR BELIEVING THAT THAT FACT CONSTITUTES NEGATIVE EVIDENCE FOR THEISM UNLESS IT HAS FIRST BEEN SHOWN THAT THE ISSUE OF GOD'S EXISTENCE IS CONTINGENT RATHER THAN CONCEPTUAL IN NATURE. IN THE LIGHT OF UNSUCCESSFUL CRITICISM THAT ALL AFFIRMATIVE EXISTENTIAL PROPOSITIONS MUST BE LOGICALLY CONTINGENT, HOWEVER, PLUS THE RATHER STRONG CASE (IT SEEMS TO ME) MADE BY THINKERS SUCH AS HARTSHORNE, MALCOLM, AND FINDLAY SUPPORTING THE CONCEPTUAL NATURE OF THE QUESTION, HOW COULD THAT BE SHOWN? HOWEVER, I GO ON TO ARGUE THAT EVEN IF THE THEISTIC QUESTION IS SHOWN TO BE CONTINGENT, THERE IS STILL LITTLE JUSTIFICATION FOR BELIEVING THAT THE EXISTENCE OF EVIL COUNTS SIGNIFICANTLY AGAINST THE EXISTENCE OF GOD.



KATES, JOYCE CAROL. 'IS THIS THE PROMISED END': THE TRAGEDY OF KING LEAR.  
J AES ART CRIT 33,19-32 FALL 74.

BERARZBACHER, FRANZ PETER. HOMBRE, CULTURA Y EDUCACION. LOGOS  
1,209-218 MY-AG 73.

LA REALIZACION DE LA CONDICION HUMANA EN SU ESENCIA SE VINCULA INTIMAMENTE A UN AFAN CONNATURAL DE SUPERACION Y PROGRESO QUE SE LOGRA POR LA CULTURA MEDIANTE LA EDUCACION. EN LA CULTURA ES DONDE EL HOMBRE SE CREA Y DONDE SE ARRAIGA SU MAS PROFUNDA IDENTIDAD. ESTO SIGNIFICA QUE SOLO EN BASE A UN CONCEPTO CLARO DE HOMBRE Y CULTURA ES POSIBLE PRECISAR LAS METAS DE LA EDUCACION, PORQUE TODA ACCION EDUCADORA SUPONE UN JUICIO CONGRUENTE A NIVEL ONTO-AXIOLOGICO, ES DECIR, DE UNA PROYECCION RACIONAL, POR PARTE DEL HOMBRE, DE SUS FINES.

BERARZBACHER, FRANZ PETER. VISION TOMISTA DEL SER. LOGOS (MEXICO)  
2,9-32 JA-AP 74.

UNA FILOSOFIA, QUE SE CIERRA A LA METAFISICA Y A LA TRANSCENDENCIA, ES UNA FILOSOFIA QUE SE HA PRIVADO A SI MISMA DE LA VISTA Y CUYO DESTINO HABRA DE DISOLVERSE EN LA IRRACIONALIDAD, EN EL ESCEPTICISMO Y EN CRITICA PURA. ASI LO HA ENTENDIDO STO. TOMAS. EN CONSECUENCIA, SU AFAN FILOSOFICO LO EMPUJA A LA CONQUISTA DE UNA VERDAD ABSOLUTA: DIOS. DEMUESTRA QUE ES POSIBLE EXPLICAR RACIONALMENTE LA EXISTENCIA DE ESTE SER SUPREMO EN LAS CINCO VIAS. PERO CONOCER SU EXISTENCIA, NO ES CONOCER SU NATURALEZA. LAS NOCIONES DE 'ACTO PURO DE SER', DE 'ESSE Y ESENCIA', DE UNIDAD, VERDAD Y BONDAD, SON LA RESPUESTA DE STO. TOMAS A ESTA INTERROGANTE. POR ULTIMO, LAS NOCIONES TOMISTAS DE CREACION, PARTICIPACION Y CAUSALIDAD RESPONDEN A LA PREGUNTA DEL POR QUE EXISTEN SERES QUE NO TIENEN NINGUNA NECESIDAD DE EXISTIR Y QUE EN LUGAR DE NO EXISTIR, SIN EMBARGO EXISTEN.

DEGARD, DOUGLAS. PRESUPPOSITION AND FALSITY. LOG ANAL 16,435-441 S-D  
73.

A BRIEF CONSIDERATION OF ALTERNATIVE CONDITIONS OF PRESUPPOSITION, WITH A LOOK AT WHAT SHOULD BE SAID ABOUT FALSITY IN THE LIGHT OF WHAT ONE SAYS ABOUT PRESUPPOSITION.

EDINGEN, K. DIE LAST DER WAHRHEIT UND DAS METAPHYSISCHE DENKEN.  
TIJDSCHR FILOSOF 35,475-504 S 73.

DAS ZIEL IST DIE RETTUNG DES WAHRHEITSANSPRUCHS DES METAPHYSISCHEN DENKENS, DES DENKENS VON NICHT-ERFAHRBAREM. EINE METAPHYSISCHE ERFAHRUNG IMPLIZIERT DIE REFLEXION UEBER SIE, WEIL NUR SO DAS BEDEUTENDE FUER UNS BEDEUTSAM WIRD. EINE PHAENOMENOLOGIE DER FREIHEIT IST OHNE DEN BEGRIFF DER WAHRHEIT DARSTELLBAR. DIE WAHRHEIT ABER IST ETWAS, IHR RUF IST NICHT ERFINDUNG, SONDERN URSPRUNG DES DENKENS. ER KOMMT NICHT AUS DER WELT, SONDERN VON 'JENSEITS' DER WELT (ERFAHRUNG DER LEERE). NUR INDEM DAS NICHT-DENKBARE GEDACHT WIRD, IST DIE WAHRHEIT GEGENWAERTIG IN DER ZEITLICHEN EXISTENZ DES MENSCHEN. NUR WENN DIE WAHRHEIT ETWAS IST, EIN A-HISTORISCHES, UN-BEDINGTES, IST ES LEGITIM, DIE VIELFAELTIG ARTIKULIERTEN 'WAHRHEITEN' DURCH IHREN BEZUG ZU DER WAHRHEIT ALS 'WAHR' ZU BEZEICHNEN, ALS MODI LOQUENDI.

EFFENBERGER, G N. ZUR MODERNEN DEUTUNG DER ARISTOTELISCHEN SYLLOGISTIK.  
ARCH GESCH PHIL 53,75-92 1971.



OEING=HANHOFF, LUDGER. DESCARTES' LEHRE VON DER FREIHEIT. PHIL JAHR 78,1-16 1971.

OGDEN, JOHN T. FROM SPATIAL TO AESTHETIC DISTANCE IN THE EIGHTEENTH CENTURY. J HIST IDEAS 35,63-78 JA=MR 74.

EIGHTEENTH-CENTURY ENGLISH SCIENTISTS, POETS, AND PHILOSOPHERS EXTENDED THE MEANING OF 'DISTANCE' BEYOND A CONCEPT OF SPACE AND TIME TO INCLUDE PSYCHOLOGICAL AND AESTHETIC MEANINGS. BERKELEY (1709), PRIESTLEY (1772), AND THOMAS WEDGWOOD (1818) SHOWED THAT IT WAS NOT A SELF-EVIDENT IDEA BUT A COMPLEX INTELLECTUAL CONSTRUCTION. THE POETS DENHAM (1655), POPE (1711), DYER (1726), COLLINS (1747), GRAY (1747), CAMPBELL (1799) AND WORDSWORTH (1805-1827) USED DISTANCE TO REPRESENT A MENTAL PERSPECTIVE, AN AESTHETIC ATTITUDE, NOSTALGIA, HOPE, FANCY, AND IMAGINATION. HUME (1739), HARTLEY (1749), ADAM SMITH (1761), BURKE (1757), AND BLAIR (1783) DISCUSSED EARLY VERSIONS OF AESTHETIC DISTANCE. THE EXPANDING MEANING OF 'DISTANCE' CORRESPONDS WITH THE CHANGING UNDERSTANDING OF SPACE AND TIME IN THE PHILOSOPHIES OF LOCKE, HUME, AND KANT. DISTANCE PROVIDED THE EIGHTEENTH CENTURY WITH A MEANS OF EXPLORING THE RELATIONSHIP BETWEEN SUBJECTIVE AND OBJECTIVE REALMS OF EXPERIENCE.

OGDEN, SCHUBERT M. FALSIFICATION AND BELIEF. RELIG STUD 10,21-43 MR 74.

IN AN EXTENDED DISCUSSION OF ALASTAIR MCKINNON'S THESIS IN "FALSIFICATION AND BELIEF," THE ARTICLE ARGUES FOR AN ALTERNATIVE UNDERSTANDING OF RELIGION AND SCIENCE. IT CONCLUDES THAT WHAT IS MOST STRIKING ABOUT THE TWO UNDERTAKINGS IS NOT THEIR SIMILARITY IN FACT BUT THEIR DIFFERENCE IN PRINCIPLE. ALTHOUGH RELIGION AS WELL AS SCIENCE HAS ITS GENESIS IN EXPERIENCE, ITS FOUNDATIONAL ASSERTIONS (E.G., OF THE EXISTENCE OF GOD) ARE OF A LOGICALLY DIFFERENT TYPE FROM ANY OF THE ASSERTIONS PROPER TO SCIENCE. IF TRUE AT ALL, THEY ARE NOT MERELY FACTUAL OR EMPIRICAL TRUTHS THAT COULD CONCEIVABLY BE FALSE BUT METAPHYSICAL TRUTHS THAT COULD NOT BE TRUE.

OGIERMANN, HELMUT. VIA PRIMA. THEOL PHIL 46,161-194 1971.

OHE, SEIICHI. WERT UND MENSCHLICHES SEIN. REV INT PHIL 28,82-98 1974.

OHE, SEIZO. JAPAN IN A WORLD-HISTORICAL PERSPECTIVE. REV INT PHIL 28,24-35 1974.

OHMORI, SHIZO. BEYOND HUME'S FANCY. REV INT PHIL 28,99-115 1974.

WE 'FANCY' (IMAGINE TO PERCEIVE) WHAT IS LOGICALLY UNPERCEIVABLE, THE PRESENT-MOMENT BACK OF A DESK, OTHER MINDS OR COUNTERFACTUAL FACTS. THOSE FANCIES CANNOT BE DISREGARDED AS MEANINGLESS IMAGINATIONS, ON THE CONTRARY THEIR LEGAL STATUS AS A PECULIAR MODE OF AWARENESS INDISPENSABLE TO AND OMNIPRESENT IN ANY PERCEPTIONS AND SOME CONCEPTIONS. AND THEIR FUNCTION IS STUDIED.

OLIVECRONA, KARL. APPROPRIATION IN THE STATE OF NATURE: LOCKE ON THE ORIGIN OF PROPERTY. J HIST IDEAS 35,211-230 AP=JE 74.

THE WORD "PROPRIETY" OR "PROPERTY" IN LOCKE'S "TWO TREATISES" CORRESPONDS TO THE LATIN 'SUUM' IN NATURAL LAW DOCTRINE. IT SIGNIFIES THAT WHICH 'BELONGS' TO AN INDIVIDUAL IN THE SENSE OF FORMING PART OF HIS PERSONALITY, AS FOR INSTANCE LIFE, LIMB, AND LIBERTY. THE RANGE OF THE PERSONALITY COULD BE EXTENDED SO AS TO INCLUDE PHYSICAL THINGS. LOCKE'S THEORY OF APPROPRIATION IN THE STATE OF NATURE IS BUILT ON THIS IDEA. A MAN COULD MAKE AN OBJECT "PART OF HIMSELF" BY INFUSING SOMETHING OF HIMSELF INTO IT THROUGH HIS "LABOUR." THEREFORE MAN HAD "IN HIMSELF THE GREAT FOUNDATION OF PROPERTY."

IVECRONA, KARL. LOCKE'S THEORY OF APPROPRIATION. PHIL QUART  
24,220-234 S 74.

THE SO-CALLED LABOR THEORY OF VALUE WAS NOT THE BASIS OF LOCKE'S THEORY OF APPROPRIATION AS EXPOUNDED IN PARAGRAPHS 26-39 OF CHAPTER FIVE IN THE "TWO TREATISES OF GOVERNMENT." THE STATEMENTS IN PARAGRAPHS 40-43 TO THE EFFECT THAT IT IS LABOR THAT PUTS THE DIFFERENCE OF VALUE ON EVERYTHING SERVE TO JUSTIFY THE CONTEMPORARY DISTRIBUTION OF PROPERTY ON THE GROUND THAT THE PRESENT VALUE OF LAND AND COMMODITIES DERIVED FROM LABOR; ALMOST NOTHING OF IT CAME FROM THAT WHICH WAS ONCE THE COMMON PROPERTY OF MANKIND ("THE ALMOST WORTHLESS MATERIALS"). THESE PARAGRAPHS PROBABLY DID NOT BELONG TO THE ORIGINAL TEXT; THEY SEEM TO HAVE INSERTED AT A LATER DATE.

IVER, G BENJAMIN. UNDERLYING REALITIES OF LANGUAGE. MONIST 57,408-429  
JL 73.

THIS PAPER EXAMINES RECENT TRENDS IN TRANSFORMATIONAL LINGUISTIC RESEARCH, CHOMSKY'S EXTENDED STANDARD THEORY, CASE GRAMMAR, AND GENERATIVE SEMANTICS, AND EVALUATES THEM IN TERMS OF THEIR APPLICATION TO PHILOSOPHICAL CLAIMS ABOUT LANGUAGE AND ITS STRUCTURE. PARTICULAR ATTENTION IS PAID TO UNDERLYING FORM IN GENERATIVE SEMANTICS. IT IS ARGUED THAT RESULTS IN THE EXTENDED STANDARD THEORY ARE NOT APPLICABLE TO A WIDE RANGE OF TRADITIONAL PHILOSOPHICAL CONCERNS; IN CONTRAST IT APPEARS THAT GENERATIVE SEMANTICS MODELS MAY HAVE APPLICATION, SINCE THEY POSTULATE A SEMANTICALLY BASED UNDERLYING FORM AND ADMIT INTO IT 'REAL-WORLD' ELEMENTS. THE PAPER CONCLUDES, HOWEVER, THAT BECAUSE DECISIONS ABOUT THOSE ELEMENTS INVOLVE EXTRALINGUISTIC KNOWLEDGE WHICH ITSELF HAS OFTEN BEEN SUBJECT TO DIVERGENT INTERPRETATIONS, LINGUISTS' FORMULATIONS OF THE UNDERLYING REALITY OF LANGUAGE WILL DEPEND ON THE A PRIORI ADOPTION OF SUBSTANTIVE PHILOSOPHICAL THESES. THUS ATTEMPTS TO USE LINGUISTS' CONCLUSIONS TO RESOLVE PHILOSOPHICAL DISPUTES WILL BE CIRCULAR.

IVER, HAROLD H. HOPE AND KNOWLEDGE. CULT HERMEN 2,75-87 MY 74.

THIS ESSAY CONSIDERS THE EPISTEMOLOGICAL AND ONTOLOGICAL CLAIMS OF ERNST BLOCH'S "DAS PRINZIP HOFFNUNG," AND OF THE RELATED THEOLOGY OF HOPE (MOLTMANN AND PANNENBERG). THE ESCHATOLOGICAL IMAGERY OF JUDAEO-CHRISTIANITY IS CRITICALLY EVALUATED IN LIGHT OF PHILOSOPHICAL DISCUSSIONS OF THE LOGICAL AND ONTOLOGICAL STATUS OF LANGUAGE ABOUT THE FUTURE. ALTHOUGH THE RICH IMAGERY OF HOPE CAPTURES THE HIGHEST ASPIRATIONS OF THE HUMAN SPIRIT, IT MUST BE SUBJECTED TO RIGOROUS SCRUTINY FOR ONLY IN THIS WAY CAN TRUTH BE DISTINGUISHED FROM FANTASY. SOME CRITICAL TESTS ARE SUGGESTED WHICH ARE TO BE PUT TO LANGUAGE ABOUT THE FUTURE.

IVETTI, MARCO M. ERROR E KAIROS: LA FUNZIONE PERIODIZZATIVA DELL'IDEA DI CRISTIANESIMO E LA STORIA DELLA FILOSOFIA. ARCH FILOSOF  
2,87-105 1971.

IVETTI, MARCC M. FILOSOFIA DELLA RELIGIONE E STORIA DELLA FILOSOFIA. ARCH FILOSOF 169-204 1974.

LENDORFF, ROBERT H V AND GOLD, MARK S. THE UNENCOUNTER WITH DEATH. HUMANITAS 10,43-59 F 74.

OUR UNENCOUNTER WITH THE UNKNOWN HAS SENT US CASCADING INTO A VACUOUS LIFE STRUCTURED TO DENY DEATH; A LIFE OF INCESSANT ACTIVITY WHICH PERPETUATES AND COMPOUNDS THE ACCUMULATED DELUSIONS OF THE PAST. ADDICTED TO CERTAINTY AND WITHOUT EXPERIENCE IN TRUE ENCOUNTER WE ARE DOOMED TO FEAR DEATH. AMONG THE MANIFESTATIONS OF OUR "UNENCOUNTER WITH DEATH" ARE A SEVERELY IMPAIRED ABILITY TO RELATE TO, OR EVEN TOLERATE, ELDERLY PEOPLE AND THE ERECTION OF A HEALTH BUREAUCRACY DESIGNED TO KEEP DEATH OUT OF SIGHT, AT ANY

PRICE. WE MUST ENCOUNTER THE UNKNOWN IF WE EVER EXPECT TO LIVE WITHOUT FEAR OF DEATH.

OLLER, D KIMBROUGH AND SULZBACHER, STEPHEN I. A REANALYSIS OF LENNEBERG'S "BIOLOGICAL FOUNDATIONS OF LANGUAGE" BY A BEHAVIORIST AND A NATIVIST. BEHAVIORISM 2,146-161 FALL 74.

THIS PAPER SHOULD BE CONSIDERED MORE AS A DISCUSSION OF ISSUES IN THE STUDY OF LANGUAGE THAN AS A REVIEW OF LENNEBERG'S BOOK. THE AUTHORS SEPARATELY PRESENT A NATIVISTIC AND A BEHAVIORISTIC ANALYSIS OF LENNEBERG'S WORK AND OF RESEARCH DONE SINCE THE PUBLICATION OF HIS BOOK. THE DISCUSSION IS IN A DEBATE FORMAT WITH EACH AUTHOR PRESENTING HIS VIEWS AND A REBUTTAL OF THE VIEWS OF HIS COLLEAGUE. IT IS CONCLUDED THAT ALTHOUGH THE WORKING ASSUMPTIONS OF THE NATIVIST AND EMPIRICIST ARE DIVERGENT, THIS DIVERGENCE NEED NOT PRECLUDE FRUITFUL COLLABORATIVE RESEARCH.

OLLERO TASSARA, ANDRES. LOS COMIENZOS DE LA INFLUENCIA NEOSCOLASTICA. AN CATED SUAREZ 11,9-27 1971.

ESTE ARTICULO RESUME OTROS TRABAJOS DEL AUTOR SOBRE LA FIGURA DE JUAN MANUEL ORTI Y LARA (1826-1904), FILOSOFO Y JURISTA ESPANOL. EN SU OBRA DETECTA EL COMIENZO DEL INFLUJO DE LA ORIENTACION NEOSCOLASTICA (SOBRE TODO DE PROCEDENCIA ITALIANA) SOBRE LA FILOSOFIA JURIDICA Y POLITICA, ASI COMO SUS REPERCUSIONES EN LAS POLEMICAS CULTURALES Y POLITICAS DEL SIGLO.\*

OLLERO, ANDRES. EQUIDAD, DERECHO, LEY. AN CATED SUAREZ 13,163-178 1973.

LA RECUPERACION DE LA DIMENSION PROPIAMENTE JURIDICA DE LA EQUIDAD EXIGE RECHAZAR LA IDENTIFICACION ENTRE DERECHO Y LEY PROPIA DEL POSITIVISMO LEGALISTA. FIGURAS COMO EL ABUSO DEL DERECHO EN EL AMBITO PRIVADO, LA DISCRECIONALIDAD EN LA ACTUACION DE LOS ORGANOS ADMINISTRATIVOS, O LA SUBJETIVIDAD DEL JUEZ AL CONCRETIZAR LA NORMA LEGAL, ABREN PERSPECTIVAS DE ACTUACION A UNA EQUIDAD QUE NO CABE CONSIDERAR YA COMO CORRECCION EXTRAJURIDICA DE LA NORMA, SINO COMO CONCRETIZACION TRANSLEGAL DEL DERECHO.

OLLIER, CLAUDE. UN JEU DE CLICHES. REV ESTH 26,249-254 AP=D 73.

IL S'AGIT D'UN EXTRAIT D'UNE ETUDE SUR JOSEF VON STERNBERG ECRITE POUR LE FUTUR "DICTIONNAIRE DU CINEMA" DE RICHARD ROUD. CET EXTRAIT COUVRE LE DEBUT DES ANNEES 30 ET SPECIALEMENT LES SIX FILMS TOURNES AVEC MARLENE DIETRICH; IL S'EFFORCE DE DECRIRE LE FONCTIONNEMENT DES STEREOTYPES DANS CES FILMS, ET LA RAISON MEME DE LEUR CHOIX: UNE TENTATIVE, CHEZ LE CINEASTE, DE REMONTER, EN-DECA DU "DRAME", A LA SOURCE DE L'ORGANISATION SCENIQUE: AU TRAVAIL DE LA "NEGATIVITE" DANS L'ESPACEN, LE GESTE, LA PAROLE.\*

OLSHESKY, THOMAS M. DEEP STRUCTURE: ESSENTIAL, TRANSCENDENTAL OR PRAGMATIC? MONIST 57,430-442 JL 73.

CHOMSKY'S ACCOUNT OF DEEP STRUCTURES IN "ASPECTS" WOULD LEAD US TO BELIEVE HE UNDERSTANDS THEM IN A CARTESIAN MANNER OF METAPHYSICAL ESSENTIALISM AND EPISTEMOLOGICAL NATIVISM. BUT HIS OWN RATIONALISM IS NOT INTUITIVELY BASED, AND HIS TALK OF 'INNATE IDEAS' AND OF 'ABSTRACTIONS' INVOLVES CONCEPTUAL SHIFTS FROM DESCARTES' USES. CHOMSKY'S ACCOUNT OF DEEP STRUCTURES AS GENERATED FROM A BASE COMPONENT SEEMS MORE AMENABLE TO A KANTIAN MANNER OF DEALING WITH PURE LINGUISTICS. BUT THIS WOULD REQUIRE A DISTINCTION BETWEEN TRANSCENDENTAL UNDERSTANDINGS AND MODES OF OPERATION, AS WELL AS BETWEEN PHENOMENAL LIMITS ON SPEAKING AND NOUMENAL NATURE OF LANGUAGE, THUS CASTING SERIOUS DOUBTS ON MANY OF CHOMSKY'S SPECULATIONS. A PRAGMATIC TURN IN UNDERSTANDING THE FOUNDATIONS OF GRAMMAR IS PRESAGED IN A NUMBER OF RECENT DEVELOPMENTS, BUT MUST WAIT UPON A MORE ADEQUATE ACCOUNT OF ACTION FOR ITS BASIS.



LSHIEWSKY, THOMAS M. THE ANALOGICAL ARGUMENT FOR KNOWLEDGE OF OTHER MINDS RECONSIDERED. AMER PHIL QUART 11,63-69 JA 74.

THE ANALOGICAL ARGUMENT IS NOT APPROPRIATELY CONSTRUED AS AN ARGUMENT, SINCE THE ROLE OF ANALOGY IN INQUIRY IS IN DISCOVERY PROCEDURES AND NOT IN JUSTIFICATION PROCEDURES. NOR IS IT EVEN ANALOGICAL AS TRADITIONALLY SET FORTH. ANALOGY REQUIRES A MODEL OF PROPORTIONALITY AS ITS BASIS, AND THE CLAIMS OF THE TRADITIONAL ARGUMENT REQUIRE A DISPROPORTIONALITY BETWEEN SELF-KNOWLEDGE AND KNOWLEDGE OF OTHERS FOR THEIR PROBLEMATIC STARTING POINT. NOR IS IT SERVICEABLE AS A BASIS FOR KNOWLEDGE, SINCE ANALOGIES PROVIDE WAYS OF UNDERSTANDING RATHER MATTERS OF INFORMATION. NOR IS IT APPROPRIATELY CONCERNED WITH MINDS, SINCE THE CONCERN SEEMS TO BE WITH UNDERSTANDING THE OTHER AS A PERSON RATHER THAN WITH KNOWING HIS MIND. ONCE THESE RECONSTRUCTIONS HAVE BEEN MADE, THE 'ANALOGICAL ARGUMENT' CAN LEAD TO ENRICHING ONE'S UNDERSTANDING OF HIMSELF AND OTHERS; BUT IT CAN DO SO NOT ONLY BECAUSE THE ANALOGICAL ARGUMENT IS NOT AN ARGUMENT, BUT ALSO BECAUSE THE PROBLEM OF OTHER MINDS IS NOT A PROBLEM.

LSZEWSKI, EUGENIUSZ. LES SCIENCES ET LES TECHNIQUES DANS LA PERIODE DE LA REVOLUTION SCIENTIFICO-TECHNIQUE. ORGANON 41-53 1971.

THE PURPOSE OF THE ARTICLE IS TO DISCUSS THE CHARACTERISTIC FEATURES OF SCIENCE AND OF TECHNOLOGY IN THE PERIOD OF THE SCIENTIFIC AND TECHNOLOGICAL REVOLUTION CONSISTING OF TWO SIMULTANEOUS AND INTERRELATED REVOLUTIONS—IN ALL SCIENCE AND IN ALL TECHNOLOGY. SUCH FEATURES OF SCIENCE ARE DESCRIBED: SO HIGH A LEVEL OF DEVELOPMENT THAT NEARLY ALL SCIENCES BECAME APPLICABLE; INTERRELATION OF ALL SCIENCES LEADING TO THEIR INTEGRATION; GROWTH OF FREQUENCY OF REVOLUTIONS IN PARTICULAR SCIENCES; GROWTH OF SOCIAL IMPORTANCE OF SCIENCE. IN TECHNOLOGY ONE MAY OBSERVE THE INTEGRATION OF ITS DIFFERENT BRANCHES NECESSITATED BY THE FACT THAT MODERN TECHNOLOGY NOT ONLY MASTERS SOME ELEMENTS OF THE NATURE BUT IS CREATING ITS OWN ARTIFICIAL ENVIRONMENT OF THE MAN'S LIFE AND THEREFORE HE HAS TO WORRY THAT HIS ENVIRONMENT DOES NOT CEASE TO BE INHABITABLE. THE LEADING TREND OF MODERN TECHNOLOGY IS THE AUTOMATION WHICH CHANGES THE RELATION OF WORKERS TO TECHNOLOGICAL PROCESSES, LIBERATING THEM FROM THE DEHUMANIZING DEPENDENCE UPON THE MACHINE OR OTHER TECHNICAL DEVICE.\*

LVETTI, MARCO M. TESTIMONIANZA E APOLOGETICA. ARCH FILOSOF 389-425 1972.

MAROV, A I. ON SUBSYSTEMS OF REDUCED POWERS. ALG LOG 12,42-46 JL 74.

NICESCU, D. LES CATEGORIES LOGIQUES MATHÉMATIQUES. INT LOG REV 4,176-200 D 73.

PALFK, KAZIMIERZ. DIRECTIVES, OPTATIVES, AND VALUE STATEMENTS. LOG ANAL 16,221-258 MR-JE 73.

DIRECTIVES PROPER ARE STATEMENTS CONTAINING UT—CLAUSES, OPTATIVES PROPER THOSE CONTAINING UTINAM—CLAUSES, VALUE STATEMENTS PROPER (ABOUT HAPPENINGS, OR CONDUCT) THOSE CONTAINING THAT—CLAUSES. VALUE STATEMENTS PROPER ARE THOSE ABOUT PRAGMATIC FULFILLMENT OF DIRECTIVES OR OPTATIVES. DIRECTIVE AND OPTATIVE STATEMENTS ANALYSABLE TO THAT—FORM ARE VEILED VALUE STATEMENTS PROPER (AND QUASI-DIRECTIVES RESP. OPTATIVES). VALUE STATEMENTS ANALYSABLE TO UT—, RESP. UTINAM—FORM ARE VEILED DIRECTIVES, RESP. OPTATIVES (AND QUASI—VALUE STATEMENTS). VALUE—STATEMENTS ABOUT THINGS ARE THOSE OF PRAGMATIC FULFILLMENT OF IDEAL RULES, DETERMINING WHAT LIKE GIVEN THINGS OUGHT TO BE.



OPOCHER, ENRICO. LEGGE E VERITA: RIFLESSIONI SU DI UN PASSO PLATONICO.  
RIV INT FILOSOF DIRITTO 50,754-764 O-D 73.

OPPENHEIM, FELIX E. 'FACTS' AND 'VALUES' IN POLITICS: ARE THEY SEPARABLE?  
POLIT THEOR 1,54-68 F 73.

OPPENHEIM, FELIX E. DESCRIPTIVE TERMS OF POLITICAL DISCOURSE: A REJOINDER  
TO VIRGINIA HELD. POLIT THEOR 1,76-78 F 73.

ORLANDO, PASQUALE. VERSO UN TOMISMO ESISTENZIALE. AQUINAS 16,227-254  
1973.

ORLOWSKA, EWA. THRESHOLD LOGIC. STUD LOG 33,1-9 1974.

OROZCO, JOSE LUIS. TWO WAYS OF THINKING ON POLITICAL THOUGHT. SW J PHIL  
5,161-173 SPR 74.

THE CHIEF THESIS CONCERNS THE INTELLECTUAL DISTORTION INVOLVED IN  
DICHOTOMIZED IDEALISTIC/MATERIALISTIC WAYS OF THINKING ON POLITICAL  
THOUGHT. THE PAPER BEGINS BY DISPLAYING THE USELESSNESS OF SUCH  
ABSTRACT CONTRASTS LIKE THOSE ON THE SCIENTIFIC, FRAGMENTARY AND  
MELIORATIVE NATURE OF AMERICAN POLITICAL DESIGNS VERSUS THE  
PHILOSOPHICAL, HOLISTIC AND EXTREMIST CHARACTER OF LATIN AMERICAN  
POLITICAL DOCTRINES. THEN, STARTING FROM THE ASSERTION ON THE  
DERIVATIVE AND DEPENDENT ESSENCE OF POLITICAL THOUGHT, THIS THOUGHT  
IS CONSIDERED AS RELATED WITH A MAIN SET OF FORMAL  
COMPONENTS--METAPHYSICAL, SCIENTIFIC, ECONOMIC AND SOCIAL  
ASSUMPTIONS. ACCORDINGLY, THE SO INTEGRATED FRAMEWORK IS ASSEMBLED  
IN WHAT WE CALL ITS TEMPORAL, SPATIAL AND PERSONAL DIMENSIONS IN  
ORDER TO DEMONSTRATE ITS CONCRETENESS OR UNFITNESS IN POLITICAL AND  
SOCIAL LIFE. NEITHER THE FORMAL NOR THE MATERIAL DIMENSIONS HAVE A  
ONE-SIDED DETERMINATIVE OR CAUSAL QUALITY; BOTH ARE INTERRELATED AS  
SKETCHILY SHOWN IN A BRIEF ANALYSIS OF LIBERALISM AND MARXISM IN  
LATIN AMERICA AND THE UNITED STATES. FINALLY, THE PAPER URGES AN  
ARTICULATION OF BOTH DIMENSIONS IN A MORE CONCISE AND OPERATIONAL  
THEORY.

OSCANYAN, FREDERICK S. ON SIX DEFINITIONS OF THE SOPHIST: SOPHIST  
221C-231E. PHIL FORUM (BOSTON) 4,241-259 WINT 72-73.

THE PAPER SHOWS THAT THE DEFINITIONS OF THE SOPHIST ON 221C-231E  
REFER TO SPECIFIC CONTEMPORARIES OF SOCRATES: GORGIAS, PROTAGORAS,  
HIPPIAS, PRODICUS, EUTHYDEMUS AND THRASYMACHUS. PRODUCED BY THE  
METHOD OF DIVISIONS, EACH DEFINITION CONSISTS OF A NESTING CLASS OF  
ATTRIBUTES. AN EXAMINATION OF THE PLATONIC CORPUS REVEALS THAT  
THESE SAME CHARACTERISTICS ARE USED TO SATIRICALLY DESCRIBE THE  
SOPHISTS LISTED ABOVE. AS THE FINAL DEFINITION EQUALLY DESCRIBES  
THRASYMACHUS AND SOCRATES, IT IS SHOWN WHY PLATO VIEWED THE METHOD  
OF DIVISIONS AS INADEQUATE FOR OBTAINING THE PROPER DEFINITION OF  
SOPHISTRY: A GOOD PLATONIC DEFINITION MUST HAVE OSTENSIVE TRUTH AS  
WELL AS ESSENTIAL VALIDITY.\*

OSSORIO, PETER G. NEVER SMILE AT A CROCODILE. J THEOR SOC BEHAV  
3,121-140 O 73.

OSTERHOUDT, ROBERT G. MODES OF PHILOSOPHIC INQUIRY CONCERNING SPORT: SOME  
REFLECTIONS ON METHOD. J PHIL SPORT 1,137-141 S 74.

IT IS THE INTENT OF THIS ESSAY TO SHOW THE VARIETY OF DISTINCTIONS  
COMMONLY PROPOSED IN DISCUSSIONS CONCERNING PHILOSOPHIC METHODOLOGY  
GENERALLY, AS WELL AS IN THOSE CONCERNING METHODOLOGIC MATTERS  
RELATING TO A PHILOSOPHIC STUDY OF SPORT MORE PARTICULARLY. OF  
PRINCIPAL IMPORTANCE ARE THE OFT DISCUSSED DISTINCTION BETWEEN  
SUBSTANTIAL KNOWLEDGE AND METHODOLOGY, THE GENERAL FORMS OF  
METHODOLOGIC DEVICE (LOGIC, LANGUAGE, AND MATHEMATICS), THE  
SPECULATIVE AND CRITICAL FUNCTIONS OF PHILOSOPHY, THE NATURE OF

DIALECTIC, AND CLASSICAL FORMULATIONS OF THE METHODOLOGIC DILEMMA IN PHILOSOPHY GENERALLY, THE PHILOSOPHY OF SPORT MORE PARTICULARLY.

STIEN, P A. GOD, OTHER MINDS, AND THE INFERENCE TO THE BEST EXPLANATION. CAN J PHIL 4,149-162 S 74.

USLEY, J DOUGLAS AND KOLKER, R P. A PHENOMENOLOGY OF CINEMATIC TIME AND SPACE. BRIT J AES 13,388-396 AUTUMN 73.

BY CONSIDERING FILM SPACE AND FILM TIME PHENOMENOLOGICALLY, WE ATTEMPT TO AVOID METAPHYSICAL ABSTRACTIONS, FOCUSING ON THE EXPERIENCE OF FILM. SEVERAL ANALYTIC TERMS ARE INTRODUCED, INCLUDING THE EXPERIENCE OF 'FORCED CONTINUITY' A FILM IMPOSES ON A VIEWER TEMPORALLY AND THE 'SURROGATE SPACE' IT CREATES FOR HIM. CINEMATIC SPACE AND TIME ARE DISCUSSED AS ELEMENTS OF FILM SYNTAX; FOR EXAMPLE, FILM IS SEEN TO HAVE ONLY A PRESENT 'TENSE'. FILM GRAMMAR THEN IS CONSIDERED HISTORICALLY AS INCREASING THE INVOLVEMENT OF THE VIEWER IN THE FILM--TO THE EXTENT THAT THE SYNTAX OF FILM MAKES POSSIBLE THE SEMANTICS OF FILM. FINALLY, A PRIORI VIEWS OF CINEMATIC 'REALITY' ARE REJECTED, AND DETAILED ANALYSES OF SEQUENCES FROM PARTICULAR FILMS ARE OFFERED TO SUPPORT A PHENOMENOLOGICAL THEORY.\*

USLEY, J DOUGLAS. EVIDENCE, ANTHROPOMORPHISM AND THE EXISTENCE OF GOD. HEYTHROP J 15,298-302 JL 74.

PROFESSOR KAI NIELSEN, IN HIS BOOK "SCEPTICISM," CITES WITH APPROVAL A FANCIFUL ACCOUNT BY N R HANSON OF OF A "REVELATION" WHICH COULD CONCLUSIVELY PROVE THAT GOD EXISTS. IN MY ARTICLE, I PRESENT ANOTHER IMAGINATIVE EXAMPLE. THEN I ARGUE, AGAINST NIELSEN, THAT (1) THERE COULD BE EVIDENCE FOR GOD'S EXISTENCE WHICH WOULD BE BASED ON SENSE EXPERIENCE AND WOULD BE VERY CONVINCING; (2) FANTASIES OF PUBLIC DIVINE ACTION DO NOT NECESSARILY HAVE AN ANTHROPOMORPHIC GOD IN MIND; AND (3) THESE FANTASIES ARE FANTASIES NOT BECAUSE GOD DOES NOT EXIST BUT BECAUSE MOST BELIEVERS WOULD NOT EXPECT GOD TO DO THE THINGS HE IS IMAGINED TO DO.

UTKA, GENE. SOCIAL JUSTICE AND EQUAL ACCESS TO HEALTH CARE. J RELIG ETHICS 2,11-32 SPR 74.

A SOCIETAL GOAL TO WHICH MORE AND MORE PEOPLE IN THE UNITED STATES APPEAR TO BE COMMITTED--AT LEAST OFFICIALLY--IS THE ASSURANCE OF COMPREHENSIVE HEALTH SERVICES FOR EVERY PERSON IRRESPECTIVE OF INCOME OR GEOGRAPHIC LOCATION. THIS PAPER OFFERS ONE POSSIBLE MORAL JUSTIFICATION OF THE GOAL. IT DOES SO BY ATTEMPTING TO APPLY VARIOUS STANDARD CONCEPTIONS OF SOCIAL JUSTICE TO CONSIDERATIONS ABOUT HEALTH CARE AND TO REFLECT ABOUT THE REASONS WHY SOME OF THE CONCEPTIONS SEEM MORE RELEVANT THAN OTHERS. SEVERAL INSTITUTIONAL IMPLICATIONS ARE ALSO IDENTIFIED.

UTLAW, LUCIUS. LANGUAGE AND CONSCIOUSNESS: TOWARD A HERMENEUTIC OF BLACK CULTURE. CULT HERMEN 1,403-413 F 74.

PURPOSE: TO PREPARE FOR A HERMENEUTIC OF BLACK CULTURE USING AN ANALYSIS OF VARIOUS MODES OF LANGUAGE (AS SPEECH) AS THE WAY OF ACCESS INTO THE BLACK LIFE-WORLD. THIS IS DONE BY BRIEFLY CHARACTERIZING THE STRUCTURE OF THE LIFE-WORLD AND THE ROLE OF LANGUAGE IN THIS STRUCTURIZATION. THE STAGE IS THUS SET, AFTER A LISTING OF SOME POSSIBILITIES, FOR ENGAGING IN HERMENEUTICAL ENDEAVORS.

OVSYANNIDOV, M. F. THE AESTHETIC TRAINING OF STUDENTS AND THE TEACHING OF AESTHETICS IN HIGHER EDUCATION. SOVIET STUD PHIL 12,71-86 WINT 73-74.

OWENS, JOSEPH. AQUINAS AND THE FIVE WAYS. MONIST 58,16-35 JA 74.

FIVE 'WAYS' TO PROVE THAT GOD EXISTS ARE OFFERED IN AQUINAS' "SUMMA OF THEOLOGY," ALL TAKEN FROM HISTORICALLY TRACEABLE SOURCES IN WHICH THEY DID NOT REACH THE CONCLUSION ENVISAGED BY HIM. 'WAYS' UP TO ELEVEN IN NUMBER ARE IN FACT USED IN HIS WORKS. ALL FUNCTION IN A STRICTLY METAPHYSICAL--NOT COSMOLOGICAL OR TELEOLOGICAL--FRAMEWORK THAT WAS DEVELOPED EARLY IN HIS CAREER. THE ANSELMIAN AND OTHER ARGUMENTS THAT CANNOT FIT INTO THAT FRAMEWORK ARE REJECTED OR LEFT UNNOTICED, WHILE THOSE THAT DO FIT IN ARE ACCEPTED IN LINE WITH THE CONVENIENCE OF THE MOMENT. ACCORDINGLY THE NUMBER AND ORDER OF THE 'FIVE WAYS' MEAN NO MORE THAN A MOMENTARY CONVENIENCE OF THIS TYPE.

OWENS, JOSEPH. AQUINAS--"DARKNESS OF IGNORANCE" IN THE MOST REFINED NOTION OF GOD. SW J PHIL 5,93-110 SUM 74.

ON ACCOUNT OF HIS DISTINCTIVE EPISTEMOLOGY, THE BEING THAT IS LUMINOUS TO HUMAN COGNITION REMAINS FOR AQUINAS MULTIPLE AND VARIABLE, EVEN THOUGH THE NATURE OF BEING IN ITS UNICITY AND UNCHANGEABLENESS IS AS EMINENTLY RESPECTED AS IN "PARMENIDES." THE CONDITION IS A 'DARKNESS OF IGNORANCE' IN WHICH THE NATURE OF BEING IS ATTAINED ONLY BY WAY OF A CONCLUSION TO SOMETHING BEYOND THE HUMAN INTELLECT'S POWER TO INTUIT OR CONCEIVE. ON THE METAPHYSICAL LEVEL, THIS 'DARKNESS' PERMITS THE SUCCESSIVE PREDICATION OF PERFECTIONS WITHOUT FINITE RESTRICTIONS.

OWENS, JOSEPH. SOUL AS AGENT IN AQUINAS. NEW SCHOLAS 48,40-72 WINT 74.

AQUINAS ACCEPTS WHOLEHEARTEDLY THE ARISTOTELIAN TENET THAT THE SOUL IS THE FORM OF THE BODY. UNLIKE ARISTOTLE, HOWEVER, HE IS THINKING IN AN EXISTENTIAL FRAMEWORK THAT REQUIRES THE HUMAN SOUL TO BE AN EXISTENT AND AN AGENT IN ITSELF. THROUGH PRECISE ABSTRACTION THE SOUL IS REGARDED AS THE AGENT IN THE INTELLECTIVE AND VOLUNTARY ORDER, THE BODY AS THE AGENT IN THE OTHER ACTIVITIES. LIKEWISE FOR AQUINAS THE SOUL CONTINUES TO BE AN AGENT IN ITS PERPETUAL EXISTENCE AFTER BODILY DEATH. BUT THIS SEPARATED ACTIVITY IS DIFFICULT TO DEMONSTRATE ON PURELY PHILOSOPHICAL GROUNDS IN THE THOMISTIC FRAMEWORK. THOUGH ACCEPTED AS A FACT IT SEEMS TO REMAIN METAPHYSICALLY AN APORIA AND A MYSTERY.

PACI, ENZO. LA PHENOMENOLOGIE ET L'HISTOIRE DANS LA PENSEE DE HEGEL. PRAXIS 93-100 1971.

PADGETT, JACK F. PHILOSOPHY AND SOCIAL PLANNING IN YUGOSLAVIA. SOCIAL THEOR PRACT 2,439-458 FALL 73.

PHILOSOPHY IS RELEVANT TO SOCIAL PLANNING IN YUGOSLAVIA TODAY. YUGOSLAVIA FINDS ITSELF FACED WITH THE NECESSITY OF INDUSTRIAL DEVELOPMENT IN ORDER TO ACHIEVE THE GOAL OF HUMAN DEVELOPMENT. UNFORTUNATELY THE ACHIEVEMENT OF A LEVEL OF TECHNOLOGICAL AND INDUSTRIAL DEVELOPMENT NECESSARY TO SATISFY HUMAN NEEDS MAY CONFLICT WITH THE REALIZATION OF THOSE NEEDS. PHILOSOPHERS OFFER BOTH A VISION OF THE GOOD LIFE AND A SET OF NORMS FOR DETERMINING RELATIVE SUCCESS IN ACHIEVING IT; HOWEVER, NEITHER IS SUFFICIENT WITHOUT THE TECHNOLOGICAL RESOURCES OF A PRODUCTIVE ECONOMY AND THE PRACTICAL WISDOM OF URBAN PLANNERS. HENCE, PHILOSOPHERS AND PLANNERS IN YUGOSLAVIA SHARE A COMMON TASK: HELPING PEOPLE TO LIVE FREER, FULLER, AND MORE SENSIBLE LIVES.



DOUX, ANDRE. LE SIVAIISME DU CACHEMIRE: PRESENCE ET ROLE DE L'ENERGIE. REV PHIL FR 164,45-64 JA=MR 74.

ON VEUT MONTRER QUE LA NOTION D'ENERGIE, DIVINE, COSMIQUE ET VITALE, EST AU CENTRE DE TOUTES LES SPECULATIONS ET PRATIQUES DU SIVAIISME DU CACHEMIRE, ECOLE ET SECTE RELIGIEUSE TANTRIQUE. LA DIVINITE EST CONÇUE COMME ENERGIE. ELLE CREE L'UNIVERS PAR DIFFUSION ET DEGRADATION DE L'ENERGIE; ELLE LE SOUTIENT PAR CETTE MEME ENERGIE QUI Y EST DIFFUSE; ET LE RESORBE ENFIN PAR RETOUR A LA SOURCE, EN DES CYCLES INDEFINIMENT RENOUVELES. LES METHODES DE SALUT, DANS CET ANTHROPOCOSMISME ENERGETIQUE (MEDITATION, RITES, ETC.), SONT FONDÉES SUR LA CAPTATION ET LA MANIPULATION DE CETTE ENERGIE, NOTAMMENT SOUS SA FORME DE PARALE: LES MANTRAS.\*

K, T Y. MCCAWLEY AND LOGIC. NOTRE DAME J FORM LOG 15,173-175 JA 74.

JAMES D MCCAWLEY PROPOSES, AS DEEP STRUCTURE OF A NATURAL LANGUAGE SENTENCE, SO-CALLED 'SEMANTIC REPRESENTATION': A 'PROPOSITION' PLUS A SET OF NCUN PHRASES, WHERE THE 'PROPOSITION' STANDS FOR A 'CONTENTIVE' PLUS A SET OF INDICES CORRESPONDING TO THE NOUN PHRASES. HIS 'CONTENTIVE' MAY BE UNDERSTOOD AS THE N=PLACE PREDICATE P, BUT HE DOES NOT KNOW THE ORDER DIFFERENCE BETWEEN PREDICATE AND TERM. NOR DOES HE UNDERSTAND THAT A DESCRIPTION UNDERLIES A NOUN PHRASE, AND THAT THE VARIABLE IN THE PROPOSITION, CORRESPONDING TO THE DESCRIPTION, IS BOUND. THUS HE ANALYZES 'THE MAN KILLED THE WOMAN' AS A CONJUNCTION, 'X KILLED XY' AND 'X IS A MAN' AND... BUT FAILS TO BIND IT, OBTAINING, UPON NEGATION OF THE CONJUNCTION, THE ALTERNATION, 'X DID NOT KILL XY' OR 'X IS NOT A MAN' OR... SINCE THIS IS NOT WHAT WE MEAN WHEN WE DENY THE SENTENCE, 'THE MAN KILLED THE WOMAN', HE CONCLUDES THAT LOGIC IS NOT SERVICEABLE FOR THE ANALYSIS OF NATURAL LANGUAGE. HENCE THE NEED FOR HIS 'SEMANTIC REPRESENTATION'. THE PROPOSAL SHOWS HOW EVEN THE BASICS OF LOGIC ARE MISUNDERSTOOD BY PRACTITIONERS IN OTHER DISCIPLINES. (EDITED).

MER, DAVID. FREEDOM IS A CLOCKWORK ORANGE. S J PHIL 11,299-308 WINT 73.

ANTHONY BURGESS CLAIMS THAT HIS NOVEL "A CLOCKWORK ORANGE" SHOWS "...THAT IT IS PREFERABLE TO HAVE A WORLD OF VIOLENCE UNDERTAKEN IN FULL AWARENESS—VIOLENCE CHOSEN AS AN ACT OF WILL—THAN A WORLD CONDITIONED TO BE GOOD OR HARMLESS." THIS CLAIM SEEMS TO SUPPOSE THAT ONE NATURALLY HAS FREE WILL AND MAY BE DEPRIVED OF IT BY CONDITIONING. THIS ESSAY EXAMINES THE NOVEL TO DETERMINE TO WHAT EXTENT THE PROTAGONIST FIRST EXERCISES, THEN LOSES, HIS HUMAN FREEDOM, OR FREE WILL, OR ABILITY TO CHOOSE AS AN ACT OF WILL, AND THEREBY TO WHAT EXTENT THE NOVEL SUCCESSFULLY ARGUES THE THESIS BURGESS ATTRIBUTES TO IT.

TER, ROBERT M. ABSOLUTE SPACE AND ABSOLUTE MOTION IN KANT'S CRITICAL PHILOSOPHY. SYNTHESI 23,47-62 AG 71.

THE SIGNIFICANCE OF ABSOLUTE SPACE AND ABSOLUTE MOTION IN THE CRITICAL PHILOSOPHY IS CLARIFIED BY ANALYSIS OF RELEVANT PASSAGES IN KANT'S METAPHYSICAL FOUNDATIONS OF NATURAL SCIENCE. NEWTON'S ABSOLUTE SPACE IS REJECTED IN FAVOR OF ABSOLUTE SPACE CONCEIVED OF AS AN IDFA OF REASON SERVING TO UNIFY THE INFINITY OF POSSIBLE RELATIVE KINEMATIC SPACES. ON THE OTHER HAND, SOMETHING LIKE NEWTON'S CONCEPT OF ABSOLUTE MOTION (E.G., IN THE CASE OF ROTATION) IS ACCEPTED BY KANT UNDER THE HEADING OF REAL = AS OPPOSED TO ILLUSORY = MOTION.\*



PALVUTIN, E. A. ON COMPLETE QUASIMANIFOLDS. ALG LOG 11,384-386 MY 74.

PANDE, S. N. PHILOSOPHICAL FOUNDATION OF THE VAISHNAVA SCHOOLS. INDIAN PHIL CULT 17,231-240 S 72.

THOUGH ALL THE VAISHNAVA SCHOOLS ULTIMATELY AIM AT ARRIVING AT A PHILOSOPHICAL RECONCILIATION BETWEEN THE METAPHYSICAL ABSOLUTE AND THE PERSONAL DIVINE OF THE THEOLOGICAL WORLD THERE ARE CERTAIN DOCTRINAL DIFFERENCES AMONG THEIR DETAILS WHICH NO RATIONAL EXPOSITION CAN AFFORD TO IGNORE. GOD ENJOYS THE CENTRAL POSITION IN ALL THE SECTS ROUND WHICH THE ENTIRE DISCUSSION RALLIES, YET THE THEORY OF RAMANUJA DIFFERS SIGNIFICANTLY FROM THOSE OF MADHYA, VALLABH AND NIMBARKA AS REGARDS THE RELATION BETWEEN THE INDIVIDUAL SELF AND GOD, BONDAGE AND LIBERATION, CREATION AND IGNORANCE. THESE FUNDAMENTAL DISAGREEMENTS HAVE BEEN AT THE BASE OF THE FORMULATION OF VARIOUS SUBLIBRANCHES AMONG THESE THEISTIC PHILOSOPHIES. THE PRESENT ARTICLES INCLUDE THE SCHOOL OF CHAITANYA WHICH CROWNS THE HISTORY OF DEVOTION IN MODERN ERA.\*

PANIKKAR, RAIMUNDO. COMMON PATTERNS OF EASTERN AND WESTERN SCHOLASTICISM. DIOGENES 103-113 FALL 73.

A STUDY IN COMPARATIVE PHILOSOPHY: SCHOLASTICISM IS NOT EXCLUSIVE TO WESTERN MIDDLE AGES, BUT IT IS A CULTURAL INVARIANT IN HUMAN TRADITIONS. IT HAS A PECULIAR CONSCIOUSNESS OF THE PAST AND CONFIDENCE INTO THE FUTURE THAT ALLOWS AN INTELLECTUAL SYSTEMATIZATION CALLED MIDDLE AGE WHICH IS CHARACTERIZED BY A CERTAIN PASSAGE FROM MYTHOS TO LOGOS. IT PRESENTS COMMON PATTERNS LIKE AUTHORITY, HIERARCHY, TRADITION, COMMENTARIES, PROPER TERMINOLOGY, DIALECTICAL METHODOLOGY AND ORTHODOXY. IT REVEALS A RECURRENT ANTHROPOLOGICAL STRUCTURE OSCILLATING BETWEEN POLES LIKE: PROPHET-PRIEST, LEADER-PEOPLE, PRACTICAL-THEORETICAL. A CROSS-CULTURAL PERSPECTIVE SHEDS LIGHT ON BOTH THE GENERAL PROBLEM AND THE PARTICULAR MIDDLE AGES.

PANIKKAR, RAIMUNDO. TOWARD A TYPOLOGY OF TIME AND TEMPORALITY IN THE ANCIENT INDIAN TRADITION. PHIL EAST WEST 24,161-164 AP 74.

THE EXPERIENCE AND THUS THE REALITY OF TIME DIFFERS WIDELY AMONG PEOPLES OF THE WORLD. THE TRADITIONAL INDIAN INSIGHT SUGGESTS THE FOLLOWING TYPOLOGY: A) EACH BEING HAS THE SAME DEGREE OF REALITY AS OF TIME. TIME IS THE ONTOLOGICAL TEMPERATURE OF BEING ITSELF: 'THE REVEALER OF ALL BEINGS'. B) TIME IS NOT A GIVEN BUT THE PRODUCT OR RESULT OF DIVINE OR RITUAL ACTION. C) 'BEING IN TIME' IS ALL THAT THERE IS FOR THE 'TIME BEING', I.E., TIME IS CONTINGENT AND LIMITED: IT IS CIRCULAR SO THAT IT CAN BE BROKEN (TRANSCENDED).

PANIKKAR, RAYMOND. TEMOIGNAGE ET DIALOGUE. ARCH FILOSOF 367-388 1972.

PANTAZI, RADU. LE DEBUT DE LA PERIODE MARXISTE DANS L'HISTOIRE DE LA PHILOSOPHIE EN ROUMANIE. PHIL LOG 15,71-82 1971.

1) LA PENETRATION ET LA DIFFUSION DE LA PHILOSOPHIE MARXISTE EN ROUMANIE CONSTITUE UN PROCESSUS, DETERMINE OBJECTIVEMENT PAR L'EXISTENCE ET LE DEVELOPPEMENT DE LA CLASSE OUVRIERE. LA PREMIERE MANIFESTATION ECRITE DE L'ADHESION AU MARXISME REMONTE AUX ANNEES 1883-1884. 2) LES PRINCIPAUX PROBLEMES ABORDES DANS LA LITTERATURE MARXISTE DE L'EPOQUE COMPORTE UN CARACTERE SOCIOLOGIQUE DISTINCT. 3) LA PRESSE PERIODIQUE SOCIALISTE A CONSTITUE LE PRINCIPAL MOYEN DE DIFFUSION DES IDEES MARXISTES DANS LES MASSES. 4) LES FACTEURS QUI ONT PERMIS CETTE DIFFUSION SONT: A. LES TRADUCTIONS DES OEUVRES DE MARX ET ENGELS. B. LES COMMENTAIRES ET LES ADAPTATIONS ORIGINALES DES AUTEURS ROUMAINS. C. LES DISCUSSIONS DES THEMES ECONOMIQUES, SOCIAUX ET POLITIQUES A LA LUMIERE DE LA PHILOSOPHIE MARXISTE. (EDITED).\*

OLINELLI, MARCO. METODO MATEMATICO E ONTOLOGIA IN CHRISTIAN WOLFF. RIV FILOSOF NEO-SCOLAS 66,3-39 JA-MR 74.

PANOUTSOS, E P. LAW AND REVOLUTION. PHIL PHENOMENOL RES 34,201-208 D 73.

THE THESIS 'REVOLUTION CREATES LAW' IS ANALYZED AND TYPES OF VIOLENT OVERTHROW OF THE POLITICAL ORDER ARE EXAMINED FOR THEIR AUTHENTICITY. CASES ARE DISCUSSED AS THEY PERTAIN TO LEGISLATIVE FUNCTIONS, THEORIES OF POSITIVE LAW AND ETHICAL PRINCIPLES. SINCE ALL POLITICAL EVENTS EMBODY MORAL ISSUES, THE DOCTRINE THAT ANY TYPE OF VIOLENT OVERTHROW CAN CLAIM LEGITIMACY MUST BE REJECTED. THE ONLY REVOLUTION THAT CREATES LAW IS ONE WHICH IS MORALLY AUTHENTIC, WITH DEEP COMMUNITY ROOTS AND HISTORICALLY JUSTIFIED BY ITS OWN DEEDS; IT CREATES LAW BY RENEWING THE IDEA OF JUSTICE, REVISING OLD RULES AND INTRODUCING NEW ONE INTO THE LEGAL CODE.

PPAS, GEORGE S. INCORRIGIBILITY, KNOWLEDGE, AND JUSTIFICATION. PHIL STUD 24,219-225 AP 74.

IN THIS PAPER IT IS ARGUED, AGAINST ALSTON AND ARMSTRONG, THAT AN EMPIRICAL PROPOSITION MAY BE INCORRIGIBLE FOR A PERSON, IN THE SENSE THAT THE PERSON CANNOT BE MISTAKEN IN BELIEVING THAT PROPOSITION TO BE TRUE, EVEN THOUGH THE PERSON DOES NOT KNOW THAT THE PROPOSITION IS TRUE, AND EVEN THOUGH HE IS NOT JUSTIFIED IN BELIEVING THAT THE PROPOSITION IS TRUE. SOME CONSEQUENCES OF THIS CONCLUSION ARE BRIEFLY NOTED.

PPAS, GEORGE S. KNOWLEDGE AND REASONS. PHIL STUD 25,423-428 AG 74.

IN THIS PAPER IT IS ARGUED THAT: (A) A PERSON MAY HAVE REASONS OR EVIDENCE FOR BELIEVING THAT A STATEMENT, 'S', IS FALSE, EVEN WHEN HE KNOWS THAT 'S' IS TRUE; AND THAT, THEREFORE, (B) AN ARGUMENT OF DRETSKE'S TO THE CONTRARY (PRESENTED IN HIS PAPER 'REASONS, KNOWLEDGE AND PROBABILITY', "PHILOSOPHY OF SCIENCE," 38, 1971) FAILS; SO THAT, (C) DRETSKE HAS NOT PROVIDED, IN THE CITED PAPER, ANY REASONS TO BELIEVE THAT KNOWLEDGE REQUIRES THAT ONE HAVE CONCLUSIVE REASONS.

RENT, W A. FREEDOM AS THE NON-RESTRICTION OF OPTIONS. MIND 83,432-434 JL 74.

MY AIM IS TO SHOW WHY THE CONCEPTION OF FREEDOM AS THE NON-RESTRICTION OF OPTIONS IS INADEQUATE. I ARGUE THAT THERE ARE NUMEROUS WAYS TO RESTRICT CHOICES, INCLUDING DENIAL OF OPPORTUNITY, REMOVAL OF MEANS, AND IMPAIRMENT OF ABILITY, WHICH OUGHT NOT TO BE CONFLATED WITH DEPRIVATION OF FREEDOM. I CONCLUDE THAT ONLY A NEGATIVE DEFINITION OF FREEDOM SIMILAR TO BUT MORE COMPLEX THAN HOBBS' CAN SUFFICE FOR POLITICAL AND LEGAL THEORY.

RENT, WILLIAM A. SOME RECENT WORK ON THE CONCEPT OF LIBERTY. AMER PHIL QUART 11,149-167 JL 74.

IN THIS ESSAY I ADVANCE MAJOR CRITICISMS OF RECENT WORK ON THE CONCEPT OF LIBERTY BY, AMONG OTHERS, I BERLIN, G MACCALLUM, H J MCCLUSKEY, S I BENN, AND F OPPENHEIM. EMERGING FROM THESE CRITICAL ANALYSES IS A NEW DEFINITION OF 'LIBERTY, IN THE SPIRIT OF NEGATIVE LIBERALISM', WHICH DIFFERENTIATES IT FROM THE RELATED BUT DISTINCT GOODS OF HUMAN AUTONOMY, OPPORTUNITY, ABILITY, POWER, AND SELF-DEVELOPMENT.

PARENTE, ALFREDO. L'UNIVERSO E LE PARTICELLE. RIV STUD CROCE 10,249-259 S 73.

PARENTE, ALFREDO. RICORDO DI DUE STUDIOSI SCOMPARSI: UN MEDICO FILOSOFO, CAMILLO SPINEDI; PAOLO CRUDELI: UNA GIOVANE PROMESSA TRONCATA. RIV STUD CROCE 10,288-292 S 73.

PARGETTER, ROBERT AND JACKSON, FRANK. INDEFINITE PROBABILITY STATEMENTS. SYNTHESE 26,205-217 D 73.

BY INDEFINITE PROBABILITY STATEMENTS WE MEAN STATEMENTS LIKE 'A MAN OF 40 HAS A 95% PROBABILITY OF LIVING TO 60',—PROBABILITY STATEMENTS ABOUT KINDS OF THINGS RATHER THAN ABOUT PARTICULAR THINGS. IT HAS BEEN VERY WIDELY HELD THAT THESE KINDS OF PROBABILITY STATEMENTS ARE QUITE DIFFERENT FROM STATEMENTS LIKE 'THAT MAN OF 40 HAS A 95% PROBABILITY OF LIVING TO 60', ON THE GROUND THAT THE LATTER ARE ABOUT PROPOSITIONS—IN THE EXAMPLE, ABOUT THE PROPOSITION THAT THAT MAN OF 40 WILL LIVE TO BE 60—WHILE THE FORMER ARE ABOUT PROPERTIES, KINDS OF EVENTS, OR SOMETHING OF THAT KIND. WE ARGUE, VIA A CRITICISM OF FREQUENCY THEORIES, THAT (DESPITE APPEARANCES TO THE CONTRARY) INDEFINITE PROBABILITY STATEMENTS CAN ALSO BE CONSTRUED AS BEING ABOUT PROPOSITIONS.

PARIS, CARLOS. LAS GRANDES SISTEMATIZACIONES DE LA FILOSOFIA DE LA CIENCIA Y EL IDEAL DE UNA FILOSOFIA CIENTIFICA. PENSAMIENTO 29,263-285 AP 73.

PARK, DAVID. THE MYTH OF THE PASSAGE OF TIME. STUD GEN 24,19-30 1971.

PARKER, FRANKLIN. POLITICS AND EDUCATIONAL DIRECTIONS: PROSPECTS FOR 1976. J THOUGHT 9,90-95 AP 74.

FEDERALLY ENFORCED EQUAL EDUCATIONAL OPPORTUNITY IS IN THE LIBERAL MODERN WESTERN AND RECENT AMERICAN HISTORICAL TRADITION. THIS TREND CONTINUES DESPITE ATTACKS ON THE INCOME VALUE OF EDUCATION (JENCKS), THE CONCEPT OF THE I.Q. BEING 80% INHERITED (JENSEN, ET AL.), AND THE NEOHUMANIST ATTACKS ON THE INFLEXIBILITY OF THE PUBLIC SCHOOLS. WHAT IS BEING TESTED IS THE NATION'S ABILITY TO EDUCATE DIVERSE CULTURES SO AS TO IMPROVE THE QUALITY OF LIFE FOR ALL.

PARKER, S H. THE CASE FOR COMPATIBILISM: AUSTIN—IFS AND CANS. DIALOGUE (PST) 16,40-44 JA-MY 74.

AUSTIN'S ARGUMENTS AGAINST COMPATIBILISM IN THE FREE-WILL CONTROVERSY ARE ANALYSED. IT IS ARGUED THAT THE MAIN FEATURE OF HIS ARGUMENT TURNS ON THE INTENTIONAL CHARACTER OF THE VERBS USED. IT IS ARGUED THAT THIS DOES NOT BLOCK THE REQUISITE SORT OF TRANSPOSITION. HENCE, COMPATIBILISM REMAINS A VIABLE THESIS.\*

PARKS, ZANE AND RESCHER, NICHOLAS. POSSIBLE INDIVIDUALS, TRANS-WORLD IDENTITY, AND QUANTIFIED MODAL LOGIC. NOUS 7,330-350 N 73.

PARKS, ZANE AND SMITH, TERRY L. THE INADEQUACY OF HUGHES AND CRESSWELL'S SEMANTICS FOR THE CI SYSTEMS. NOTRE DAME J FORM LOG 15,331-332 AP 74.

THE PURPOSE OF THIS NOTE IS TO SHOW THAT THE SEMANTICS DEVELOPED BY HUGHES AND CRESSWELL IN "AN INTRODUCTION TO MODAL LOGIC" (LONDON, 1968), PAGES 198-199, FOR THE CONTINGENT IDENTITY SYSTEMS T+CI, S4+CI, AND S5+CI IS INADEQUATE IN THAT NONE OF THESE SYSTEMS IS SOUND WITH RESPECT TO THE CORRESPONDING NOTION OF VALIDITY. THIS IS DONE BY PRODUCING A COUNTERMODEL TO A COMMON THEOREM OF THE THREE SYSTEMS.



ARKS, ZANE. SEMANTICS FOR CONTINGENT IDENTITY SYSTEMS. NOTRE DAME J  
FORM LOG 15,333-334 AP 74.

IN "THE INADEQUACY OF HUGHES AND CRESSWELL'S SEMANTICS FOR THE CI  
SYSTEMS," SMITH AND I SHOWED THAT THE SEMANTICS DEVELOPED BY HUGHES  
AND CRESSWELL IN "AN INTRODUCTION TO MODAL LOGIC" (LONDON, 1968),  
PAGES 198-199, FOR THE CONTINGENT IDENTITY SYSTEMS  $T+CI$ ,  $S4+CI$ , AND  
 $S5+CI$  IS INADEQUATE. THE PURPOSE OF THIS NOTE IS TO PRESENT A  
SEMANTICS WHICH IS ADEQUATE.

ARKS, ZANE. TOWARD A LOGIC OF EXPERIENCE. PHILOSOPHIA (ISRAEL)  
2,183-194 JL 72.

IN HIS PREFACE TO THE SECOND EDITION OF "DER LOGISCHE AUFBAU DER  
WELT," CARNAP MAKES SEVERAL SUGGESTIONS CONCERNING AN ALTERNATIVE  
CONSTRUCTIONAL SYSTEM--ONE WHICH TAKES CONCRETE SENSE DATA  
(CONCRETA), RATHER THAN ELEMENTARY EXPERIENCES, AS ATOMS. I ATTEMPT  
TO WORK OUT SOME OF THE DETAILS OF SUCH A SYSTEM. SUCH A SYSTEM IS,  
IN THE TERMINOLOGY OF GOODMAN, BOTH PHENOMENALISTIC AND  
PARTICULARISTIC, AS IS THE SYSTEM OF THE "AUFBAU." IN DEALING WITH  
THE PROBLEM OF ABSTRACTION, I.E., THE PROBLEM OF DEFINING QUALITIES  
IN TERMS OF CONCRETA, SUCH SYSTEMS MUST FACE THE PROBLEMS OF  
IMPERFECT COMMUNITY AND COMPANIONSHIP (DISCUSSED BY GOODMAN IN "THE  
STRUCTURE OF APPEARANCE"). GOODMAN HAS SUGGESTED A SOLUTION TO THE  
PROBLEM OF IMPERFECT COMMUNITY AND BY MODIFYING HIS PROPOSAL WE  
OBTAIN A PARTIAL SOLUTION TO THE COMPANIONSHIP DIFFICULTY.

ARRY, RICHARD D. THE AGENT'S KNOWLEDGE OF HIS OWN ACTION. PERSONALIST  
55,44-52 WINT 74.

A NUMBER OF PHILOSOPHERS HAVE SAID THAT AN AGENT KNOWS WHAT HIS  
ACTION IS WITHOUT OBSERVATION. THE ACCOUNT GIVEN OF THIS KIND OF  
KNOWLEDGE BY ONE OF THESE PHILOSOPHERS, GILBERT RYLE, IS SHOWN TO BE  
UNSATISFACTORY. THE ARTICLE GIVES AN ACCOUNT OF THE AGENT'S  
NON-OBSERVATIONAL KNOWLEDGE OF HIS OWN ACTION WHICH AVOIDS THE  
DRAWBACKS OF RYLE'S ACCOUNT. A READING IS GIVEN FOR THE NOTION OF  
DISCRIMINATING ONE'S OWN ACTION AGAINST THE BACKGROUND OF HIS  
INTENTION. THE DISCRIMINATION IS THE WAY THE AGENT, IN UNDERTAKING  
WHAT STILL NEEDS TO BE DONE IN A MANY PHASED ACTION, TAKES ACCOUNT  
OF WHAT HAS ALREADY BEEN DONE. THE READING ALLOWS US TO SEE THAT  
THIS DISCRIMINATION IS NOT A SPECIES OF OBSERVATION BUT RATHER A  
COMPONENT OF THE ACTION ITSELF.

RSEGAN, V L. BIOLOGICAL TRENDS WITHIN COSMIC PROCESSES. ZYGON  
8,221-243 S-D 73.

ARE THERE TRENDS, OR DIRECTIONAL FEATURES, THAT SUGGEST 'PURPOSE' IN  
NATURAL PROCESSES? THE SECOND LAW OF THERMODYNAMICS PRESCRIBES  
OVERALL INCREASING ENTROPY AND 'DISORDER', BUT THE TRENDS IN EARTH  
AND ESPECIALLY IN LIVING SUBSYSTEMS TOWARD INCREASING ORGANIZATION,  
DIVERSITY, AND GENETIC INFORMATIONAL CONTENT ARE JUST AS REAL. OF  
EQUAL IMPORTANCE ARE THE GENERAL 'DRIVE' TO LIVE AND PROCREATE, THE  
BUILT-IN MECHANISMS THAT ASSURE EVOLUTIONARY CHANGE, AND CULTURAL  
PROCESSES THAT EMPHASIZE INFORMATIONAL ACCUMULATION AND  
INDIVIDUALITY. THERE IS INHERENT ALSO A MORAL RESPONSIBILITY TO  
AVOID ENVIRONMENTAL IMBALANCES THAT PREJUDICE THE LIFE OF SOCIETY,  
AND TO RESIST SOCIETAL PRESSURES THAT IMPOSE RESTRAINTS ON  
INNOVATION AND INDIVIDUALITY.

SONS, CHARLES D. INFORMAL AXIOMATIZATION, FORMALIZATION AND THE  
CONCEPT OF TRUTH. SYNTHESIS 27,27-47 MY-JE 74.

I DISCUSS THE MANNER IN WHICH AN INFORMAL AXIOMATIC THEORY CAN  
MOTIVATE A FORMAL THEORY AND POSSIBLY SUGGEST EXTENSIONS OF IT.  
EXAMPLES CONSIDERED ARE PEANO ARITHMETIC AND ZERMELO SET THEORY.  
THE QUESTION IS RAISED WHETHER THE FURTHER ASSUMPTIONS NEEDED TO



PROVE THE SOUNDNESS OR CONSISTENCY OF A FORMALIZATION ARE IMPLICIT IN THE INFORMAL THEORY. EXTENSIONS BY TRUTH-DEFINITIONS ARE AN IMPORTANT CASE.

PARSONS, CHARLES. SETS AND CLASSES. NOUS 8,1-12 MR 74.

THE ARTICLE DISCUSSES THE NOTION OF CLASS IN SET THEORY AND ITS POSSIBLE DIFFERENCE FROM THAT OF SET. INFORMAL USE OF CLASSES IS STANDARD IN SET THEORY AND IS CLOSELY RELATED TO TALK OF TRUTH. I ARGUE THAT SETS ARE NOT REDUCIBLE TO CLASSES. WHETHER CLASSES ARE REDUCIBLE TO SETS DEPENDS ON THE INTERPRETATION OF QUANTIFICATION OVER ALL SETS.

PARSONS, KATHRYN PYNE. AMBIGUITY AND THE TRUTH DEFINITION. NOUS 7,379-393 N 73.

IN THIS PAPER I ARGUE THAT THE PRESENCE OF AMBIGUOUS TERMS RAISES A SERIOUS QUESTION ABOUT QUINE'S CLAIMS THAT A TARSKI DEFINITION CAN BE GIVEN FOR A REGIMENTED LANGUAGE, AND ABOUT HIS CLAIM THAT THE TARSKI PARADIGM ADEQUATELY CLARIFIED THE NOTION OF TRUTH IN ORDINARY LANGUAGE. IT ALSO RAISES A DIFFICULTY FOR DAVIDSON'S PROGRAMME OF USING A TARSKI-LIKE ANALYSIS TO GIVE A THEORY OF MEANING FOR NATURAL LANGUAGES. IN THE END, A QUESTION IS RAISED ABOUT THE TARSKI 'MATERIAL ADEQUACY CONDITION' ITSELF.

PARSONS, TERENCE. A PROLEGOMENON TO MEINONGIAN SEMANTICS. J PHIL 71,561-580 S 1974.

MEINONG'S PHILOSOPHY IS AT PRESENT MOSTLY UNKNOWN; WHERE IT IS KNOWN IT IS MOSTLY REGARDED AS UNACCEPTABLE. THIS IS PARTLY DUE TO ITS OBSCURITY, AND PARTLY TO THE APPARENTLY DEVASTATING CRITICISMS DIRECTED AT IT BY BERTRAND RUSSELL IN 1905. IN THE PRESENT PAPER I ATTEMPT TO PROVIDE A RECONSTRUCTION OF SOME OF MEINONG'S PHILOSOPHY WHICH IS SIMULTANEOUSLY CLEAR, FAITHFUL TO THE ORIGINAL, AND IMMUNE FROM RUSSELL'S CRITICISMS. SECTIONS 1, 2 AND 4 CONCENTRATE ON HIS THEORY OF OBJECTS; SECTION 3 SKETCHES HOW TO RELATE SUCH OBJECTS TO A CANONICAL SYMBOLISM.

PARTASHNIKOV, ANATOLY. SOVIET PHILOSOPHY OF BIOLOGY TODAY. STUD SOVIET THO 14,1-25 MR-JE 74.

BIOLOGY HAS BEEN ONE OF THE MORE SENSITIVE AREAS FOR SOVIET EFFORTS TO ESTABLISH THE 'SCIENTIFIC' CHARACTER OF DIALECTICAL MATERIALISM. SINCE LYSENKO THERE HAS BEEN INDUBITABLE PROGRESS. DIALECTIFICATION OF SCIENCE HAS COME TO THE FORE AS A MAJOR QUESTION, AND MUCH OF THE ACTIVITY HAS BEEN IN THE LINE OF DISCUSSING GENETICS AND DIALECTICS. ON THE OTHER HAND, THE SOVIETS HAVE HAD LITTLE SUCCESS IN DEVELOPING A NON-LYSENKIST EXPLANATION OF THE RELATIONSHIP BETWEEN THE ORGANISM AND THE ENVIRONMENT. THERE HAVE BEEN SOME EFFORTS TO USE STRUCTURES AND SYSTEMS AS EXPLANATORY MODELS. THE MAJOR PROBLEMS THAT REMAIN IN SOVIET BIOLOGY INCLUDE THE MEANING OF MATERIALISM FOR LIVING ENTITIES AND THE PRECISE NATURE OF EVOLUTION.

PARTÉE, BARBARA. SOME TRANSFORMATIONAL EXTENSIONS OF MONTAGUE GRAMMAR. J PHIL LOG 2,509-531 O 73.

PASCADI, ION. LE CARACTERE SOCIAL DE L'INTERET ARTISTIQUE. REV ESTH 25,287-294 JL-S 72.

L'INTERET ARTISTIQUE DESIGNÉ UNE ATTITUDE ACTIVE CARACTERISANT LE PASSAGE DE L'OEUVRE DE L'EMETTEUR AU RECEPTEUR CONSTITUE HISTORIQUEMENT COMME AUTONOME MAIS EN INTERRELATION AVEC LES AUTRES ATTITUDES SPIRITUELLES. ON PEUT DIRE QUE MEME LA CURIOSITE ESTHETIQUE, LE PLAISIR QU'ON PREND AUX PRODUITS DE LA CREATION ARTISTIQUE, L'EXISTENCE DE CERTAINS BESOINS SPECIFIQUES ENGAGEANT NOTRE SENSIBILITE, AFFECTIVITE ET RATION SONT DES FORMES DE

L'INTERET ARTISTIQUE. IL EST PLACE SUR UN FONDAMENT GENERAL-HUMAIN, DANS LE CONTEXTE D'UNE EPOQUE, EXPRIME LA POSITION D'UNE COLLECTIVITE (NATION, CLASSE, GROUPE SOCIO-PROFESSIONNEL) MAIS REVET UN CARACTERE INDIVIDUEL ET EST CARACTERISE PAR UNE GRANDE LIBERTE. ANALYSANT LE PROCESSUS D'UNIFORMISATION, DE MASSIFICATION DES GOUTS ET DES INTERETS ON CONSTATE AUSSI LA GRANDE DIVERSIFICATION DES RECEPTEURS ET L'EXPANSION DE L'ATTITUDE ESTHETIQUE EN DEHORS DE L'ART VERS L'ENVIRONNEMENT, L'ESTHETIQUE INDUSTRIEL, LES RELATIONS HUMAINES.\*

ASHMAN, JON. ON THE LEARNED ORIGIN OF VIOLENCE. REV INT PHIL 28,194-208 1974.

BECAUSE VIOLENCE IS A LEARNED RESPONSE (PREDOMINANTLY CULTURAL NOT EXISTENTIAL), TRADITIONAL THEORIES OF MAN, E.G., PLATO, FREUD AND SARTRE, FAIL TO ACCOUNT FOR VIOLENT HUMAN BEHAVIOR. PLATO HELD VIOLENCE TO BE LESS RATIONAL THAN IT IS, BECAUSE HE REFUSED TO ALLOT TO BODIES A SUFFICIENTLY HIGH DEGREE OF REALITY AND SO NEGLECTED THE REASONS WHY BODIES ACT VIOLENTLY TOWARD EACH OTHER. FREUD MISSED THE RATIONAL COMPONENT OF VIOLENCE BECAUSE HE HAD AN ANTECEDENT COMMITMENT TO AN INSTINCT THEORY WITHIN WHICH REASONS FOR ACTING WERE EXPRESSED CAUSALLY AND SO WERE NOT REALLY REASONS AT ALL. LORENZIAN THEORY FAILS FOR THIS AND OTHER REASONS. SARTRE OVEREMPHASIZED THE RATIONAL COMPONENT OF VIOLENT ACTION, BECAUSE HE REFUSED TO RECOGNIZE THE STRENGTH OF SOCIAL CONDITIONING IN MOULDING HUMAN BEHAVIOR. A CORRECTION IN THESE POSITIONS REVEALS THE NATURE OF THE RATIONAL STRUCTURE OF VIOLENCE. ONLY BY UNDERSTANDING THIS STRUCTURE CAN WE ASCERTAIN WHERE TO BEGIN THE ELIMINATION OF VIOLENCE AS A MODE OF HUMAN RESPONSE.

ASINI, DINO. LA PEUR ET LA CITE. RIV INT FILOSOF DIRITTO 50,300-322 AP=JE 73.

LA PEUR EST UNE EMOTION UNIVERSELLE, UN ELEMENT CONSTITUTIF DE LA REALITE HUMAINE, DONC DE L'HISTOIRE DES HOMMES ET DES CIVILISATIONS. LA PEUR DE L'HOMME FACE A SES SEMBLABLES, C'EST LA PEUR DE LEUR PUISSANCE ET DE LEUR FORCE; FACE A L'ETAT C'EST LA PEUR DE LA TYRANNIE DE CEUX QUI GOUVERNENT. LA LUTTE ET LA VICTOIRE DE LA RAISON SUR LA PEUR DE L'HOMME FACE AU POUVOIR DES AUTRES ET A LA TYRANNIE DE L'ETAT, C'EST LE PREMIER PAS VERS LA CIVILISATION POLITICO-JURIDIQUE DES HOMMES ET DES PEUPLES CIVILISEES. TOUTE L'HISTOIRE DE LA CIVILISATION POLITICO-JURIDICO-SOCIALE EST CONTINUUELLEMENT MARQUEE PAR LE MOUVEMENT DE PENDULE ENTRE LA PEUR DE L'HOMME FACE AUTRE HOMMES ET FACE A L'ETAT. L'HOMME TENTE D'ECHAPPER A LA FORME DE PEUR QUE SUSCITE EN LUI L'ETAT DESPOTIQUE, ABSOLU, TOTALITAIRE, MAIS DANS SA FUITE DEVANT LA PEUR DE L'ETAT, IL COURT LE RISQUE DE RETOMBER DENS L'ANARCHIE. DANS L'HISTOIRE CONTEMPORAINE, LES ARSENAUX NUCLEAIRES ONT CREE UNE DIMENSION UNIVERSELLE DE LA PEUR: L'OBSSESSION D'UNE CATASTROPHE IMMINENTE EN RAISON DU CARACTERE FRAGILE ET PERILLEUX DE CET EQUILIBRE ENT E LES GRANDES PUISSANCES.\*

SKOW, ALAN. A PHENOMENOLOGICAL VIEW OF THE BEETLE IN THE BOX. NEW SCHOLAS 48,277-304 SUM 74.

WHILE WITTGENSTEIN'S THEORY OF PSYCHOLOGICAL PRIVACY HAS BEEN MUCH DEBATED BY ANALYTIC PHILOSOPHERS IN RECENT YEARS, PHENOMENOLOGISTS HAVE ALMOST COMPLETELY IGNORED IT. PHENOMENOLOGISTS' REFUSAL TO COME TO GRIPS WITH WITTGENSTEIN'S THEORY, A THREAT TO THE VERY FOUNDATIONS OF THEIR (AND ANY) FIRST-PERSON POINT OF VIEW ON PSYCHO-PHILOSOPHICAL ISSUES, IS MOST UNFORTUNATE. MY PAPER IS AN ATTEMPT TO MEET WITTGENSTEIN'S CHALLENGE. IN THE FIRST PLACE, I TRY TO EXPOSE THE CORE OF WITTGENSTEIN'S THEORY OF PRIVACY, THAT IS, HIS ARGUMENTS WHICH REJECT THE POSITION THAT HUMAN BEINGS CAN FORMULATE PROPOSITIONS DENOTING SUBJECTIVE EXPERIENCES AND HAVING TRUTH VALUE BY VIRTUE OF THEIR CORRESPONDENCE OR NONCORRESPONDENCE TO SUBJECTIVE

FACT. I ALSO, SECONDLY, CRITICIZE WITTGENSTEIN'S ARGUMENTS, ATTEMPTING TO DEMONSTRATE THAT HE HAS FAILED TO CONSIDER AN ALTERNATIVE WAY OF REGARDING PRIVATE PHENOMENA AND THAT THERE ARE LEGITIMATE DEMANDS THAT HE HAS NOT SATISFIED. FINALLY, I MAKE AN EFFORT TO LAY BARE THE EVIDENTIAL BEDROCK THAT JUSTIFIES A PERSON'S BELIEF THAT HIS SUBJECTIVE STATEMENTS CAN BE TRUE.

PASKOW, ALAN. THE MEANING OF MY OWN DEATH. INT PHIL QUART 14,51-69 MR 74.

EPICURUS ARGUES THAT MY OWN DEATH, BEING UNEXPERIENCEABLE, IS OF NO CONSEQUENCE FOR MY LIFE. A LOGICALLY RELATED POINT IS THAT MY OWN DEATH IS NOT EVEN IMAGINABLE; 'A FORTIORI' IT IS UNKNOWABLE AND UNBELIEVABLE (FROM A FIRST-PERSON VIEWPOINT). IN SECTION I, I ARGUE THAT STRICTLY SPEAKING EPICURUS IS CORRECT, BUT THAT IN ANOTHER SENSE OF 'MY OWN DEATH' IT IS POSSIBLE TO IMAGINE MY NONEXISTENCE. IN SECTION II, I TRY TO EXHIBIT THE SIGNIFICANCE FOR MY LIFE OF IMAGINING AND FACING SQUARELY MY OWN DEATH IN THE RESPECT SUCH THINGS ARE POSSIBLE. HERE I EXPLICATE TWO, CRITICAL PSYCHO-ONTOLOGICAL PRESUPPOSITIONS OF "BEING AND TIME"--IN NON-HEIDEGGERESE. IN SECTION III, I CRITICIZE HEIDEGGER'S THEORY OF THE MEANING OF DEATH AND ATTEMPT TO DELINEATE ITS TRUE IMPORT FOR ETHICS AND ONTOLOGY.

PASQUALUCCI, PAOLO. IL RAPPORTO ROUSSEAU-KANT: I CASSIRER INTERPRETE DI ROUSSEAU. RIV INT FILOSOF DIRITTO 50,450-497 JL-S 73.

PASSARELLI, ANTHONY. MORAL OBLIGATION IN THE PHILOSOPHY OF KANT: AN INTERPRETATION. KINESIS 5,92-107 SPR 73.

PASSERIN D'ENTREVES, ALESSANDRO. OBBLIGO POLITICO E SOCIETA APERTA. RIV INT FILOSOF DIRITTO 50,765-770 D-D 73.

PASTERNAK, MONIQUE. RACINE: LE PROBLEME DE LA RESPONSABILITE DE PHEDRE. REV UNIV OTTAWA 44,58-69 JA-MR 74.

PATEMAN, CAROLE. CRITICISING EMPIRICAL THEORISTS OF DEMOCRACY: A COMMENT ON SKINNER. POLIT THEOR 2,215-218 MY 74.

AGREEING WITH SKINNER THAT EMPIRICAL THEORIES OF DEMOCRACY ARE IDEOLOGICAL, THE NOTE ARGUES THAT SKINNER FAILS TO ADVANCE THE ARGUMENT BETWEEN EMPIRICAL THEORISTS AND THEIR CRITICS BEYOND THE POINT AT WHICH HE JOINS IT. TREATING THE 'APPLICATION' OF THE TERM 'DEMOCRACY' AS A MATTER OF LINGUISTIC SPEECH ACTS, SKINNER DOES NOT CONSIDER HOW EMPIRICAL THEORISTS WOULD DEFEND THEIR CHARACTERIZATION OF 'DEMOCRACY'. HE COMPLETELY IGNORES THE STRONGEST PART OF THE CRITICS' CASE, WHICH CONCERNS THE INTERPRETATION OF THE EMPIRICAL EVIDENCE FORMING THE BASIS FOR THE EMPIRICAL THEORIES, AND THE FEASIBILITY OF AN ALTERNATIVE, PARTICIPATORY CONCEPTION OF DEMOCRACY.

PATTANTYUS, JOHN E. ARISTOTLE'S DOCTRINE OF EQUITY. MOD SCH 51,213-222 MR 74.

ARISTOTLE, THE ORIGINATOR OF THE CONCEPT OF EQUITY IN WESTERN JURISPRUDENCE, PRESENTS HIS MATURE DOCTRINE OF EQUITY IN A CAPSULE FORM IN THE "MAGNA MORALIA" AND FURTHER DEVELOPS AND UNFOLDS IT IN THE "NICOMACHEAN ETHICS" AND IN THE "RHETORIC." HE CONCEIVES OF EQUITY AS THE CORRECTIVE PRINCIPLE OF LAW THAT NECESSARILY CONNECTS IT WITH MORALITY. IT ENSURES THAT A LEGAL SYSTEM OPERATE ON THE BASIS OF UNIVERSALLY VALID MORALITY THAT DERIVES ITS OBJECTIVE OBLIGATORY FORCE FROM HUMAN NATURE AS ITS ONTOLOGICAL FOUNDATION. 'PACE' MAX HAMBURGER, INSTEAD OF A DOUBLE DISTINCTION, ONE CAN DISCERN THREE ASPECTS IN ARISTOTLE'S NOTION OF EQUITY: FUNCTIONAL, MATERIAL, AND SUBJECTIVE.



ATTARO, GERMANO. FERGIMA E CIDAKE: CONTINUITA E DISCONTINUITA DELLA TESTIMONISNZA. ARCH FILOSOF 427-439 1972.

ATTON, KENNETH L. LIFE AS AN ART. RELIG HUM 8,98-104 SUM 74.

ATY, M. SCIENCE ET HUMANISME. SCIENTIA 108,205-220 1973.

L'EFFORT SCIENTIFIQUE N'EST NI ARBITRAIRE NI ISOLE, LA SCIENCE ELLE-MEME N'ETANT QU'UN SENS COMMUN UN PEU PLUS AVANCE. LE TRAVAIL SCIENTIFIQUE PROCEDE COMME TOUT TRAVAIL HUMAIN, IL NE PEUT ETRE POURSUIVI QU'EN GARDANT LE CONTACT AVEC TOUTES LES RESSOURCES DE LA COLLECTIVITE HUMAINE. IL EN RESULTE NECESSAIREMENT QUE NOUS NE DEVONS PAS LAISSER LIMITER A UN PETIT NOMBRE DE CERVEAUX LE RESULTAT DE NOS EFFORTS. CE QUE LA PLUPART DES HOMMES CONNAISSENT AUJOURD'HUI ETAIT, IL Y A CINQUANTE ANS, L'APANAGE D'UN PETIT NOMBRE D'ESPRITS, ET CETTE PROGRESSION SE POURSUIVRA SANS CESSER, CAR LES CONNAISSANCES SCIENTIFIQUES SONT UN DES MOMENTS DE L'ADAPTATION COLLECTIVE DE LA PENSEE AUX FAITS.

ATZIG, GUENTHER. EINE NEUE DEUTUNG DER ARISTOTELISCHEN SYLLOGISTIK? ARCH GESCH PHIL 53,169-182 1971.

AUMEN, JEAN. MAX WEBER OU LE VOLONTARISME RATIONNEL. REV INT PHIL 27,288-317 1973.

AVLOV, TODOR. MARXISM-LENINISM AND THE COPERNICAN REVOLUTION IN PHILOSOPHY. SOVIET STUD PHIL 13,4-23 SUM 74.

AWELZIG, GERD. ERZIEHUNG ALS EINHEIT VON SELBSTERZIEHUNG UND ERZOGENWERDEN. DEUT Z PHIL 21,1226-1232 1973.

AX, CLYDE. MERLEAU-PONTY AND THE TRUTH OF HISTORY. MAN WORLD 6,270-279 S 73.

AXSON JR, THOMAS D. PROF SWAIN'S ACCOUNT OF KNOWLEDGE. PHIL STUD 25,57-61 JA 74.

PROFESSOR MARSHALL SWAIN'S ARTICLE, "KNOWLEDGE, CAUSALITY, AND JUSTIFICATION" IS PARTICULARLY INTERESTING IN THAT IT PRESENTS AN ANALYSIS OF KNOWLEDGE COMBINING JUSTIFIED TRUE BELIEF AND CAUSAL CONNECTION AS CONDITIONS OF KNOWLEDGE, EACH DESIGNED TO COMPLEMENT THE OTHER. I ARGUE THAT THIS PROMISING STRATEGY FAILS; IT IS ALWAYS CAUSALLY POSSIBLE THAT THERE BE SOME MISLEADING COUNTER-EVIDENCE THAT OBTAINS BECAUSE OF THE CAUSAL CHAINS LEADING TO A PERSON'S BELIEF IN THE EVIDENCE OR THOSE LEADING TO THE STATE OF AFFAIRS TO BE KNOWN. STIPULATING THAT THERE BE CAUSAL CONNECTIONS BETWEEN ANY STATE OF AFFAIRS AND THE BELIEF STATE IN QUESTION WILL NOT SUFFICE TO GUARANTEE THE APPROPRIATE EPISTEMIC RELATION.\*

AYEN, J C. GENESE ET FINALITES DE LA PENSEE ALLEGORIQUE AU MOYEN AGE. REV METAPH MORALE 78,466-479 O-D 73.

L'ALLEGORIE, AU MOYEN AGE, SE RATTACHE A L'EXEMPLUM (ILLUSTRATION D'UNE VERITE ABSTRAITE). ELLE PROCEDE EN PARTIE DE L'EXISTENCE, DANS LES LANGUES ROMANES, DU VIRTUEL, CATEGORIE GRAMMATICALE CARACTERISEE PAR LE DEGRE ZERO DU PREDETERMINANT. ELLE TEND A LA PSYCHOMACHIE, C'EST-A-DIRE QU'ELLE CONTRIBUE A PROMOUVOIR UNE PHILOSOPHIE DES ESSENCES, DANS LE CADRE D'UN CONFLIT PERMANENT OU L'INDIVIDU EST CONFRONTE A SES PROPRES ALIENATIONS. ENFIN, ELLE A UNE FONCTION PEDAGOGIQUE, DANS LA MESURE OU ELLE PERMET UNE SIMPLIFICATION DU REEL. D'OU SON CARACTERE DE REVELATION: ELLE EST SOUVENT LE PRODUIT D'UN SONGE, CE QUI LA PROJETTE EN PLEINE UTOPIE. L'ETUDE SE FONDE SUR LA PREMIERE PARTIE DU "ROMAN DE LA ROSE," ET ACCESSOIREMENT SUR QUELQUES AUTRES TEXTES ("ROMANES AILES" DE RAOUL DE HOUDENC, "PELERINAGE DE VIE HUMAINE" DE GUILLAUME DE DIGULLEVILLE).\*



PEACOCKE, A R. THE NATURE AND PURPOSE OF MAN IN SCIENCE AND CHRISTIAN THEOLOGY. ZYGON 8,373-393 S-D 73.

PEARSON, KATHLEEN M. SOME COMMENTS ON PHILOSOPHIC INQUIRY INTO SPORT AS A MEANINGFUL HUMAN EXPERIENCE. J PHIL SPORT 1,132-136 S 74.

PECCORINI, F L. UNCONDITIONED CONDITION AND GIVENNESS OF THINGS IN THEMSELVES ACCORDING TO THE CRITIQUE OF PURE REASON. G METAF 29,231-248 MR-JE 74.

THE AUTHOR, TAKING ISSUE WITH A BOOK REVIEW WHICH HAD QUESTIONED HIS INTERPRETATION OF A409/B436 BY OPPOSING TO IT THE SOMEHOW WATERED DOWN FORMULA OF A498-499/B526-527, IS BENT UPON SHOWING THAT THE 'AUFGEGBEN' WHICH IS SUBSTITUTED THEREIN FOR THE STRONG 'GEGEBEN' REFERS ONLY TO APPEARANCES AND STRESSES THE FACT THAT THEY ARE GIVEN IN THE SYNTHESIS OF SPACE AND TIME, WHEREAS THE 'GEGEBEN' CONNOTES THE ONTOLOGICAL SYNTHESIS OF ALL 'THINGS IN THEMSELVES' IN TRANSCENDENTAL APPERCEPTION, WHICH IN TURN BEARS ALTOGETHER ON THE TRANSCENDENTAL OBJECT EQUALS X. ACCORDINGLY, THE ARTICLE IS CALLED UPON TO ESTABLISH FIRST THE FOLLOWING THESES: (1) THAT THE TRANSCENDENTAL OBJECT EQUALS X STANDS FOR 'BEING' IN GENERAL, WHICH IN TURN IS BASED ON THE PURE SYNTHESIS OF BEING PROVIDED A PRIORI BY PRODUCTIVE IMAGINATION; (2) THAT THE WHOLE ESSENCE OF REASON HINGES UPON THE A PRIORI GIVENNESS OF THINGS IN THEMSELVES, WHICH SETS IN ENDLESS MOTION THE PURE UNDERSTANDING IN SEARCH OF THE 'UNCONDITIONED CONDITION'.

PECCORINI, FRANCISCO L. KNOWLEDGE OF THE SINGULAR: AQUINAS, SUAREZ, AND RECENT INTERPRETERS. THOMIST 38,606-655 JL 74.

GIVEN THE DECISIVE INFLUENCE OF SUAREZ'S CONCEPTION ON MODERN AND CONTEMPORARY NOMINALISM, A THOROUGH CRITICISM IS CARRIED OUT ON DIFFERENT LEVELS: (1) THROUGH A 'PRIMA FACIE' LOGICAL ANALYSIS OF HIS ARGUMENTS; (2) THROUGH AN EXHAUSTIVE CRITICISM OF JOSE M ALEJANDRO'S INTERPRETATION OF SUAREZ'S POSITION, WHICH IS BENT UPON UPDATING HIS MENTOR'S FOUNDATION; AND FINALLY (3) ON THE BASIS OF AN 'AD HOMINEM' DIALOGUE CENTERED ON SUAREZ'S THOMISTIC CLAIMS. IT IS THE CONTENTION OF THIS ARTICLE THAT THROUGH HIS ECLECTIC SOLUTION SUAREZ JEOPARDIZED BOTH THE NATURE OF THE AGENT INTELLECT--BY HOLLOWING OUT ITS WHOLE ONTOLOGICAL VALUE--AND THE THESIS OF THE PRIMACY OF THE INDIVIDUAL IN EPISTEMOLOGY--BY LEAVING OUR KNOWLEDGE UNEXPLAINED IN ITS MOST FUNDAMENTAL RESPECTS AND PROVIDING IT ONLY WITH UNREALISTIC GROUNDS. THIS MAKES IT INCUMBENT UPON THE AUTHOR TO SHOW THAT THE THOMISTIC THESIS OF INDIRECT KNOWLEDGE OF THE SINGULAR PROVES TO BE FULLY SATISFACTORY IF EXAMINED IN THE LIGHT OF BERNARD J LONERGAN AND KARL RAHNER'S WRITINGS.

PECCORINI, FRANCISCO. THE ONTOLOGICAL ROUTE IN THE LIGHT OF MARCEL AND SCIACCA. G METAF 28,481-522 S-D 73.

IN THIS ARTICLE THE AUTHOR'S PURPOSE WAS TO SHOW HOW G MARCEL'S PHENOMENOLOGICAL APPROACH AND M F SCIACCA'S AUGUSTINIAN-ROSMINIAN TRADITION OVERLAP ON SEVERAL COUNTS AND IN THE END BEAR WITNESS TO THE FACT THAT THE ONLY WAY OUT OF IDEALISM MUST BYPASS THE LOGICAL NICETIES AND CUT ACROSS ONTOLOGICAL FAITH. IT IS SHOWN IN PARTICULAR HOW MARCEL'S ANALYSES BOTH ON THE METAPHYSICAL CONSTITUTION OF THE PURE SUBJECT AND THE INTERPLAY BETWEEN THE WILL AND FAITH ON ONE HAND, INDUBITABILITY AND FREEDOM ON THE OTHER, AND FINALLY BETWEEN GOD AND THE COMMUNICATION OF SPIRITS, BEAR OUT THE INROADS OF THE PHILOSOPHY OF COMMUNION INTO THE HIGHLY SPECULATIVE FIELD OF THE CLASSICS. BUT IT IS SHOWN ALSO THAT ACCORDINGLY SCIACCA'S ELABORATE DISCUSSIONS ON THE CONSTITUTIVE PARTICIPATION OF THE SPIRIT IN THE IDEA OF BEING AS WELL AS ON THE FUNDAMENTAL FEELING AND THE WILL'S BLONDELIAN DRIVE TOWARDS GOD ARE FULL OF REWARDING PHENOMENOLOGICAL SURPRISES.

EDEN, CREIGHTON. AN URBAN LIBERAL ARTS PHILOSOPHY. J THOUGHT 9,64-68 AP 74.

THE THESIS OF THE ARTICLE IS THAT WE MUST EXPAND THE LIBERAL ARTS PHILOSOPHY SO THAT THE LEARNING INSTITUTION CAN MEET THE EDUCATIONAL NEEDS OF THE VAST NUMBERS IN SOCIETY WHO DO NOT HAVE THE ACADEMIC CREDENTIALS FOR ACCEPTANCE INTO OUR TRADITIONAL DEGREE PROGRAMS. SAMPLE TYPES OF PROGRAMS FOR THIS EXPANDED LIBERAL ARTS PHILOSOPHY ARE PRESENTED. CONSIDERATION IS ALSO GIVEN TO PROBLEMS CONFRONTED IN SUCH AN EXPANSION. IN CONCLUSION THIS APPROACH IS RELATED TO THE POSITION TAKEN BY ARISTOTLE IN "POLITICS."

EDEN, CREIGHTON. THE 'SACRED NATURAL PROCESS' INTERPRETATION. J SOC PHIL 5,6-8 AP 74.

THIS IS IN RESPONSE TO A PAPER BY KURT BAIER, ENTITLED "THE SANCTITY OF LIFE" WHICH APPEARS IN THE SAME ISSUE OF THE "JOURNAL OF SOCIAL PHILOSOPHY." THE EVALUATION LEADS TO PLACING BAIER'S ILLUSTRATIONS IN A 'LET'S PRETEND' CATEGORY. AN ALTERNATIVE APPROACH IS SUGGESTED FROM THE PERSPECTIVE OF THE BEHAVIORAL SCIENCES. THIS LEADS TO THE 'SACRED NATURAL PROCESS' INTERPRETATION: THE GOAL OF EVERY PERSON IS TO LEAD THE LIFE THAT IS OPTIMAL, AND THEREFORE AN INDIVIDUAL WILL AT TIMES ADVANCE HIS OWN WELL-BEING AT THE EXPENSE OF ANOTHER.

ETZ, VERA. FCGELIN ON AUSTINIAN IFS. MIND 81,594-595 O 74.

FGIS, ANTON C. BETWEEN IMMORTALITY AND DEATH: SOME FURTHER REFLECTIONS ON THE 'SUMMA CONTRA GENTILES'. MONIST 58,1-15 JA 74.

THAT ST THOMAS CHRISTIANIZED ARISTOTELIAN TEACHING IN THE "SUMMA CONTRA GENTILES" IS WELL KNOWN. BUT HE ALSO ARISTOTELIANIZED CHRISTIAN TEACHING IN THE PROCESS. A NOTABLE INSTANCE IS THE DOCTRINE OF THE UNITY AND SPECIFICITY OF HUMAN NATURE, THAT IS, OF SOUL AND BODY AS CONSTITUTING A SINGLE INTELLIGIBLE WHOLE. THE RESULT IS FAR-REACHING. BOTH THE IMMORTALITY OF THE SOUL AND THE DEATH OF THE BODY MUST BE SEEN IN THE CONTROLLING PERSPECTIVE OF THE UNITY OF HUMAN NATURE.

EKLO, B T. A NOTE ON LOGICAL VALUES IN CLASSICAL LOGIC AND LOGIC OF PREFERENCE. TEOR METOD 5,151-153 1973.

EKLO, B T. HOW AND WHEN WE MEET LOGICAL ELEMENTS IN JURISPRUDENCE? RIV INT FILOSOF DIRITTO 51,95-107 JA-MR 74.

EKLO, B T. LOGICAL INCONSISTENCIES. INT LOG REV 4,95-97 JE 73.

THIS ARTICLE CONTAINS THE AXES OF EXISTENTIAL AND DEONTICAL INCONSISTENCIES WITH THE INDIFFERENT MIDDLE ZONE. THE FULFILLMENT OF THE NORMATIVE, DEONTICAL STRUCTURE MEANS THE EXTINCTION OF THOSE STRUCTURES WHICH CAN BE EXPRESSED TAUTOLOGICALLY. NORMATIVE, DEONTICAL FUNCTIONS WITH TAUTOLOGICAL ARGUMENTS ARE POSSIBLE, BUT THEIR FULFILLMENT MEANS THE EXTINCTION OF THEMSELVES. THE FOOTNOTE 2 CONTAINS THE TAUTOLOGY EXPRESSING THE FULFILLMENT OF AXIOLOGICAL STRUCTURES.\*

EKLO, BOHUSLAV T. SIND DIE DEONTISCHEN FUNKTOREN DISTRIBUTIV? NOTRE DAME J FORM LOG 15,301-311 AP 74.

ARGUMENTS OF DEONTIC FUNCTIONS CAN BE ONLY OF NOMINAL NATURE. THEIR BINARY ARRANGEMENT BY MEANS OF LOGICAL (BINARY) CONNECTIVES DOES NOT YIELD ANY PROPOSITIONAL STRUCTURE. THE PROPOSITIONAL LOGICAL VALUE OF THEMSELVES CAN BE DETERMINED ONLY IN THE WAY OF THE FULFILLMENT OF THOSE DEONTIC FUNCTIONS. THE FURTHER FORMALIZATION OF DEONTIC FUNCTIONS LEADS TO THE FUNCTIONAL GENERALIZATION BY MEANS OF THE FUNCTIONAL VARIABLES AND OF THE AXIOM OF CHOICE. DEONTIC CONSTANT FUNCTORS (OR THEIR FURTHER FORMALIZATION) BELONG ONLY TO LOGICAL

CONNECTIVES OF FUNCTORIAL ARGUMENTS, BUT DO NOT TO SINGLE ARGUMENTS.  
HINTIKKA'S DEONTICAL IMPLICATION IS MENTIONED.

PELC, JERZY. THE DEVELOPMENT OF POLISH SEMIOTICS IN THE POST-WAR YEARS.  
DIALEC 4UM 225-235 AUTUMN 73.

TRADITIONS OF SEMIOTIC RESEARCH FROM 1895 ON: THE POLISH SCHOOL OF LOGIC (TWARDOWSKI, LUKASIEWICZ, AJDUKIEWICZ, KOTARBINSKI, CZEZOWSKI, INGARDEN, DAMBSKA, TARSKI, KOTARBINSKA, KOKOSZYNSKA, HIZ, SUSZKO, KUBINSKI, PRZELECKI, PELC, ET AL.). INTERNATIONAL CONFERENCES ON SEMIOTICS: WARSAW (1960, '65, '68), KAZIMIERZ ON THE VISTULA (1966). THE POLISH SEMIOTIC SOCIETY, FOUNDED IN 1968 (CA. 100 MEMBERS) SPONSORS THE PUBLICATION OF "STUDIA SEMIOTYCZNE" (EDITOR, J PELC) AND MONOGRAPHS; HAS ORGANIZED CA. 70 PUBLIC LECTURES. S ZOLKIEWSKI AND J PELC ARE MEMBERS OF THE EXECUTIVE COMMITTEES OF THE ASSOCIATION INTERNATIONALE DE SEMIOTIQUE AND THE CENTRO INTERNAZIONALE DI SEMIOTICA. J PELC IS ON THE EDITORIAL BOARD OF SEMIOTICA. HE CONDUCTS TWO INTERDISCIPLINARY SEMINARS ON SEMIOTICS IN WARSAW UNIVERSITY (CA. 250 PAPERS READ BY SCHOLARS FROM POLAND AND OTHER COUNTRIES SINCE 1961). IN 1972, J PELC WAS APPOINTED HEAD OF THE NEWLY ORGANIZED DEPARTMENT OF LOGICAL SEMIOTICS IN WARSAW UNIVERSITY. NEW BOOKS AND PAPERS ON SEMIOTICS AND TRANSLATIONS OF WORKS IN THAT FIELD PUBLISHED IN POLAND ARE LISTED. PROPOSAL FOR THE STRUCTURE OF FUTURE DEPARTMENTS OF SEMIOTICS IN UNIVERSITY SCHOOLS IS APPENDED.

PELLETIER, FRANCIS JEFFRY. ON SOME PROPOSALS FOR THE SEMANTICS OF MASS NOUNS. J PHIL LOG 3,87-108 AP 74.

RECENT PROPOSALS FOR THE LOGICAL FORM OF SENTENCES CONTAINING MASS TERMS ARE DISCUSSED. QUINE'S IN "WORD AND OBJECT" AND MORAVCSIK'S IN "MASS TERMS IN ENGLISH" ARE SHOWN TO BE LOGICALLY INADEQUATE IN THE SENSE THAT INTUITIVELY VALID (INVALID) ARGUMENTS ARE INVALIDATED (VALIDATED). VARIOUS PHILOSOPHICAL OBJECTIONS TO PARSON'S "ANALYSIS OF MASS TERMS IN ENGLISH" ARE BROUGHT UP; AND OBJECTIONS TO PROPOSALS OF STRAWSON AND H CARTWRIGHT ARE ARGUED. AN ACCOUNT SIMILAR TO ONE BY MONTAGUE IS GIVEN AND DEFENDED AGAINST VARIOUS OBJECTIONS.

PENCE, GREGORY E. SCEPTICISM VANQUISHED. PHIL FORUM (BOSTON) 4,303-304 WINT 72-73.

MY PURPOSE IS TO DEFEAT KEITH LEHRER'S POSITION IN "WHY NOT SCEPTICISM?" ("PHILOSOPHY FORUM," VOLUME II, #3). I ARGUE THAT LEHRER'S 'GOOGOL HYPOTHESIS' IS UNFALSIFIABLE, AND HENCE, THAT IT SHOULD CAUSE NO TROUBLE.\*

PENCO, CARLO. A PROPOSITO DI UN RECENTE LAVORO DI ET GILSON. RIV FILOSOF NEO-SCOLAS 65,522-531 JL-S 73.

LO SCOPO DELL'ARTICOLO E PORRE IL PROBLEMA DI UNA 'FILOSOFIA DELLA LINGUISTICA'. UN LIBRO DI E GILSON PRESENTA RIFLESSIONI ORIGINALI SULLE IMPLICAZIONI FILOSOFICHE DELLA LINGUISTICA CONTEMPORANEA (DA SAUSSURE A CHOMSKY). IN PARTICOLARE IL RAPPORTO LINGUAGGIO--PENSIERO--REALTA E DISCUSO IN MODO DA MOSTRARE LE RELAZIONI PROFONDE TRA UN CERTO TIPO DI FILOSOFIA E LE ANALISI DEI LINGUISTI IN UN QUADRO MENO SEMPLICISTICO DI QUANTO CI E DATO DA MOLTE PUBBLICAZIONI SUL PROBLEMA. L'ARTICOLO SI LIMITA A PRESENTARE IL DISCORSO DEL FILOSOFO FRANCESE GILSON; MA COSTITUISCE COSI UNA PREMESA A UNA RICERCA COMPLESSIVA SUL PROBLEMA DEI RAPPORTI TRA LINGUISTICA E FILOSOFIA.



NNOCK, J ROLAND. DEMOCRACY IS NOT PARADOXICAL: COMMENT. POLIT THEOR 2,88-93 F 74.

WOLLHEIM HAS CONTENDED (SEE WEISS, "WOLLHEIM'S PARADOX", "POLITICAL THEORY," MAY 1973) THAT IT IS PARADOXICAL FOR A MAN TO BELIEVE THAT 'A' OUGHT TO BE ENACTED (BECAUSE OF ITS MERITS) AND YET THAT (BECAUSE IT LACKS MAJORITY SUPPORT) IT OUGHT NOT TO BE ENACTED. THE COMMENT SHOWS THAT THE ALLEGATION OF PARADOX IS BASED UPON A CONFUSION; BUT THAT A FULL EXPLICATION OF THE SITUATION CALLS FOR DISCUSSION IN TERMS OF TWO STANDARD PROBLEMS OF POLITICAL THEORY; POLITICAL OBLIGATION AND REPRESENTATION.

NTZOPOULOU-VALALAS, THERESE. L'ART MEURT'IL (ARTICLE IN GREEK). ANN ESTH 11-12,118-122 1972-73.

THIS ARTICLE IS THE COMMUNICATION ON THE GENERAL THEME: "MODERN ART, DEATH OF THE ART?," TO THE SEVENTH INTERNATIONAL CONGRESS ON AESTHETICS HELD IN BUCAREST, IN AUGUST 1972. THE AUTHOR POINTS OUT THAT ART, FROM ITS VERY NATURE, TRANSCENDS THE CONCEPTS OF DEATH OR BIRTH. THE DIALECTICAL NATURE OF AN ARTWORK IN WHICH THE ARTIST PARTICIPATES AS CREATOR AS WELL AS JUDGE, SHOWS THAT ANY ARTISTIC MANIFESTATION AND MORE PRECISELY AN ARTISTIC CREATION IS AN ORGANIC TOTAL THAT GOES BEYOND SPACE AND TIME. PROCEEDING TO A PHENOMENOLOGICAL ANALYSIS OF THE NATURE OF THE ARTWORK, THE AUTHOR INDICATES THE RELATIVITY OF SUCH CHARACTERISTICS AS 'MODERN' OR 'ACADEMIC' ART, STRESSING THE POINT THAT ART IS TRANSCENDANT AS TO ITS MEANING AND MESSAGE TO ANY HISTORIC APPELLATION WHICH TRIES TO SITUATE IT IN A RIGID TIMELY FRAME. A CLASSICAL ARTWORK IS AT THE SAME TIME MODERN AND ALL MODERN EXPRESSION IN ART IS CLASSICAL. THERE IS NO BIRTH OR DEATH IN ART.

NTZOPOULOU-VALALAS, THERESE. REMARQUES SUR LE TRANSCENDANT FORMEL CHEZ KANT. ANN ESTH 9-10,77-112 1970-71.

IL S'AGIT DE MONTRER QUE SI KANT EXCLUT LE SENS ONTOLOGIQUE DU CONCEPT DE TRANSCENDANT, ON TROUVE CEPENDANT COMME PRESUPPOSE FONDAMENTAL DE LA SYNTHESE KANTIENNE, L'IDEE D'UN TRANSCENDANT FORMEL, CONCEPT QUI EXPRIME LA POSSIBILITE A PRIORI DE TOUTE LIAISON. LIER C'EST POUVOIR TRANSCENDER. LA DEMONSTRATION DE CETTE NOUVELLE INTERPRETATION DU TRANSCENDANT EST FAITE SUR LA BASE DU CONCEPT DE LIAISON (VERBINDUNG) EXAMINEE TANT AU NIVEAU DES FORMES A PRIORI DE LA SENSIBILITE QU'A CELUI DES CONCEPTS PURS DE L'ENTENDEMENT ET DU SCHEMA TRANSCENDANTAL. LE SENS DU TRANSCENDANT FORMEL EST ETABLI A LA SUITE D'UNE CONFRONTATION AVEC LE CONCEPT DU TRANSCENDANTAL AU SENS KANTIEN ET CELUI DU TRANSCENDANT AU SENS ONTOLOGIQUE ATTACHE ORDINAIREMENT AU NOUМЕН KANTIEN.\*

NZIN, YU G. THE UNDECIDABILITY OF FIELDS OF RATIONAL FUNCTIONS OVER FIELDS OF CHARACTERISTIC 2. ALG LOG 12,116-119 S 74.

PPER, STEPHEN C. FEIBLEMAN'S AESTHETIC THEORY. STUD GEN 24,660-672 1971.

PPERS, DONALD A. WAR CRIMES AND INDUCTION: A CASE FOR SELECTIVE NONCONSCIENTIOUS OBJECTION. PHIL PUB AFFAIRS 3,129-166 WINT 74.

THE PAPER MAKES AN ARGUMENT FOR AVOIDING INDUCTION BY APPEALING TO THE PRINCIPLE OF INDIVIDUAL RESPONSIBILITY FOR WAR CRIMES UNDER INTERNATIONAL LAW. THE INDIVIDUAL MUST DEMONSTRATE (1) THAT WAR CRIMES OCCUR REGULARLY IN A PARTICULAR WAR; (2) THAT HIS BEING DRAFTED CAN BE EXPECTED TO LEAD TO HIS BEING ORDERED TO COMMIT WAR CRIMES; AND (3) THAT IF HE DISOBEYS AN ORDER TO COMMIT A WAR CRIME HE CAN BE PROSECUTED. A 'BUREAUCRATIC' POLICY PERSPECTIVE SHOWS THAT CRIMES MAY OCCUR REGULARLY WITHOUT BEING DIRECTED BY POLICY-MAKERS (HENCE AVOIDING THE 'POLITICAL QUESTION' ISSUE IN A COURT HEARING), AND PROVIDES LOGICAL SUPPORT FOR EACH OF THE



ARGUMENT'S THREE ELEMENTS. EXAMPLES FROM THE VIETNAM WAR ILLUSTRATE REAL-WORLD APPLICABILITY OF THE ARGUMENT.

PEREYATKIN, M G. EVERY RECURSIVELY ENUMERABLE EXTENSION OF A THEORY OF LINEAR ORDER HAS A CONSTRUCTIVE MODEL. ALG LOG 12,120-124 S 74.

PEREZ RUIZ, F. DIOS Y EL PROBLEMA DEL MAL. STOMATA 28,579-592 O=D 72.

DISCUSION CRITICA DEL LIBRO DE MADDEN Y HARE, "EVIL AND THE CONCEPT OF GOD" PARA CLARIFICAR ALGUNOS PUNTOS IMPORTANTES Y CONTRIBUIR POSITIVAMENTE A UNA MEJOR INTELIGENCIA DEL PROBLEMA. HACE VER EL INFUNDADO DOGMATISMO CON QUE HABLAN LOS AUTORES DE MALES CIERTAMENTE INNECESARIOS Y RECALCA LA IMPOSIBILIDAD DE EXCLUIR DE MODD DEFINITIVO QUE DIOS PUEDA TENER RAZONES DESCONOCIDAS DEL HOMBRE PARA PERMITIR LO QUE PERMITE. SUBRAYA ADEMAS QUE LA POSICION CRISTIANA RECTAMENTE ENTENDIDA ESTA PERFECTAMENTE DE ACUERDO CON LA LUCHA POSITIVA CONTRA EL MAL Y EN CAMBIO LOS PRESUPUESTOS DE LOS AUTORES ESTAN EN CONTRADICCION CON LA ACTITUD PRACTICA QUE DEFIENDEN. RESUMIENDO, LA CONCLUSION ES QUE LA EXISTENCIA DEL MAL EN ESTE MUNDO NO ES ARGUMENTO SUFICIENTE PARA NEGAR A DIOS.

PERIGORD, M. VLADIMIR JANKELEVITCH OU IMPROVISATION ET "KAIROS". REV METAPH MORALE 79,223-252 AP=JE 74.

CE TEXTE MONTRE LA PHILOSOPHIE DE JANKELEVITCH COMME UNE IMPROVISATION INSTANTANEE 'EXERCANT DANS TOUS LES ASPECTS DE LA PSYCHE: L'ART, TOUJOURS A-FAIRE, LA 'PHILOSOPHIE', OU L'INTUITION FAIT TENIR L'ETRE SUR LA POINTE DE L'INSTANT INSTABLE, LA 'VIE QUOTIDIENNE', OU LE DON D'OPPORTUNITE PERMET D'AGIR "A L'IMPROVISTE," LA 'MORALE', OU LE BIEN EST UN LABEUR TOUJOURS RECOMMENCE, LA 'MORT', ETAT D'IMPROVISATION PAR EXCELLENCE. RIEN N'EST JAMAIS DONNE DEFINITIVEMENT. VRAI, BEAU, BIEN SONT DES "KAIROS" FRAGILES ET N'ONT DE CONTACT AVEC L'ABSOLU QUE PAR L'ETINCELLE FULGURANTE D'UN INSTANT PRECAIRE QU'IL NOUS APPARTIENT DE SAISIR AU MOMENT OPPORTUN.

PERKINS JR, R K. RUSSELL ON MEMORY. MIND 82,600-601 O 73.

PERKINS, DAVID. PROBING ARTISTIC PROCESS: A PROGRESS REPORT FROM HARVARD PROJECT ZERO. J AES EDUC 8,33-57 JL 74.

PERKINS, ROBERT L. KIERKEGAARD'S EPISTEMOLOGICAL PREFERENCES. INT J PHIL RELIG 4,197-217 WINT 73.

KIERKEGAARD HAS BEEN CONSIDERED AN IRRATIONALIST BY MANY. THIS ARTICLE IS AN ATTEMPT TO REFUTE THIS VIEW BY SHOWING THAT HIS EPISTEMOLOGICAL PREFERENCES WERE IN THE DIRECTION HUMEAN AND ANCIENT SKEPTICISM. AN EXTENSIVE EXAMINATION OF HIS TREATMENT OF HISTORICAL KNOWLEDGE, THE MODAL CATEGORIES, THE SO-CALLED PROOFS OF GOD'S EXISTENCE AND THE OFTEN MISUNDERSTOOD SLOGAN "THE TRUTH IS THE SUBJECTIVITY" CONTRIBUTE TO SUBSTANTIATING THE THESIS THAT SK RESPECTED, PERHAPS ALL TOO SLAVISHLY, THE MODERN DISTINCTION BETWEEN ANALYTIC AND SYNTHETIC TRUTHS.

PERREIAH, ALAN R. COMMENTS ON "RYLE'S MYTH" BY ELMER SPRAGUE. PERSONALIST 55,182-185 SPR 74.

THIS COMMENTARY ON ELMER SPRAGUE'S ARTICLE "RYLE'S MYTH" ARGUES THAT SPRAGUE'S ACCOUNT OF 'PERSON' IN THE "CONCEPT OF MIND" IS: (1) INCONSISTENT WITH RYLE'S ARGUMENTS AGAINST MIND-BODY DUALISM, (2) INCOMPATIBLE WITH RYLE'S PRACTICE ON THE TERM, AND (3) INDICATIVE THAT AN ALTERNATIVE ACCOUNT OF 'PERSON' IS NEEDED. IN PLACE OF SPRAGUE'S NOTION THAT 'PERSON' IS A MATERIAL CONCEPT PREDICABLE OF OBJECTS WHICH ARE CENTERS OF 'RESPONSIVENESS AND RESPONSIBILITY' THIS PAPER PROPOSES THAT 'PERSON' IS A FORMAL CONCEPT ON A PAR WITH WHAT RYLE CALLS 'INDEX WORDS' AND 'EDITOR'S OR REFEREE'S' WORDS.

FINALLY, THE PAPER SHOWS THE UTILITY OF THIS ANALYSIS FOR SOME MAIN PROBLEMS RECOGNIZED BY RYLE.

ERRIN, RONALD F. MAX SCHELER'S CRITIQUE OF THE KANTIAN ETHIC. J HIST PHIL 12,347-359 AG 74.

ADDRESSING HIMSELF TO KANT'S SECOND CRITIQUE AS THE PARADIGM EXPRESSION OF ETHICAL FORMALISM, MAX SCHELER SOUGHT TO FOUND AN ETHIC OF MATERIAL VALUES WHICH WOULD ALSO PROCEED FROM 'A PRIORI' PRINCIPLES AND PRECEPTS. SCHELER ARGUED THAT THE PHENOMENOLOGICAL METHOD DISCLOSED SUCH AN 'A PRIORI' STRUCTURE OF VALUES WITHIN THE PHENOMENA WHICH ATTRACT OR REPEL CONSCIOUSNESS. MY ARTICLE CONCLUDES THAT WHILE SCHELER OFFERS A RICHER ACCOUNT OF MORAL EXPERIENCE THAN KANT THIS ACCOMPLISHMENT IS MARRED BY A 'MATERIALIST REDUCTION' THAT TENDS TO UNDERMINE ANY DISTINCTIONS BETWEEN THE ELEMENTS OF THAT EXPERIENCE WHICH EMANATE FROM REASON AND THOSE WHICH ARE DISCOVERED IN SENSIBILITY.

ERROTTA, COSIMO AND SALENTO, GIOACCHINO. DIE DREI WURZELN DES KATHOLISCHEN ANTIKOMMUNISMUS (AUS DEM ITALIENISCHEN VON G COLLET). INT DIALOG Z 4,277-281 1971.

ERRY, THOMAS D. A REFUTATION OF SEARLE'S AMENDED 'IS-DOUGHT' ARGUMENT. ANALYSIS 34,133-139 MR 74.

ERTICONE, GIACOMO. IL PROBLEMA DELLA SCIENZA GIURIDICA. RIV INT FILOSOF DIRITTO 50,771-787 Q-D 73.

ERZANOWSKI, JERZY. THE DEDUCTION THEOREMS FOR THE MODAL PROPOSITIONAL CALCULI FORMALIZED AFTER THE MANNER OF LEMMON: PART I. REP MATH LOG 1,1-12 1973.

IN THE PAPER THE DEDUCTION THEOREMS CHARACTERISTIC FOR SEVERAL MODAL CALCULI FORMALIZED ACCORDING TO GODEL-LEMMON'S FASHION—AMONG OTHERS FOR LEWIS'S S4 AND S5, FOR SYSTEM T OF FEYS-VON WRIGHT AND FOR 'BROUWERSCHÉ' SYSTEM B OF KRIPKE—ARE PRESENTED.

ERZANOWSKI, JERZY. THE LINGUISTIC CRITERION OF STRUCTURAL INCOMPLETENESS. REP MATH LOG 1,13-14 1973.

IN THE PAPER THE SUFFICIENT CONDITION OF STRUCTURAL INCOMPLETENESS IN PUŁGÓRZELSKI'S SENSE IS GIVEN. BY THIS CONDITION THE STRUCTURAL INCOMPLETENESS OF MANY PROPOSITIONAL CALCULI IS ESTABLISHED.

ESIC-GOLUBOVIC, ZAGORKA. SOCIALIST IDEAS AND REALITY. PRAXIS 399-421 1971.

THE PROBLEM POSED: TO WHICH DEGREE ARE THE IDEAS OF SOCIALISM (DETERMINED BY MARX) CONTAINED IN THE DEFINED MODEL AND PRACTICE OF YUGOSLAV SOCIETY. THE ANSWER IS GIVEN BY THE ANALYSIS OF THE SYSTEM AND CONCLUSION IS MADE THAT DUE TO HISTORICAL CIRCUMSTANCES YUGOSLAV SOCIETY HAS BEEN DEVELOPING AS A HYBRID, I.E., AS A COMBINATION OF THE OLD MODEL OF BUREAUCRATIC STATE AND PARTIALLY DEVELOPED SELF-MANAGEMENT IN WHICH THE MAIN SOCIALIST IDEAS HAS NOT BEEN ACHIEVED. IT MANIFESTS IN CERTAIN CONTRADICTIONS WHICH PREVENTED REVOLUTIONARY TRANSFORMATION TO BE FULLY CARRIED OUT. TWO MAIN CONTRADICTIONS ARE: ONE BETWEEN THE AUTHORITARIAN CONCEPTION OF POWER EMBODIED IN THE STATE AND INAUGURATED SELF-MANAGEMENT IN THE BASIC ECONOMIC UNITS PRODUCING UNEQUAL DISTRIBUTION OF POWER AND A TRANSFORMATION OF REVOLUTIONARY MOVEMENT INTO TENDENCY FOR MAINTAINING THE SYSTEM; AND ONE BETWEEN THE PREVALENCE OF UNDEMOCRATIC METHODS AND THE NEED FOR MAKING DECISIONS ON SELF-GOVERNING BASIS WHICH PRESUPPOSES DEMOCRATIC METHODS. CONCLUSION: IT IS NECESSARY TO SUBJECT SOCIAL SYSTEM TO A THOROUGH RE-EXAMINATION IN ORDER TO GET BACK TO THE REVOLUTIONARY TRADITION AND FIND THE WAY TO REAL SOCIALIST PERSPECTIVE.\*

PETER, CARL J. METAPHYSICAL FINALISM OR CHRISTIAN ESCHATOLOGY? THOMIST 38,125-145 JA 74.

THE DISJUNCTION POSED IN THIS ARTICLE'S TITLE IS INCOMPLETE. SO THE AUTHOR CONTENDS. JUERGEN MOLTMANN HAS ASSERTED THE OPPOSITE AND CRITICIZED AQUINAS FOR ESPOUSING METAPHYSICAL FINALISM TO THE DETRIMENT OF SYSTEMATIC THOUGHT BASED ON THE FUTURIST PERSPECTIVE OF THE NEW TESTAMENT. THE AUTHOR SEEKS TO SHOW THAT BY RECOURSE TO ANALOGY AND PARTICIPATION AQUINAS CAME CREDITABLY TO GRIPS WITH WHAT LATER SCHOLARS WOULD CALL THE DILEMMA OF REALIZED VERSUS CONSISTENT ESCHATOLOGY. AS A RESULT THOMISTIC FUTURE-TALK CLAIMS GROUNDS IN THE PRESENT WITHOUT DESTROYING THE NEWNESS OF THE 'NOT-YET' OR MAKING THE LATTER A MERE MULTIPLE OF THE 'NOW'.

PETERFREUND, SHELDON P. GEORGE RIPLEY: FORERUNNER OF TWENTIETH CENTURY ETHICAL INTUITIONISM. PERSONALIST 55,298-302 SUM 74.

IN THIS ARTICLE, I ATTEMPT TO SHOW THE PARALLELS OR SIMILARITIES BETWEEN THE NINETEENTH CENTURY 'MORAL SENSE' THEORY OF GEORGE RIPLEY AND THE TWENTIETH CENTURY ETHICAL INTUITIONISM OF H A PRICHARD AND W D ROSS ON THE FOLLOWING TOPICS: (1) THE MISTAKE OF ATTEMPTING TO GIVE PROOF FOR MORAL OBLIGATIONS AND THE CONSEQUENT FAILURE TO DISTINGUISH JUSTIFICATION FROM MOTIVATION (PRICHARD AND RIPLEY); (2) THE INDEFINABILITY OF THE CONCEPT 'RIGHT' (ROSS AND RIPLEY); (3) OBLIGATIONS RESTING ON PARTICULAR KINDS OF RELATIONS (ROSS AND RIPLEY); (4) CRITICISM OF OPTIMIFICITY (UTILITY) AS THE GROUND OF RIGHT ACTIONS (ROSS AND RIPLEY).

PETERMAN, LARRY. AN INTRODUCTION TO DANTE'S "DE MONARCHIA". INTERPRETATION 3,169-190 WINT 73.

PETERS, KARL E. THE IMAGE OF GOD AS A MODEL FOR HUMANIZATION. ZYGON 9,98-125 JE 74.

THE THESIS OF THIS ESSAY IS THAT, IF ONE ASSUMES THE FRAMEWORK OF PROCESS PHILOSOPHY, THEN EVOLUTIONARY THEORY, RELATIONSHIPS BETWEEN THE SEXES AND ANCIENT RELIGIOUS TRADITIONS ALL POINT TO THE SAME DIVINE REALITY OF WHICH MAN IS AN IMAGE. THE DIVINE CREATIVE PROCESS CAN BE DESCRIBED IN TERMS OF RANDOM VARIATION, OR THE EMERGENCE OF DISORDER IN A SYSTEM, AND NATURAL SELECTION, OR THE REESTABLISHMENT OF ORDER; AND IT OPERATES AT THE PHYSICAL-CHEMICAL, BIOLOGICAL AND CULTURAL LEVELS OF EXISTENCE. THIS PROCESS CAN BE SYMBOLIZED AS A DIVINE SEXUAL DYNAMICS FOUND IN SOME CREATION MYTHS--THE CHINESE YANG-YIN, THE HINDU KALI AND SHIVA, THE BABYLONIAN TIAMAT VERSUS MARDUK, AND THE PARALLEL IN GENESIS 1:27 BETWEEN "GOD CREATED MAN IN HIS OWN IMAGE..." AND "MALE AND FEMALE HE CREATED THEM." TO BE HUMAN IS TO PARTICIPATE IN THE UNIVERSAL, DYNAMIC DISORDERING-REORDERING PROCESS OF CREATION, OR, SYMBOLICALLY SPEAKING, IN THE INTERACTION BETWEEN FEMININE AND MASCULINE.

PETERS, TED. THE NATURE AND ROLE OF PRESUPPOSITION: AN INQUIRY INTO CONTEMPORARY HERMENEUTICS. INT PHIL QUART 14,209-222 JE 74.

THE PURPOSE OF THE ARTICLE IS TO DESCRIBE THE NATURE OF FUNDAMENTAL PRESUPPOSITIONS: THEY PROVIDE THE PRE-ARTICULATED STRUCTURE OF BELIEFS WHICH DIRECT OUR CONSCIOUSNESS TO PERCEIVE, ORGANIZE, AND MEANINGFULLY UNDERSTAND THE OBJECTS AND EVENTS WE ENCOUNTER. SUPPOSITIONS, IN CONTRAST, ARE ARTICULABLE PROPOSITIONS WHICH DEPEND UPON OTHER PRE-SUPPOSITIONS. THROUGH EXAMINING THE HERMENEUTICAL CIRCLE IN THE PHENOMENOLOGICAL PHILOSOPHY OF HEIDEGGER AND GADAMER, WE CONCLUDE THAT ALL INQUIRY DEPENDS UPON PRIOR INSIGHT. FUNDAMENTAL PRESUPPOSITIONS REFER US TO THAT BASIC INSIGHT--THE PRE-REFLECTIVE CONNECTION BETWEEN THE KNOWER AND THE KNOWN. AND ALTHOUGH PRESUPPOSITIONS COME FROM OUR HISTORICAL AND LINGUISTIC TRADITIONS, THEY DO NOT FUNCTION MERELY AS RESTRICTIVE PREJUDICES BUT RATHER PROVIDE THE VERY CONDITION FOR ACQUIRING ANY NEW



UNDERSTANDING AT ALL.

ETOCK, STUART JAY. KANT, BEAUTY, AND THE OBJECT OF TASTE. J AES ART  
CRIT 32,183-186 WINT 73.

ETRIE, HUGH G. ACTION, PERCEPTION, AND EDUCATION. EDUC THEORY 24,33-45  
WINT 74.

I DO FOUR THINGS IN THIS ESSAY. FIRST, I ELABORATE A FEEDBACK MODEL  
OF BEHAVIOR. SECOND, I ARGUE NEGATIVELY THAT THIS MODEL IS NOT  
REDUCIBLE TO A STRAIGHT-LINE CAUSATION ANALYSIS OF ACTION. THIRD, I  
URGE THAT THIS MODEL CAPTURES QUITE WELL THE IMPORTANT FEATURES OF  
COMMON SENSE TELEOLOGICAL EXPLANATION. FINALLY, I SHOW HOW THE  
PROBLEMS AND QUESTIONS IN TWO DIFFERENT EDUCATION EXAMPLES ARE  
AMENABLE TO A MOST PERSPICUOUS FORMULATION IN FEEDBACK TERMS.

ETRIE, HUGH G. RESPONSE TO THE PRESIDENTIAL ADDRESS. EDUC THEORY  
23,289-293 FALL 73.

IN HIS PRESIDENTIAL ADDRESS DON ARNSTINE URGES THAT EDUCATIONAL  
BUREAUCRACIES MAY AND SOMETIMES SHOULD BE COERCED INTO CHANGE  
BECAUSE ESSENTIALLY BUREAUCRACIES ARE AMORAL. IN RESPONSE I URGE  
THAT COERCION AGAINST BUREAUCRACIES MAY BE JUSTIFIED MORALLY, BUT  
THAT A MORAL JUSTIFICATION IS REQUIRED. BUREAUCRACIES MAY APPEAR  
AMORAL BECAUSE OF THEIR ROLE IN SIMPLY CARRYING OUT EFFICIENTLY THE  
PURPOSES OF A GIVEN SOCIAL SYSTEM. BUT THEY ARE PART OF THAT SOCIAL  
SYSTEM.

ETTIT, PHILIP. A THEORY OF JUSTICE? THEOR DECIS 4,311-324 F-AP 74.

THIS IS A CRITICAL ANALYSIS OF JOHN RAWLS' "A THEORY OF JUSTICE."  
RAWLS OFFERS A THEORETICAL JUSTIFICATION OF SOCIAL DEMOCRATIC  
PRINCIPLES OF JUSTICE. HE ARGUES THAT THEY ARE THE PRINCIPLES WHICH  
RATIONAL MEN WOULD CHOOSE, UNDER DEFINED CONSTRAINTS, IN AN ORIGINAL  
POSITION OF SOCIAL CONTRACT. THE AUTHOR CRITICISES RAWLS'  
ASSUMPTION THAT MEN OF ANY BACKGROUND, OF ANY SOCIALIZATION, WOULD  
CHOOSE THESE PRINCIPLES IN THE ORIGINAL POSITION. HE ARGUES THAT  
THE CHOICE WHICH RAWLS IMPUTES TO HIS CONTRACTORS REFLECTS A  
SPECIFIC SOCIALIZATION--ONE DOMINANT IN WESTERN DEMOCRACIES. THE  
THEORY IS USEFUL BECAUSE IT SYSTEMATISES A PARTICULAR SENSE OF  
JUSTICE; IT IS IN NO SENSE HOWEVER A UNIVERSAL THEORY.

ETTIT, PHILIP. THE EARLY PHILOSOPHY OF G E MOORE. PHIL FORUM (BOSTON)  
4,260-298 WINT 72-73.

THIS IS AN ANALYSIS OF THE POSITION DEFENDED BY G E MOORE IN HIS  
EARLY YEARS, A POSITION ADOPTED BY RUSSELL AT THE TIME. IT  
DESCRIBES THE POSITION IN FIFTEEN PROPOSITIONS TO WHICH MOORE  
REMAINED GENERALLY FAITHFUL IN THE YEARS 1899-1905: THE POSITION IS  
A 'CONCEPTUAL REALISM' FAR REMOVED FROM THE COMMON SENSE VIEWS OF  
THE LATER MOORE. THE PAPER ARGUES THAT WHAT BROUGHT MOORE TO CHANGE  
HIS POSITION WAS THE THEORY OF DESCRIPTIONS INTRODUCED BY RUSSELL IN  
"ON DENOTING" IN OCTOBER 1905. THE CHANGE IS CHARTED IN TWO TEXTS:  
IN MOORE'S ANALYSIS OF PERCEPTION IN "THE NATURE AND REALITY OF  
OBJECTS OF PERCEPTION," A PAPER READ IN DECEMBER 1905, AND IN HIS  
ANALYSIS OF BELIEF IN THE 1910-11 LECTURES ON "SOME MAIN PROBLEMS OF  
PHILOSOPHY."

ETTIT, PHILLIP. A REPLY BY PHILLIP PETTIT. J BRIT SOC PHEN 4,16-19 JA  
73.

THIS PAPER ARGUES TWO POINTS: THAT IF THE PHENOMENOLOGICAL REDUCTION  
IS NOT TRANSCENDENTAL, IT IS NOTHING SPECIFIC, AND THAT THE IDEA OF  
A TRANSCENDENTAL REDUCTION IS INCOHERENT. THE FIRST POINT IS ARGUED  
IN A BRIEF RECONSTRUCTION OF THE IDEA OF PHENOMENOLOGY, THE SECOND  
IS ARGUED FROM CONSIDERATION OF WHAT SOMEONE MIGHT CLAIM TO KNOW



WITHIN A TRANSCENDENTAL STANDPOINT: THE ARGUMENT IS THAT HE CANNOT CONSISTENTLY TAKE HIS CLAIM AS SIGNIFICANT AND DEFENSIBLE.

PFEIFFER, M L. LA CONTINGENCIA EN MERLEAU-PONTY. STROMATA 29,241-257 JL-S 73.

PHILONENKO, A. ESSAI SUR LA SIGNIFICATION DES 'CONFESSIONS' DE J J ROUSSEAU. REV METAPH MORALE 79,1-26 JA-MR 74.

PIANA, GIOVANNI. HISTORY AND EXISTENCE IN HUSSERL'S MANUSCRIPTS. TELOS 86-124 FALL 72.

BEGINNING WITH HUSSERL'S INDICATIONS PROVIDED IN THE "CRISIS," THE AUTHOR EXAMINES THE CONCEPTS OF 'HISTORY' AND 'EXISTENCE' IN HUSSERL'S UNPUBLISHED MANUSCRIPTS IN LOUVAIN. THE STUDY (ORIGINALLY PUBLISHED AS A FULL-LENGTH MONOGRAPH IN ITALIAN) INDICATES NEW DEPARTURES FOR A RADICAL PHENOMENOLOGY.\*

PICCONE, PAUL. GRAMSCI'S HEGELIAN MARXISM. POLIT THEOR 2,32-45 F 74.

BETWEEN WORLD WAR I AND THE MIDDLE 1920'S WHEN HE WAS IMPRISONED BY THE FASCISTS, GRAMSCI ARTICULATED A VERSION OF MARXISM WHOSE ORIGINALITY AND PERTINENCE HAVE NOT YET BEEN FULLY APPRECIATED. THIS ARTICLE SEEKS TO LOCATE GRAMSCI'S WORK WITHIN THE HISTORY OF MARXIST SOCIAL PHILOSOPHY AND INDICATE WHAT KINDS OF PROBLEMS IT RAISES. IN ORDER TO DO SO, SPECIAL ATTENTION IS PAID TO EARLIER BRANDS OF MARXIST SOCIAL THOUGHT AS WELL AS LATER WORKS SUCH AS THAT OF THE FRANKFURT SCHOOL

PICHT, GEORG. WISSENSCHAFTLER UND WISSENSCHAFTLICHE INSTITUTIONEN IN DER WELT VON MORGEN. INT DIALOG Z 4,98-108 1971.

PICKERING, F R. A REFUTATION OF AN OBJECTION TO THE CAUSAL THEORY OF PERCEPTION. ANALYSIS 34,129-132 MR 74.

THE CAUSAL THEORY PRESUPPOSES THAT PERCEPTION INVOLVES HAVING A SENSE-EXPERIENCE, THIS BEING A DISTINCT MENTAL EVENT. J M HINTON SUGGESTS, HOWEVER, THAT AN ANALYSIS OF STATEMENTS DESCRIBING VISUAL SENSE-EXPERIENCES AS ASSERTING THAT ONE EITHER SEES AN X OR HAS AN ILLUSION OF AN X IS AS ADEQUATE PHILOSOPHICALLY AS THE TRADITIONAL ANALYSIS. I REPLY THAT, SINCE IT DOES NOT FOLLOW FROM THE FACT THAT ONE SEES AN X THAT IT LOOKS TO ONE AS THOUGH THERE IS AN X, HINTON'S ANALYSIS FAILS COMPLETELY, LEAVING THE TRADITIONAL ANALYSIS IN POSSESSION OF THE FIELD.

PIEDRA MADRIZ, RUBEN. GNOSEOLOGIA DE MOISES VINCENZI. REV FILOSOF (COSTA RICA) 9,249-254 JL-D 71.

PIEMONTESE, F. IL PENSIERO FILOSOFICO DI ALESSANDRO MANZONI. AQUINAS 16,349-366 1973.

PIEPER, ANNEMARIE. ANALYTISCHE ETHIK: EIN UEBERBLICK UEBER DIE SEIT 1900 IN ENGLAND UND AMERIKA ERSCHIEBENE ETHIK-LITERATUR. PHIL JAHR 78,144-176 1971.

PIEPER, ANNEMARIE. DIE BEDEUTUNG DES BEGRIFFS EXISTENZKATEGORIE IM DENKEN KIERKEGAARDS. Z PHIL FORSCH 25,187-201 1971.

PIETZKER, CARL. DAS GROTESKE. DEUT VIER LIT 45,198-211 1971.

PIKE, ALFRED. FOUNDATIONAL ASPECTS OF MUSICAL PERCEPTION: A PHENOMENOLOGICAL ANALYSIS. PHIL PHENOMENOL RES 34,429-434 MR 74.

THIS ARTICLE ENDEAVORS TO PROBE BENEATH THE ABSTRACTIONS OF THE MIND IN AN EXAMINATION OF IMMEDIATE MUSICAL EXPERIENCE, FREEING THE ACTIVE CONSCIOUSNESS FROM ENCUMBERING EXTRA-MUSICAL INVOLVEMENTS, TO

THE DIRECT PERCEPTION OF CONCRETE MUSICAL EVENTS, AND ITS OWN REACTIONS SIMULTANEOUSLY. THE PHENOMENOLOGICAL VIEW IS CONCERNED WITH MUSIC AS IT REALLY IS, DEVOID OF SUPERIMPOSED STRATA OF CULTURALLY IMPLANTED PRE-CONCEPTIONS WHICH HAVE OBSCURED THE SIMPLE OBSERVATION OF MUSICAL EVENTS AND THEIR MEANINGS.

INCOFFS, EDMUND L. EDUCATIONAL ACCOUNTABILITY. STUD PHIL EDUC 8,131-145 FALL 73.

THE ARTICLE (WRITTEN ORIGINALLY FOR AN APA SYMPOSIUM ON THE PHILOSOPHY OF EDUCATION) IS A CRITICAL EXAMINATION OF 'EDUCATIONAL ACCOUNTABILITY'—THE NOTION THAT TEACHERS SHOULD BE REWARDED ACCORDING TO THE MEASUREABLE PERFORMANCE OF THEIR STUDENTS. A DISTINCTION IS MADE BETWEEN THE SORTS OF PERFORMANCE WHICH CAN BE MEASURED, AND THE SORTS WHICH CANNOT. IT IS ARGUED THAT THE EXCELLENCE WHICH ARE AIMED AT IN THE EDUCATIONAL PROCESS ARE DETERMINABLE ONES, BUT THAT THE TRAITS WHICH ARE IN PRINCIPLE MEASURABLE ARE ALL OF THEM DETERMINATE. THE UPSHOT OF THE ARGUMENT IS THAT THE RESPONSIBILITY OF THE TEACHER CANNOT BE CONGRUENT WITH THE TEACHER'S ACCOUNTABILITY, IF THE LATTER IS UNDERSTOOD TO BE DEFINABLE BY REFERENCE TO THE MEASUREABLE PERFORMANCE OF PUPILS.

INE, GERALD JOHN. HUMAN UNDERSTANDING OF HUMAN EXPERIENCES. RELIG HUM 8,123-129 SUM 74.

THE THESIS OF THIS ARTICLE IS THAT PEOPLE ARE SUSTAINED AND HELPED IN TIMES OF DURESS BY THERAPEUTIC EXPERIENCES WHICH OCCUR OUTSIDE OF THERAPY. THE POTENCY OF NATURAL HUMAN THERAPEUTIC EXPERIENCES HAS BEEN VASTLY UNDERESTIMATED AND UNDERVALUED. THERE IS EVIDENCE TO INDICATE THAT SUCH NONPROFESSIONAL HUMAN THERAPEUTIC EXPERIENCES ARE AS EFFECTIVE IF NOT MORE EFFECTIVE THAN PROFESSIONAL THERAPY IN HUMANIZING MAN. HUMAN THERAPEUTIC EXPERIENCES REFLECT MAN'S BASIC THRUST TO LOVE, TO GROW, TO SHARE, AND TO NOURISH OTHERS PSYCHOLOGICALLY. THESE EXPERIENCES ARE CHARACTERIZED BY A HUMAN UNDERSTANDING OF HUMAN EXISTENCE. THEY ARE POSSIBLE BECAUSE OF THE FRAILTIES AND LIMITATIONS OF HUMAN FINITENESS. THE IMPERFECTIONS OF OUR HUMANNESS ADD RICH DIMENSIONS TO OUR INTERACTIONS WITH EACH OTHER. IN THE MOMENT OF A HUMAN THERAPEUTIC EXPERIENCE, PERSONS RESPOND TO EACH OTHER WITH THE ESSENCE OF THEIR HUMANNESS.

INKERTON, R J. LOGICAL SPACE IN THE TRACTATUS. INDIAN PHIL QUART 2,9-29 O 74.

THIS ARTICLE OFFERS A SIMPLE INTERPRETATION THOUGHT SUFFICIENT TO UNIFY AND EXPLAIN ALL OF WITTGENSTEIN'S REMARKS ABOUT LOGICAL SPACE. THE ACCOUNT HAS MUCH IN COMMON WITH WHAT STENIUS SAYS IN CHAPTER FOUR, PARTS EIGHT AND NINE, OF HIS "WITTGENSTEIN'S TRACTATUS." DETAILED CRITICISMS ARE OFFERED OF THE DISCUSSIONS OF LOGICAL SPACE IN COMMENTARIES BY ANSCOMBE, BLACK, FAVRHOLDT, GRIFFIN AND MORRISON.

IRRO, VINCENZO. LA RIFORMA GENTILE E IL FASCISMO. G CRIT FILOSOF ITAL 52,428-437 JL-S 73.

L'AUTORE CONSIDERA LA RIFORMA SCOLASTICA DEL 1923 COME LA CHIAVE PER INTERPRETARE IL RAPPORTO TRA FILOSOFIA E POLITICA NEL NEO-IDEALISMO ITALIANO. PERCIO DA RISALTO AL CARATTERE ANTINTELLETTUALISTICO E ANTIDEMOCRATICO DEL PENSIERO CROCIANO E GENTILIANO, QUALE SI CONCRETIZZA NEL PROGETTO DI UNA SCUOLA UMANISTICA E CRISTIANA, VISTA COME STRUMENTO DI RINASCITA NAZIONALE. E CONCLUDE CHE LA RIFORMA GENTILE, ATTUATA SULL'ONDA DELLA RIVOLUZIONE IDEOLOGICO-POLITICA SEGUITA ALLA PRIMA GUERRA MONDIALE, EBBE VIGORE FINCHE LA FILOSOFIA IDEALISTICA, CHE L'AVEVA ESPRESSA, ESERCITO UNA FUNZIONE EGEMONICA SUL FASCISMO, DECADE CON L'INVOLUZIONE AUTORITARIA DEL REGIME FASCISTA E IL CONSEGUENTE DIVORZIO TRA CULTURA E POLITICA.\*

PIRRONE, MANLIO. LINEAMENTI DI UNA CRITICA DELLA FILOSOFIA DEL CROCE E DEL GENTILE. G CRIT FILOSOF ITAL 51,555-576 O-D 73.

B CROCE, PARTITO DA UNA CONCEZIONE SOSTANZIALMENTE REALISTICA DELLA FILOSOFIA, L'HA POI PARZIALMENTE ABBANDONATA CON LA TEORIA DELLE QUATTRO FORME DELLO SPIRITO IN CUI DOVREBBERO COINCIDERE IL SOGGETTO EMPIRICO E IL SOGGETTO TRASCENDENTALE. G GENTILE, IN CONTRASTO CON LUI, HA SOSTENUTO LA TESI DELL'ATTO ETERNO, FORMA PURA E INCONDIZIONATA CHE PONE TUTTO IL REALE, MA NON SI PONE NEL REALE E, QUINDI, SI RIDUCE A FORMA VUOTA. L'AUTORE CRITICA SIA IL FORMALISMO QUADRIFORME, SIA IL FORMALISMO MONOFORME SOSTENENDO CHE LE FORME NON SONO SENZA UN CONTENUTO, ANZI NASCONO DAL CONTENUTO STESSO E CHE BISOGNA CONCEPIRE DIALETTICAMENTE NELLA LORO ESSENZA PRATICA SIA LO SPIRITO TRASCENDENTALE SIA LO SPIRITO EMPIRICO, CHE ESISTONO SOLO UNO PER L'ALTRO.\*

PITCHER, GEORGE. THOMSON'S PROBLEM. J PHIL 71,651-652 24 O 74.

PITT, JACK. RUSSELL AND RECENT PSYCHOLOGY. RUSSELL 26-31 SUM 74.

THIS ARTICLE REVIEWS SELECTIONS FROM RECENT LITERATURE IN COMMUNICATIONAL PSYCHOLOGY WHEREIN AN INDEBTEDNESS TO RUSSELL'S THEORY OF TYPES IS ACKNOWLEDGED. THE USE MADE BY VARIOUS PSYCHOLOGISTS OF A VARIETY OF LOGICAL NOTIONS IS ILLUSTRATED AND DISCUSSED.

PITT, JACK. THE GAMING ART. RELIG HUM 8,106-109 SUM 74.

THE THEME OF THIS PAPER IS THE FUNCTION OF DEATH IN THE GAME OF LIFE, AND THIS IN TURN ADDRESSES THE PUZZLEMENT BEHIND THE QUESTION: "WHAT IS THE MEANING OF LIFE?" THIS QUESTION IS REGARDED AS A REQUEST FOR AESTHETIC JUDGEMENTS OF SPECIFIC STRETCHES OF HUMAN LIFE MADE IN THE CONTEXT OF LIFE SEEN NOT SIMPLY AS ANALOGOUS TO GAMES OR ART BUT AS ITSELF THE GAMING ART.

PIZZORNO, ALESSANDRO. PARETO E LA CRISI DELLE SCIENZE. RIV FILOSOF 64,203-218 JL-S 73.

PLACE, JAMES GORDON. MERLEAU-PONTY AND THE SPIRIT OF PAINTING. PHIL TODAY 17,280-290 WINT 73.

THIS ESSAY ON MERLEAU-PONTY CONSIDERS THE RELATION BETWEEN CULTURE AND NATURE BY FOCUSING ON THE RELATION BETWEEN THE VISIBLE WORLD CREATED BY PAINTING AND THE WORLD OF ORDINARY, VISUAL EXPERIENCE. IT ELABORATES MERLEAU-PONTY'S NOTIONS OF HORIZONTAL AND VERTICAL TRANSCENDENCE, SEDIMENTATION, AND INSTITUTION IN ORDER TO SHOW THAT THE ACTIVITY OF PAINTING, AND OF CULTURE GENERALLY, MUST BE UNDERSTOOD AS CONTINUING A PROCESS IN WHICH MEANING IS DEVELOPED THAT HAD ALREADY BEGUN IN THE WORLD OF ORDINARY PERCEPTION WHICH, NEVERTHELESS, DOES NOT CONFRONT MAN AS AN ALIEN FORCE.

PLACK, ARNO. DIE MORAL DER NEUEN LINKEN. CLUB VOLTAIRE 4,51-64 1970.

PLAMONDON, ANN. METAPHYSICS AND 'VALID INDUCTIONS'. PROCESS STUD 3,91-99 SUM 73.

THE JUSTIFICATION OF INDUCTIVE INFERENCE TO THEORIES AND PREDICTIONS WHICH HAS BEEN SUGGESTED BY MARY HESSE DEPENDS ON AN ANALOGICAL INFERENCE PATTERN. THIS PAPER SHOWS THAT A SIMILAR ANALOGICAL INFERENCE PATTERN WAS DESCRIBED BY WHITEHEAD. IN ADDITION, WHITEHEAD ARGUED THAT CERTAIN METAPHYSICAL DOCTRINES (INTERNAL RELATIONS) WERE NECESSARY, BUT NOT SUFFICIENT, TO JUSTIFY THIS INFERENCE PATTERN. IT IS ARGUED THAT WHITEHEAD'S ARGUMENT IS SUFFICIENTLY GENERAL TO SHOW THAT ANY JUSTIFIABLE INFERENCE PATTERN INVOLVES METAPHYSICAL PRESUPPOSITIONS.

LANTY-BONJOUR, GUY. ONTOLOGIE ET DIALECTIQUE DANS LA PHILOSOPHIE SOVIETIQUE. REV INT PHIL 24,81-89 1970.

L'INTRODUCTION DE LA DIALECTIQUE DANS LE MONDE NATUREL CONDUIT A UNE NATURALISATION DE LA DIALECTIQUE. ON AFFIRME QUE L'OBJET EST ANTERIEUR AU SUJET, ET MEME QUE LA REALITE MATERIELLE EST SUBSTANTIELLE. ALORS LA CONTRADICTION DIALECTIQUE N'A PLUS AUCUNE REFERENCE AU SUJET ET AU LOGOS. LA RAISON DE CETTE COUPURE ENTRE UNE ONTOLOGIE REALISTE ET UNE PENSEE DIALECTIQUE DOIT ETRE RECHERCHEE DANS L'EPISTEMOLOGIE SOVIETIQUE FONDÉE SUR LA THEORIE DU REFLET.\*

LASS, P. A NOTE ON PRESTEROS AULOS (TITLE EDITED). J HELLEN STUD 92,179-180 1972.

ANAXIMANDER EXPLAINS CERTAIN CELESTIAL PHENOMENA IN TERMS OF FIRE ENCLOSED IN CLOUDS AND VISIBLE ONLY THROUGH OPENINGS IN THE CLOUDS. IT HAS BEEN SUGGESTED THAT THIS MODEL WAS BASED ON A TORNADO FUNNEL CLOUD WHOSE INTERNAL LUMINATION IS VISIBLE THROUGH THE OPENING AT THE BOTTOM. THE OBJECTION THAT THERE IS NO FIRE INSIDE A FUNNEL CLOUD APPEARS INVALID, SINCE EYEWITNESSES REPORT THAT SUCH CLOUDS ARE IN FACT FILLED WITH LIGHTNING.\*

LASS, PAUL. A FRAGMENT OF PLATO IN DIOGENES LAERTIUS. MOD SCH 51,29-46 N 73.

DIOGENES LAERTIUS QUOTES A PASSAGE (ATTRIBUTED TO PLATO) WHICH ARGUES THAT ANIMALS HAVE THE CAPACITY TO USE REASON. THOUGH A FEW STATEMENTS IN THE DIALOGUES MIGHT BE MISINTERPRETED IN THIS WAY IT IS MORE PROBABLE THAT DIOGENES' SOURCE GOES BACK TO THE POST-PLATONIC DEBATE AMONG VARIOUS SCHOOLS CONCERNING ANIMAL INTELLIGENCE. A SURVEY OF THE EVIDENCE SUGGESTS THAT SOMEONE WANTED TO BRING PLATO INTO THE DISCUSSION AND DID SO BY ATTRIBUTING PERIPATETIC IDEAS TO HIM.

LATT, DAVID. WHAT THE ONTOLOGICAL PROOF CAN AND CANNOT DO. NEW SCHOLAS 47,458-468 AUTUMN 73.

AS A FORMAL PROOF, THE ARGUMENT APPEARS TO BE AN INGENIOUS BIT OF SOPHISTRY. VIEWED AS A STATEMENT OF FAITH, THE ARGUMENT IS A SUBLIME EXPRESSION IN RATIONAL TERMS, OF THE BELIEVER'S FAITH THAT GOD'S MODE OF BEING IS UNIQUE. THE ARGUMENT AS PROOF APPEARS SOPHISTICAL BECAUSE THE EXISTENCE OF ANYTHING INCLUDING GOD IS AN ULTIMATE MYSTERY DISCLOSED IN EXPERIENCE. THE ARGUMENT VIEWED AS A STATEMENT OF FAITH 'RINGS TRUE' FOR THE RELIGIOUSLY COMMITTED BECAUSE IT GIVES EXPRESSION TO THE INSIGHT THAT GOD AS A WORTHY OBJECT OF WORSHIP MUST BE SPECIAL, UNIQUE, AND UNSURPASSABLE BY ANYTHING ELSE. THE WORSHIP OF ANYTHING LESS THAN THIS WOULD BE AN ACT OF IDOLATRY. TO ONE WHO ALREADY BELIEVES, THE ARGUMENT TELLS HIM SOMETHING HE WAS ALREADY GIVEN THE GRACE TO APPREHEND. TO ONE WHO DOES NOT BELIEVE, THE ARGUMENT IS A POINTLESS EXERCISE IN LOGIC CHOPPING.

LATT, JOHN T. ALPHABET SOUPS OR A MESS OF POTTAGE? FOUND LANG 11,295-297 MR 74.

LAZA, GABRIEL MORENO. EL PENSAMIENTO POLITICO DE SCHELLING. DIALOGOS 9,63-101 AP 73.

EL AUTOR INTENTA DAR UNA VISION PANORAMICA DEL DESARROLLO EN EL TIEMPO DEL PENSAMIENTO DE SCHELLING, EN CUANTO A TEORIA POLITICA SE REFIERE. SCHELLING APARECE YA CON PLENA CONCIENCIA POLITICA EN 1809. SU INSPIRACION BASICA ES ENTONCES ETICO-RELIGIOSA. ESTA ORIENTACION ESENCIAL ES EL HILO QUE RECORRE TODO SU PENSAMIENTO, MAS O MENOS VACILANTE, HASTA LA ETAPA FINAL, QUE MUESTRA UN TRAGICO ESFUERZO POR CONCILIAR LA RAZON Y LA REVELACION, LA 'FILOSOFIA



NEGATIVA' DE LA MERA EXISTENCIA Y LA 'FILOSOFIA POSITIVA' DE LA ESENCIA. EL FONDO TRAGICO DEL PENSAMIENTO POLITICO DE SCHELLING RADICA EN SU INCAPACIDAD—EN SU RECHAZO—DE ACEPTAR EL CONSORCIO, ENTONCES VIGENTE, ENTRE 'IDEALISMO' Y 'MAQUIAVELISMO'.

PLESSNER, HELMUTH. CARL FRIEDRICH VON WEIZSAECKERS STUDIEN "DIE EINHEIT DER NATUR". UNIVERSITAS 26,1095-1098 1971.

PLESSNER, HELMUTH. TRIEB UND LEIDENSCHAFT. MERKUR 25,307-315 1971.

PLEYDELL=PEARCE, A G. IMAGINATION AND PERCEPTION. J BRIT SOC PHENOMENOL 5,37-40 JA 74.

PLOCHMANN, GEORGE KIMBALL. THE FORMS OF PHILOSOPHY. MIDWEST J PHIL 23-37 SPR 74.

PROPERLY CARRIED OUT, THE PIECEMEAL ANALYSES SO CHARACTERISTIC OF MUCH CURRENT PHILOSOPHY SHOULD LEAD TO MORE GENERAL AND MORE SYSTEMATIC TREATMENTS OF THE PROBLEMS IN HAND; THE SYSTEM IS THE FORM WHICH PHILOSOPHIC DISCOURSE SHOULD ULTIMATELY ASSUME. THIS PAPER EXAMINES TERMS, PROPOSITIONS, ARGUMENTS, AND SCIENCES, EXHIBITING THE SHORTCOMINGS OF EACH AS FORMS TO BE TAKEN BY PHILOSOPHY. THE SYSTEM ASSIMILATES THEM ALL.

PLOTKIN, FREDERICK. THE DIFFICULTIES OF CAUSALITY. RELIG HUM 8,67-70 SPR 74.

PLOTKIN, G D. THE LAMBDA-CALCULUS IS OMEGA-INCOMPLETE. J SYM LOG 39,313-317 JE 74.

THE OMEGA RULE IN THE LAMBDA ( $K$ - $BETA$ - $ETA$ ) CALCULUS ALLOWS  $M=N$  TO BE DERIVED IF  $MZ=NZ$  HAS BEEN DERIVED FOR EVERY CLOSED TERM  $Z$ . THE PAPER SHOWS THAT THE RULE IS NOT A DERIVED RULE BY PRODUCING TWO CLOSED TERMS  $M$  AND  $N$  SUCH THAT  $MZ=NZ$  CAN BE DERIVED WITHOUT THE OMEGA RULE FOR ALL CLOSED TERMS  $Z$ , BUT  $M=N$  CANNOT BE SO DERIVED. THUS THE CLOSED TERM MODEL IS NOT EXTENSIONAL. THE RESULT EXTENDS TO OTHER LAMBDA CALCULI.

POBEDIN, L N. SOME ASPECTS OF GENERALIZED COMPUTABILITY. ALG LOG 12,125-131 S 74.

POCOCK, J G A. VERBALIZING A POLITICAL ACT: TOWARD A POLITICS OF SPEECH. POLIT THEOR 1,27-45 F 73.

POOLECH, ADALBERT. WAS HEISST "KRITISCH"? RECHTSTHEOR 4,69-72 1973.

POGGELER, OTTO. 'HISTORICITY' IN HEIDEGGER'S LATE WORK. SW J PHIL 4,53-73 FALL 73.

THE ARTICLE SUGGESTS THAT HEIDEGGER'S THOUGHT HAS TO BE DIVIDED NOT, AS IS USUAL, IN TWO PHASES, BUT IN THREE PHASES. THE FIRST PHASE (BEING AND TIME) BROUGHT OUT THE HISTORICITY OF THERE-BEING; THE SECOND PHASE THE HISTORY OF TRUTH. IN THE LAST PHASE RELATED WORDS (DESTINY OR MITTENGE, APPROPRIATION OR OCCURRENCE) BECAME DECISIVE. THIS CHANGE IN THE USE OF WORDS POINTS TO A TRANSFORMATION OF HEIDEGGER'S THOUGHT: HEIDEGGER TRIES TO AVOID THE AMBIGUITIES OF TERMS LIKE HISTORY AND HISTORICITY.

POGGI, STEFANO. FILOSOFIA DELLA VITA, FENOMENOLOGIA ED ESISTENZIALISMO IN LUDWIG LANDGREBE. RIV FILOSOF 64,232-256 JL-S 73.

L'AUTORE ESAMINA ALCUNI ASPETTI DEL TENTATIV. DI SINTESI COMPIUTO DA L. LANDGREBE TRA DILTHEY, HUSSERL E HEIDEGGER. QUESTO TENTATIVO E MOLTO IMPORTANTE NELLA PROSPETTIVA DELLA DEFINIZIONE DELLA PROBLEMATICHE DELLE "GEISTESWISSENSCHAFTEN," UNA PROBLEMATICHE CHE E IL PUNTO DI ARRIVO DI GRAN PARTE DELLE DISCUSSIONI DELL'AMBIENTE

FILOSOFICO TEDESCO TRA '800 E '900 E CHE HA FORNITO MOLTI ARGOMENTI ALL' IRRAZIONALISMO CONTEMPORANEO.\*

GORZELSKI, WITOLD A AND BIELA, ANDRZEJ. THE POWER OF THE CLASS OF LINDENBAUM-ASSER EXTENSIONS OF CONSISTENT SET OF FORMULAS. REP MATH LOG 2,5-7 1974.

THE AIM OF THIS PAPER IS TO PROVE THAT: IF A SET X CONTAINS THE SET OF AXIOMS OF THE HILBERT'S IMPLICATIONAL PROPOSITIONAL CALCULUS AND IS CLOSED UNDER THE SUBSTITUTION RULE, WHERE CONSEQUENCE OPERATION IS BASED ONLY ON THE MODUS PONENS RULE, THEN THE CLASS OF ALL LINDENBAUM-ASSER EXTENSIONS OF THE SET X IS OF THE POWER OF THE CONTINUUM. IT CAN BE PROVED THAT THE POWER OF THIS CLASS DEPENDS FROM THE CARDINAL OF THE SET OF ALL PROPOSITIONAL VARIABLES. AS A COMMENT NOTE THAT FOR CERTAIN SYSTEMS THERE EXIST UNCOUNTABLE MANY POST-COMPLETE EXTENSIONS AS WELL AS UNCOUNTABLE MANY POST-INCOMPLETE EXTENSIONS AND EVEN THAT THERE EXIST EXTENSIONS WHICH ARE POST-COMPLETE BUT DO NOT CONTAIN THE SET OF ALL TWO-VALUED TAUTOLOGIES.

GORZELSKI, WITOLD A AND PRUCNAL, TADEUSZ. SOME REMARKS ON THE NOTION OF COMPLETENESS OF THE PROPOSITIONAL CALCULUS: II. REP MATH LOG 1,15-19 1973.

GORZELSKI, WITOLD A. CONCERNING THE NOTION OF COMPLETENESS OF INVARIANT PROPOSITIONAL CALCULI. STUD LOG 33,69-72 1974.

CHIER, JACQUES-MARIE. LE MORALISTE CHRETIEN D'AUJOURD'HUI DOIT-IL LIRE SAINT THOMAS? REV SCIENCE PHIL THEOL 58,405-426 JL 74.

DIRIER, RENE. CAMUS, KAFFKA ET LE PROBLEME DE L'ABSURDE. ANN ESTH 8,1-42 1969.

OLE, DAVID. GOODMAN AND THE 'NAIVE' VIEW OF REPRESENTATION. BRIT J AES 14,68-80 WINT 74.

GOODMAN REJECTS THEORIES RESTING ON RESEMBLANCE. BUT WHAT MATTERS FOR PICTURES IS THAT THEY LOOK LIKE, NOT ARE LIKE, THEIR ORIGINALS; AND IN KNOWN RESPECTS, APPROPRIATE CONDITIONS, TO PEOPLE OF A GIVEN CULTURE OR TRAINING. HENCE GOODMAN'S OBJECTIONS TO THE CONCEPT OF MIRRORING AND THE WOULD-BE INNOCENT EYE MISS THE TARGET. SO, TOO, THAT RESEMBLANCE IS A SYMMETRICAL RELATION. PICTURES HAVE A ROLE, TO BE LOOKED AT, AND FOR THE SAKE OF A GIVEN RESEMBLANCE; WHICH IS NOT A SYMMETRICAL RELATION. RESEMBLANCE--AS, INDEED IMPORTANT, CREATES NO PROBLEMS FOR RESEMBLANCE THEORY. HOW IT CAN MAKE SENSE TO SPEAK, AS HE MUST, OF DENOTING ONE THING AS ANOTHER IS A HARDER QUESTION.

OLE, DAVID. VIRTUE AND REASON. ARIS SOC 48,43-62 1974.

VIRTUE, IN CONTRAST TO 'ART' (THE GREEK CONCEPTION), IS DEFINED BY ITS END; IT SEEKS GOOD FOR ITS OWN SAKE. THE GOOD IS ANY OBJECT OF RATIONAL PREFERENCE, CONTAINING WITHIN ITSELF THE REASON FOR THAT SAME PREFERENCE: A GOOD THEORY, SAY, ECONOMICAL, WELL SUPPORTED BY OBSERVATION; OR SOME PRACTICAL GOOD, SAY, THE RELIEF OF SUFFERING. TO THE EXPLAINING OF SUCH PREFERENCE RATIONALITY IS ESSENTIAL, (THOUGH WE NEED REFLECTION AND REDESCRIPTION AS PART OF IT). I DO OR BELIEVE SOME ONE THING BECAUSE I BELIEVE ANOTHER: THE ONE MUST BE A REASON FOR THE OTHER OR AT LEAST--FURTHER TO BE EXPLAINED--HAVE SEEMED SO TO ME.

POLIKAROV, AZARIA. DETERMINISM IN PHYSICS. SOVIET STUD PHIL 13,67-85 SUM 74.

AN ATTEMPT IS MADE TO OUTLINE THE POSSIBLE CONCEPTS OF DETERMINISM (IN PHYSICS) STARTING FROM THE VARIOUS VALUES OF THE TWO PARAMETERS WHICH STIPULATE THE DETERMINISTIC CONCEPTION: (A) THE KIND OF EQUATIONS OR DESCRIPTIONS OF MOTION, AND (B) THE INFORMATION ABOUT THE INITIAL STATE. THEIR COMBINATION PROVIDES SIX PHYSICALLY RELEVANT DETERMINISTIC CONCEPTIONS APPLICABLE TO DIFFERENT BRANCHES OF PHYSICS. TWO OF THEM ARE ALTERNATIVE (NONEXCLUDING) WITH AN INDETERMINISTIC INTERPRETATION. BY RULING OUT OR INTRODUCING DEFINITE RESTRICTIONS, TRANSITIONS BETWEEN THE SIX CONCEPTIONS ARE REALIZED.

POLLNER, MELVIN. MUNDANE REASONING. PHIL SOC SCI 4,35-54 MR 74.

POLLOCK, JOHN L. LAYING THE RAVEN TO REST: A DISCUSSION OF HEMPEL AND THE PARADOXES OF CONFIRMATION. J PHIL 70,747-754 22 N 73.

IN A LANDMARK ARTICLE, HEMPEL LAID DOWN CONDITIONS OF ADEQUACY FOR A FORMAL ANALYSIS OF INSTANCE CONFIRMATION, AND THEN PRODUCED AN ANALYSIS SATISFYING THOSE CONDITIONS. IN THIS PAPER IT IS SHOWN THAT HIS ANALYSIS FAILS TO MEET AN ADDITIONAL CONDITION WHICH IS JUST AS OBVIOUS AS THOSE HE LAID DOWN. AN EXAMINATION OF THE REASONS FOR THIS FAILURE LEAD FIRST TO THE REJECTION OF ALL VERSIONS OF HEMPEL'S "SATISFACTION CRITERION OF CONFIRMATION," AND THEN TO A NEW PROPOSAL REGARDING THE PARADOX OF THE RAVENS. THE PARADOX IS RESOLVED IN TWO STEPS, FIRST BY MAINTAINING THAT WHAT IS MOST DIRECTLY CONFIRMED IN INSTANCE CONFIRMATION IS A GENERALIZED COUNTERFACTUAL, AND THEN BY DISCUSSING 'FAIR SAMPLE DEFEATERS', FOR THAT CONFIRMATION.

POLLOCK, LANSING. ON TREATING OTHERS AS ENDS. ETHICS 84,260-261 AP 74.

ACCORDING TO MANY COMMENTATORS, KANT'S SO-CALLED SECOND FORMULATION OF THE CATEGORICAL IMPERATIVE IS A STRONGER MORAL PRINCIPLE THAN THE 'FORMULA' PRINCIPLE STATED IN THE FIRST FORMULATION OF THE CATEGORICAL IMPERATIVE. I ARGUE THAT THIS INTERPRETATION IS MISTAKEN AND THAT THE MISTAKE IS A RESULT OF THE FAILURE TO APPRECIATE KANT'S DISTINCTION BETWEEN SUBJECTIVE AND OBJECTIVE ENDS.

POMEROY, RALPH S. MOORE AS AN ORDINARY-LANGUAGE PHILOSOPHER: A CENTENARY TRIBUTE. METAPHILOSOPHY 5,76-105 AP 74.

THIS ARTICLE ATTEMPTS TO ANSWER THE QUESTION: WHEN WE CONSIDER MOORE'S TOTAL ACHIEVEMENT, IN WHAT SENSE, IF ANY, SHOULD WE REGARD HIM AS AN ORDINARY-LANGUAGE PHILOSOPHER? MERELY TO RAISE THIS QUESTION IMPLIES, AMONG OTHER THINGS, THAT MOORE HAS SOMETIMES BEEN CONSIDERED AN ORDINARY LANGUAGE PHILOSOPHER, AND CONSIDERED SUCH IN SEVERAL SENSES; THAT THERE MAY BE ONE SENSE, MORE ACCURATE AND LESS MISLEADING THAN OTHERS, IN WHICH MOORE CAN BE CONSIDERED AN ORDINARY-LANGUAGE PHILOSOPHER; AND THAT IF WE CAN DISCOVER THIS SENSE, IT IS IN THIS SENSE ONLY THAT MOORE SHOULD BE CONSIDERED AN ORDINARY-LANGUAGE PHILOSOPHER. TAKEN TOGETHER, THESE THREE CONTENTIONS CONSTITUTE THE THESIS WHICH THE WRITER WANTS TO ESTABLISH. THE INQUIRY DISCOVERS THAT MOORE HAS BEEN CLAIMED AN ORDINARY-LANGUAGE PHILOSOPHER BY DIFFERENT CRITICS, AND SOMETIMES BY THE SAME CRITIC AT DIFFERENT TIMES, IN AT LEAST FIVE DISTINCT SENSES. IT EXAMINES THE EVIDENCE FOR AND AGAINST EACH OF THESE. IT CONCLUDES THAT MOORE SHOULD BE REGARDED PRIMARILY AS A USER OF ORDINARY LANGUAGE FOR EXTRAORDINARY, I.E., PHILOSOPHIC PURPOSES.

MEROY, SARAH B. FEMINISM IN BOOK V OF PLATO'S "REPUBLIC. APEIRON 8,32-34 MY 74.

MM. HERMANN PETER. UNTERSUCHUNGEN ZUR SILBEN-, WORT- UND SATZLAENGE IM DEUTSCHEN. GRUND KYBER GEIST 14,121-128 1973.

MPER, PHILIP. PROBLEMS OF A NATURALISTIC PSYCHOHISTORY. HIST THEOR 12,367-388 1973.

AT THE PRESENT MOMENT PSYCHOHISTORY BASED UPON BIOPSYCHOLOGY IS SPECULATIVE. UNIVERSAL BIOPSYCHOLOGICAL NORMS HAVE NOT BEEN ESTABLISHED. PSYCHIATRIC PSYCHOHISTORY IS ESPECIALLY PRONE TO IDEOLOGICAL INTERPRETATION. EVOLUTIONARY CONCEPTS ARE ALSO DANGEROUS IN PSYCHOHISTORY, BUT THE IDEA OF PSYCHOLOGICAL SELECTION IN HISTORY MAY HAVE SOME MERIT. PSYCHIATRIC EPIDEMIOLOGY MAY BECOME AN IMPORTANT AREA OF HISTORICAL STUDY, BUT ONLY IF SOUND DATA ARE GENERATED AND ONLY IF OTHER CLEAR AND PRESENT DANGERS TO HUMAN SURVIVAL--THREATS TO PHYSICAL SURVIVAL--RECEDE.

NCELA, SEGUNDO SERRANO. IMAGENES PRIMORDIALES. REV VEN FILOSOF 1,111-134 JA-JE 73.

NZIO, AUGUSTO. LINGUISTICA SAUSSURIANA ED ECONOMICA POLITICA. FILOSOFIA 25,253-266 JL 74.

ATRAVERSO L'ANALISI DI TESTI DI Menger, Walras, Pareto, si mostrano i rapporti di analogia intercorrenti fra la teoria del valore linguistico di Saussure e la teoria del valore economico dell'indirizzo marginalista. Più che della scuola austriaca la teoria saussuriana risente l'influenza della scuola di Losanna. Le analogie che intercorrono fra la linguistica saussuriana e la teoria matematica dell'equilibrio indicano che uno stesso compito oggi si pone, da un punto di vista critico, nei confronti dell'economia politica dominante e della linguistica ufficiale: quella di opporre alla visione marginalistica l'analisi delle strutture sociali di produzione sia essa economica sia essa linguistica.

KIN, RICHARD H. THE MARRANO THEOLOGY OF ESAAC LA PEYRERE. STUD INT FILOSOF 5,97-113 AUTUMN 73.

PEL, ERNST. OSCILLATIONS AS POSSIBLE BASIS OF TIME PERCEPTION. STUD GEN 24,85-107 1971.

PPER, KARL RAIMUND. ZUR THEORIE DER POLITIK: BEMERKUNGEN ZU EINER ARBEIT VON HEINER FLOHR. RECHTSTHEOR 4,88-89 1973.

PI, ANTONINO. OSSERVAZIONI SULLA FONDAZIONE DELLA FILOSOFIA MORALE DI PIETRO PIOVANI. RIV FILOSOF NEO-SCOLAS 66,104-117 JA-MR 74.

SI TRATTA DI UNA NOTA CRITICA SULL'IMPORTANTE VOLUME DEL PROF. PIETRO PIOVANI "PRINCIPI DI UNA FILOSOFIA MORALE." PUR APPREZZANDO LA RIPROPOSIZIONE CONCRETA ED ESISTENZIALE DELL'ETICA OPERATA DALL'AUTORE, VENGONO CONTESTATI ALCUNI PUNTI CONCERNENTI LA NATURA E LA FUNZIONE DEL CONCETTO, LA NOZIONE DI PERSONALITA E DI DOVERE, AMBIGUAMENTE COARTATI DALL'AVVER ASSUNTO PRELIMINARMENTE COME VIA DI ACCESSO AL PROBLEMA ETICO IL METODO DELLE SCIENZE SPERIMENTALI, STORICO--PSICOLOGICHE. UNA VISIONE PIU APERTA DELLA ESPERIENZA MORALE, SECONDO LO SCRIVENTE, NON PUO PRESCINDERE DALLA DISCUSSIONE DEI PRINCIPI METAFISICI DELL'ESSERE E DELL'OPERARE UMANO.

TANTIERO, J C. LA SOCIALIZACION DEL PODER Y LA ECONOMIA EN LA PERSPECTIVA MARXISTA. STROMATA 29,5-15 JA-JE 73.



PORTER, NANCY. KOHLBERT AND MORAL DEVELOPMENT. J MORAL EDUC 1,123-128 F 72.

KOHLBERG'S STAGES OF MORAL DEVELOPMENT ARE BRIEFLY DESCRIBED, AND AN OUTLINE GIVEN OF HIS RECENT THINKING IN WHICH A SEVENTH, ADULT STAGE IS TENTATIVELY PROPOSED. THE CRITICISMS THAT HIS STAGE ANALYSIS LEAVES OUT CERTAIN IMPORTANT ASPECTS AND THAT MORAL DEVELOPMENT IS MORE MULTI-CAUSAL THAN HE REALIZED ARE DISCUSSED.

PORTMANN, ADOLF. DER MENSCH IN DER KUENSTLICHEN WELT. UNIVERSITAS 26,343-348 1971.

POSPESEL, HOWARD AND WERNER, CHARLES G. DEDUCTIVE INFERENCES FROM PARTICULAR TO GENERAL. NOTRE DAME J FORM LOG 15,351-352 AP 74.

IN "CHOICE AND CHANCE," BRIAN SKYRMS PROVIDES A PUTATIVE EXAMPLE OF A DEDUCTIVELY VALID ARGUMENT PROCEEDING FROM PARTICULAR TO GENERAL. THE EXAMPLE IS UNSATISFACTORY BECAUSE (1) IN SOME CURRENT SENSES OF THE TERM 'VALID' IT IS NOT VALID, AND (2) IT IS NOT FORMALLY DEMONSTRABLE. WE OFFER AN EXAMPLE OF A FORMALLY DEMONSTRABLE ARGUMENT WHICH PROCEEDS FROM PARTICULAR TO GENERAL.

POST, JOHN F. SHADES OF POSSIBILITY. J PHIL LOG 3,155-158 AP 74.

ARGUES THAT THE RANGE OF APPLICABILITY OF A PREDICATE (THE SET OF THINGS TO WHICH IT APPLIES TRULY OR FALSELY) CAN VARY FROM ONE LOGICALLY POSSIBLE WORLD TO ANOTHER, AND THAT THIS CAUSES DIFFICULTY FOR R L MARTIN'S SEMANTIC CATEGORY SOLUTION TO THE PARADOXES.

POSY, CARL J. BROUWERS'S CONSTRUCTIVISM. SYNTHESE 27,125-159 MY-JE 74.

POTTER, K. BIBLIOGRAPHY OF INDIAN PHILOSOPHIES: FIRST SUPPLEMENT. J INDIAN PHIL 2,175-209 AG 73.

POTTER, KARL H. ON THE REALISTIC PROCLIVITIES OF NAVYA-NYAYA AS EXPLICATED BY BHATTACHARYYA. PHIL EAST WEST 24,343-347 JL 74.

POTTER, NELSON. PATON ON THE APPLICATION OF THE CATEGORICAL IMPERATIVE. KANTSTUDIEN 64,411-422 1973.

POTTER, VINCENT G. PEIRCE'S PRAGMATIC MAXIM. TIJDSCHR FILOSOF 35,505-517 S 73.

THIS ARTICLE DISCUSSES THE MISTAKEN NOTION THAT PRAGMATISM IS 'NOTHING BUT' A SPECIES OF POSITIVISM, AN ONTOLOGY WHICH DENIES THE REALITY OF UNIVERSALS. IT EXAMINES THE FORMULATIONS OF THE PRAGMATIC MAXIM ADVANCED BY C S PEIRCE AND WILLIAM JAMES, NOTES THEIR SIGNIFICANT DIFFERENCES AND CONCLUDES THAT WHILE PEIRCE'S FORMULATION AVOIDS THE DANGER OF NOMINALISM, JAMES' FALLS INTO THE TRAP. BY SHOWING THROUGH PEIRCE'S THEORY OF SIGNS THAT THE REAL INCLUDES MORE THAN 'BARE PARTICULARS', THE AUTHOR SHOWS JAMES' MISTAKE AND ESTABLISHES THE BASIS FOR PEIRCE'S PECULIAR VERSION OF SCHOLASTIC REALISM.

POTTER, VINCENT G. THE IRRELEVANCE OF PHILOSOPHY. THOUGHT 49,145-155 JE 74.

PHILOSOPHY IS (AND ALWAYS HAS BEEN) CHARGED WITH BEING THEORETICAL, ABSTRACT AND IN GENERAL 'IRRELEVANT'. THE ARTICLE MAINTAINS THAT PHILOSOPHY MUST REMAIN 'IRRELEVANT' IN THE SENSE THAT IT DEALS WITH THEORIES ABOUT MAN AND HIS ENVIRONMENT WHICH ARE TAKEN AS NORMATIVE AND EVALUATIVE. SCIENCE, COMMON-SENSE, AND UNCRTICAL MORAL IDEALISM ARE NOT ENOUGH TO GUIDE MEN'S CHOICES IN A REASONABLE WAY. PHILOSOPHY'S RELEVANCE, THEN, IS ITS 'IRRELEVANCE'. CONTAINS AN ANALYSIS OF COMMON SENSE AND THE GENERAL BIAS OF PRACTICALISM.

MYNTER, R. CORRESPONDENCE: WHAT IS SCIENCE? SYSTEMATICS 11,277-280 MR 74.

AEGER, FRANZ. KYBERNETIK--EINE EINFUEHRUNG. INT DIALOG Z 4,108-119 1971.

ASAD, BRIJ KISHORE. JAINAS' SYADVADA AND BRADLEY'S VIEW OF JUDGMENT. INDIAN PHIL CULT 17,102-108 JE 72.

THE PAPER ATTEMPTS TO SHOW THAT THE VIEWS OF THE JAINA THINKERS REGARDING THE NATURE OF OBJECTS ARE IDENTICAL WITH THOSE OF THE BRITISH IDEALIST F H BRADLEY, ALTHOUGH THE TWO DIFFER ON THE METAPHYSICAL AND ONTOLOGICAL PLANES. BOTH OF THEM AGREE THAT THE NATURE OF 'BEING' IS NEITHER ENTIRELY IMMUTABLE NOR OF MOMENTARILY CHANGING TYPE, BUT IT IMBIBES BOTH THE ELEMENTS. THEY, THEREFORE, HOLD THAT ANY JUDGMENT EXPRESSING TRUTH OR FALSEHOOD MUST BE HYPOTHETICAL. THUS TO SAY THAT ANY JUDGMENT IS CATEGORICAL OR ABSOLUTE WOULD BE WRONG, FOR REALITY IS NEVER 'PRESENT IN THE SENSE OF GIVEN IN ONE ATOMIC MOMENT'.\*

ASAD, BRIJ KISHORE. NIRVIKALPA JNANA AND BRADLEY'S SENTIENCE. INDIAN PHIL CULT 17,221-229 S 72.

THE PURPOSE OF THIS ARTICLE IS TO ESTABLISH THAT THE CLUE TO THE NATURE OF REALITY IS REVEALED ONLY IN INDETERMINATE PRECEPTION (NIRVIKALPA JNANA) BOTH ACCORDING TO F H BRADLEY AND THE CLASSICAL INDIAN PHILOSOPHICAL SYSTEMS LIKE BAUDDHA, NYAYA, MIMAMSA, AND VEDANTA. BEING AN APPREHENSION UNASSOCIATED BY ANY RELATIONS OR INVENTIONS OF THE INTELLECT, NIRVIKALPA JNANA REFLECTS THE REAL DEPTH OF PHENOMENA. THUS, TRANSCENDING ALL DEFINITIONS AND DIFFERENTIATIONS EVERY THING REMAINS MERGED IN THE IMMEDIATE INTUITIVE SENTIENCY, FOR REALITY IS NO OTHER THAN THE 'IDEAL IDENTITY AND CONTINUITY OF THE EXPERIENCED'.\*

ASAD, RAJENDRA. INTENTION AND ACTION. INDIAN PHIL QUART 1,271-276 JL 74.

ASAD, VIDHWANATH. THE RIGVEDA AND MARX'S CAPITAL: SOME FEATURES. VEDANTA KESARI 61,139-142 AG 74.

ATOLA, VITTORIO. L'AUTOCOSCIENZA IN GENTILE. G CRIT FILOSOF ITAL 52,323-382 JL-S 73.

THE AIM OF THE ARTICLE IS TO CONSIDER WHETHER IN GENTILE'S THOUGHT, THE TOP OF MODERN THOUGHT, THE THEORY OF SELF-CONSCIOUSNESS COMES ABOUT AS THE SELF-CONSCIOUSNESS. AFTER AN ANALYTICAL EXAMINATION OF THE CRITICAL LITERATURE WHERE THE URGENCY OF SUCH A PROBLEM APPEARS, GENTILE'S WORKS ARE QUESTIONED WITHOUT INTERFERING CRITICALLY. THE ANSWERS LEAD TO THE NEGATION OF SELF-CONSCIOUSNESS FOR THE REVALUATION OF THE INDIVIDUAL ENGAGED IN BECOMING SELF-CONSCIOUSNESS OF THE SELF-CONSCIOUSNESS THAT'S OF ITS OWN 'PRIMARY NUCLEUS', OF ITS OWN 'DYNAMIC AND CREATIVE PRINCIPLE', THAT'S WHY THE TRUE ACT IS THE THEORY OF THE SELF-CONSCIOUSNESS AND THE TRUE HISTORY BELONGS TO MAN IN HIS EMPIRE. (EDITED)\*

WITZ, DAG. ON THE IDEA OF A GENERAL PROOF THEORY. SYNTHESE 27,63-77 MY-JE 74.

THE PAPER CONTAINS THREE SECTIONS. SECTION 1 DISCUSSES THE AIMS OF PROOF THEORY AND MAKES THE DISTINCTION BETWEEN REDUCTIVE AND GENERAL PROOF THEORY. SECTION 2 EXPLAINS ONE NOTION FROM GENERAL PROOF THEORY, VIZ., THE NOTION OF A VALID ARGUMENT, AND DISCUSSES HOW IT MAY CONTRIBUTE TO THE UNDERSTANDING OF THE RELATION OF LOGICAL CONSEQUENCE. SECTION 3 DISCUSSES BRIEFLY THE CONNECTION BETWEEN VALID ARGUMENTS AND DERIVATIONS IN GENTZEN SYSTEMS.

PREBISCH, LUCIA POISSEK. GABRIEL MARCEL 1889-1973. ENSAY ESTUD 23-26 AP 74.

PRECIADO HERNANDEZ, RAFAEL. POLITICA Y MARGINACION. LOGOS 1,201-204 MY-AG 73.

PREISENDANZ, WOLFGANG. VERORDNETE WAHRNEHMUNG: ZUM VERHAELTNIS VON PHOTO UND BEGLEITTEXT. SPRACHE TECH ZEIT 37,1-8 1971.

PRICE, J T. DREAM RECOLLECTION AND WITTGENSTEIN'S LANGUAGE. DIALOGUE (CANADA) 13,35-41 MR 74.

THIS PAPER MAKES THE CLAIM THAT ONE'S VERBAL RECOLLECTION OF A DREAM INFLUENCES THE CONTENT AS IT FIXES WHAT IS REMEMBERED AS THAT DREAM. THUS THE RELATION BETWEEN RECOLLECTION AND THE DREAM ITSELF IS SEEN TO BE NOT ONE OF INFERENCE OR DESCRIPTION, BUT RATHER ONE OF ORIGINAL UNION. THIS FINDING IS APPLIED TO CERTAIN PHILOSOPHICAL PROBLEMS, SUCH AS ONE OF THOSE RAISED BY MALCOLM IN HIS BOOK (1959) ON DREAMING. THE PAPER CONCLUDES BY SUGGESTING THAT THE ORIGINAL SIGNIFICANCE OF LANGUAGE, AS EXEMPLIFIED BY DREAM RECOLLECTION, MAY BE A CONCERN OF WITTGENSTEIN'S LATER WORK GENERALLY.

PRICE, J T. LINGUISTIC COMPETENCE AND METAPHORICAL USE. FOUND LANG 11,253-256 MR 74.

THIS NOTE COMMENTS UPON ROBERT J MATTHEWS' ARTICLE, "CONCERNING A 'LINGUISTIC THEORY' OF METAPHOR", "FOUNDATIONS OF LANGUAGE", 7 (1971). MATTHEWS CLAIMED THAT METAPHOR CAN BE EXPLAINED IN TERMS OF LINGUISTIC 'COMPETENCE' ALONE; THIS NOTE POINTS OUT THAT MATTHEWS' ACCOUNT DEPENDS ON THE NOTION OF HUMAN INTENTION, APPARENTLY A 'PERFORMANCE' TERM. THE NOTE ENDS WITH THE FOLLOWING SUGGESTION: METAPHOR EXEMPLIFIES WHAT CHOMSKY HAS CALLED 'RULE-CHANGING CREATIVITY', AND THUS ELUDES EXPLANATION BY THOSE 'COMPETENCE' THEORIES WHICH RESTRICT THEMSELVES TO THE STUDY OF 'RULE-GOVERNED CREATIVITY'.

PRIER JR, RAYMOND A. SYMBOL AND STRUCTURE IN HERACLITUS. APEIRON 7,23-37 N 73.

HERACLITUS FORMED HIS VIEWS THROUGH LINGUISTIC SYMBOLS THAT IN TURN YIELDED THE STRUCTURE OF HIS THOUGHT. A SET OF SYMBOLS, E.G., 'GOLD', 'SUN', 'FIRE', ETC., ARE SUBORDINATED TO THE MAJOR SYMBOL OF THE LOGOS. THE LOGOS IS AN UNDERLYING THIRD TERM CONNECTING AND IDENTIFYING OPPOSITES. HERACLITUS USED 'FIRE' IN ORDER TO REVEAL HIS THOUGHT'S STRUCTURE. THROUGH IT AND ITS RELATIONSHIP TO OTHER 'ELEMENTAL' SYMBOLS, HE WAS ABLE TO ESTABLISH THE PRINCIPLE OF A STRUCTURAL TRANSFORMATION OF A THIRD OR MEAN TERM THAT EVOLVES INTO A CIRCLE OR THE WHOLE OF HIS COSMOS.

PRIETO, LUIS. NOTAS PARA UNA SEMIOLOGIA DE LA COMUNICACION ARTISTICA. ENSAY ESTUD 2-7 N 73.

L'ARTICLE PART DU POSTULAT QUE LE PHENOMENE ARTISTIQUE EST UN PHENOMENE COMMUNICATIF ET ESSAIE DE DETERMINER LE 'CANAL' DE CETTE COMMUNICATION. UN OUTIL POSSEDE TOUJOURS UNE 'UTILITE', QU'EST LA CLASSE DES OPERATIONS QU'ON PEUT EXECUTER PAR SON MOYEN. UN SIGNAL N'EST QU'UN OUTIL D'UN TYPE PARTICULIER, ET SON 'SIGNIFIE', QU'EST LA CLASSE DES 'SENS' QUE L'ON PEUT TRANSMETTRE PAR SON MOYEN, N'EST QUE SON UTILITE. UNE OPERATION QU'ON EXECUTE EST TOUJOURS DETERMINEE, C'EST-A-DIRE QU'ON LUI RECONNAIT TOUJOURS UNE IDENTITE. MAIS EN CHOISISANT L'OUTIL DONT ON SE SERVIRA POUR L'EXECUTER ON LUI RECONNAIT UNE AUTRE IDENTITE, CELLE QUI RESULTE DE LA RECONNAITRE COMME MEMBRE DE L'UTILITE DE L'OUTIL. LE CHOIX DE L'OUTIL EMPLOYE A L'EXECUTION D'UNE OPERATION, FAIT DELIBEREMENT POUR INDIQUER L'IDENTITE DE L'OPERATION QUI EN RESULTE, CONSTITUERAIT LE CANAL DE LA COMMUNICATION ARTISTIQUE.

KIKRY, KAREL AND KEISLER, H JEROME. A RESULT CONCERNING CARDINALITIES OF ULTRAPRODUCTS. J SYM LOG 39,43-48 MR 74.

RINI, PIETRO. AUTOBIOGRAFIA, STORIA DEL MONDO E ESCATOLOGIA. ARCH FILOSOF 2,81-86 1971.

RITCHARD, MICHAEL S. WOLFF'S ANARCHISM. J VALUE INQ 7,296-302 WINT 73.

ROGOFF, IRA. JUNG, SYNCHRONICITY, AND HUMAN DESTINY. MAIN CURRENTS 30,94-98 JA-F 74.

A STATEMENT AND INTERPRETATION OF JUNG'S THEORY OF SYNCHRONICITY WHICH DEALS WITH NON-CAUSAL RELATIONSHIPS WHICH ARE PHILOSOPHICAL AND PSYCHOLOGICAL. THE SYNCHRONICITY PRINCIPLE IS PLACED IN THE CONTEXT OF COMPARABLE PHILOSOPHICAL ANTECEDENTS FOUND IN EASTERN AND WESTERN PHILOSOPHY; IN PARTICULAR, THE WRITINGS OF LEIBNIZ AND LAO TZU. THE THIRD CHAPTER IS DEVOTED ENTIRELY TO THE USE OF THE I CHING AS AN INSTANCE OF SYNCHRONICITY, USING AS AN EXAMPLE THE AUTHOR'S I CHING EXPERIENCE WITH C G JUNG. JUNG'S STATEMENT OF THE SYNCHRONICITY PRINCIPLE IS INTERPRETED IN DETAIL AND IS RELATED TO THE WORK OF TEILHARD DE CHARDIN AND ALBERT EINSTEIN.\*

ROSCH, HARRY. POLANYI'S TACIT KNOWING IN THE "CLASSIC" PHILOSOPHERS. J BRIT SOC PHEN 4,201-216 O 73.

THE ARTICLE ATTEMPTS TO SHOW THAT MICHAEL POLANYI'S EPISTEMOLOGY, IN ASSERTING THAT ALL KNOWLEDGE INVOLVES A TACIT DIMENSION AND, THEREFORE, THAT NO KNOWLEDGE CAN BE PERFECTLY EXPLICIT OR 'OBJECTIVE', DOES NOT CONFUSE PSYCHOLOGY WITH LOGIC AND THEREBY DESTROY PHILOSOPHY. THE ARTICLE CONTENTS THAT OUR GREATEST 'CLASSIC' PHILOSOPHERS HAVE MADE TACIT USE OF TACIT KNOWING IN THEIR PHILOSOPHIES. IT DEMONSTRATES HOW THREE QUITE DIFFERENT 'CLASSIC' PHILOSOPHERS: PLATO, ARISTOTLE, AND HUME, HAVE MADE USE OF TACIT ELEMENTS IN THEIR CENTRAL DOCTRINES—THIS, IN HUME'S CASE, IS IN SPITE OF THE FACT THAT HE SEEMED TO THINK THAT ADEQUATE KNOWLEDGE OUGHT TO BE EXPLICIT.

ROSE, FRIEDEMAN AND MITRANSKY, UWE. SOCIALE ERWUENSCHTHEIT UND KONFORMITAET UNTER SIMULIERTEM GRUPPENDRUCK. Z SOZ 4,124-144 1973.

ROSS, HELGE. REVOLUTION ODER REFORM? CLUB VOLTAIRE 4,76-93 1970.

RUCNAL, TADEUSZ AND POGORZELSKI, WITOLD A. SOME REMARKS ON THE NOTION OF COMPLETENESS OF THE PROPOSITIONAL CALCULUS: II. REP MATH LOG 1,15-19 1973.

RUCNAL, TADEUSZ. INTERPRETATIONS OF CLASSICAL IMPLICATIONAL SENTENTIAL CALCULUS IN NONCLASSICAL IMPLICATIONAL CALCULI. STUD LOG 33,60-64 1974.

RUCNAL, TADEUSZ. PROOF OF STRUCTURAL COMPLETENESS OF A CERTAIN CLASS OF IMPLICATIVE PROPOSITIONAL CALCULI. STUD LOG 32,93-97 1973.

UEMM, KARL. WELTANSCHAULICHE GEHALTE DER GRIECHISCHEN FUREPHILOSOPHIE BIS PLATO EINSCHLIESSLICH. GREGORIANUM 54,717-770 1973.

SI DANS LA TROP RICHE PRODUCTION ACTUELLE SUR LES PRESOCRATIQUES ON VEUT METTRE EN RELIEF CE QUI A UN INTERET POUR LEUR CONCEPTION DU MONDE (WELTANSCHAUUNG), ON TROUVE UNE MATIERE ABONDANTE. UN GRAND MERITE REVIENT AU LIVRE DE W JAEGER, "DIE THEOLOGIE DER FRUEHEN GRIECHISCHEN DENKER." LE MOT 'THEOLOGIE' COMME TERME DESIGNANT L'ENSEMBLE DU TRAVAIL DES PRESOCRATIQUES EXPRIME LA CONVICTION DE JAEGER, QU'EN FIN DE COMPTE CEUX-CI N'ENTENDAIENT PAS ETRE SIMPLEMENT DES PHYSICIENS. ILS VISAIENT PLUS HAUT, SANS CEPENDANT ARRIVER A UNE IDEE CLAIRE DE LA DIFFERENCE ENTRE METAPHYSIQUE ET PHYSIQUE. ILS CHERCHAIENT UNE EXPLICATION DU MONDE DANS SA



TOTALITE. DES REFLEXIONS PRELIMINAIRES PORTENT SUR LA QUESTION DE L'ASPECT THEOLOGIQUE DE LA PHILOSOPHIE ANTIQUE, ET MENENT A CONCLURE QU'ON NE PEUT ELIMINER DE CETTE DISCIPLINE L'ELEMENT RELIGIEUX.

PRZELECKI, MARIAN. A SET THEORETIC VERSUS A MODEL THEORETIC APPROACH TO THE LOGICAL STRUCTURE OF PHYSICAL THEORIES. STUD LOG 33,91-112 1974.

THE ARTICLE CONTAINS SOME COMMENTS ON J SNEED'S "THE LOGICAL STRUCTURE OF MATHEMATICAL PHYSICS" (1971). SNEED'S ACCOUNT OF THE LOGICAL STRUCTURE OF PHYSICAL THEORIES, CALLED A SET THEORETIC ONE, IS EXAMINED AND COMPARED WITH A 'TRADITIONAL' APPROACH, TERMED MODEL THEORETIC (OR SEMANTIC).

PRZELECKI, MARIAN. EMPIRICAL MEANINGFULNESS OF QUANTITATIVE STATEMENTS. SYNTHESE 26,344-355 AP 74.

THE AUTHOR SHOWS THAT SUPPES'S CRITERION OF EMPIRICAL MEANINGFULNESS FOR QUANTITATIVE STATEMENTS IS A SPECIAL CASE OF A GENERAL CRITERION OF EMPIRICAL MEANINGFULNESS PROPOSED BY THE AUTHOR IN "THE LOGIC OF EMPIRICAL THEORIES" (1969). THE LATTER IS BASED ON THE SAME IDEA THAT UNDERLIES THE FORMER: A CONNECTION BETWEEN MEANINGFULNESS AND INVARIANCE IN TRUTH VALUE OF A GIVEN STATEMENT, AND IS APPLICABLE TO ARBITRARY STATEMENTS OF FIRST-ORDER EMPIRICAL LANGUAGES.

PRZELECKI, MARIAN. ON MODEL THEORETIC APPROACH TO EMPIRICAL INTERPRETATION OF SCIENTIFIC THEORIES. SYNTHESE 26,401-406 AP 74.

THE AUTHOR CLARIFIES SOME OF THE ISSUES DISCUSSED IN HIS MONOGRAPH "THE LOGIC OF EMPIRICAL THEORIES" (1969) AND REPLIES TO SOME OF THE CRITICISMS RAISED AGAINST HIS ACCOUNT OF THE EMPIRICAL INTERPRETATION OF SCIENTIFIC THEORIES IN TUOMELA'S "MODEL THEORY AND EMPIRICAL INTERPRETATION OF SCIENTIFIC THEORIES" (1972).

PRZELECKI, MARIAN. SOME PHILOSOPHICAL CONSEQUENCES OF THE SEMANTIC DEFINITION OF TRUTH. DIALEC HUM 1,117-128 WINT 74.

THE SEMANTIC DEFINITION OF TRUTH, WHICH ORIGINATED WITH TARSKI, IS USUALLY CONSIDERED AS PHILOSOPHICALLY NEUTRAL. THE AUTHOR POINTS OUT CERTAIN PHILOSOPHICAL CONSEQUENCES OF THE DEFINITION, WHICH CONCERN THE PROBLEM: WHAT KIND OF EXPRESSIONS MAY BE QUALIFIED AS TRUE OR FALSE STATEMENTS. THERE IS USUALLY BELIEVED TO BE A FUNDAMENTAL DIFFERENCE, IN THIS RESPECT, BETWEEN DESCRIPTIVE STATEMENTS AND VALUE JUDGMENTS. QUESTIONING THIS OPINION, THE AUTHOR ARGUES THAT THERE ARE DESCRIPTIVE STATEMENTS DEVOID OF ANY TRUTH VALUE, AND TRUE OR FALSE VALUE JUDGMENTS.

PUCETTI, ROLAND. BRAIN BISECTION AND PERSONAL IDENTITY. BRIT J PHIL SCI 24,339-355 D 73.

BRAIN BISECTION IN HUMANS (TO PREVENT THE SPREAD OF EPILEPTIC SEIZURES) REVEALS UNDER TEST CONDITIONS TWO INDEPENDENT STREAMS OF CONSCIOUSNESS IN THE DISCONNECTED CEREBRAL HEMISPHERES. NEITHER HEMISPHERE SHOWS AWARENESS OF THE OTHER'S PARALLEL FUNCTIONING, ALTHOUGH THE NONDOMINANT HEMISPHERE MAY BE AWARE OF THIS. SCIENTISTS WORKING IN THE FIELD TEND TO INTERPRET THIS LATERALISATION OF CONSCIOUSNESS AS EVIDENCE FOR TWO MINDS IN A SINGLE PERSON (GESCHWIND, SPERRY, GAZZANIGA, BOGEN), BUT THAT VIEW LEADS TO A CONTRADICTION IN DESCRIBING SOME TEST SITUATIONS. IF THERE ARE TWO MINDS THERE MUST BE TWO PERSONS CONTROLLING THE SAME BODY, AND THIS WOULD HOLD FOR NORMAL, CEREBRALLY-INTACT HUMANS AS WELL. CONSIDERATION OF HEMISPHERECTOMY PATIENTS SUPPORTS THAT CONCLUSION, SINCE A PERSON ALWAYS SURVIVES. BUT IF WE ARE COMPOUNDS OF TWO PERSONS, IN WHICH HEMISPHERE IS MY CONSCIOUS LIFE BASED?

MCNETTI, ROLAND. BRAINS THAT THINK. DIALOGUE (CANADA) 13,99-104 MR 74.

IN HIS ARTICLE "HOW BRAINS THINK" (DIALOGUE, VOLUME XII, 1973, NUMBER 1) DAVID CODER ARGUES THAT THERE ARE DIFFICULTIES IN CLAIMING THAT HUMAN BRAINS, AS WELL AS MEN, THINK. NONE OF THESE DIFFICULTIES SURVIVES EXAMINATION ONCE IT IS UNDERSTOOD THAT MEN DO NOT USE THEIR BRAINS TO THINK WITH THE WAY THEY USE THEIR LUNGS TO BREATHE WITH OR THEIR FEET TO WALK WITH. A THINKING MAN IS (EMPIRICALLY, NOT CONCEPTUALLY) INSEPARABLE FROM A THINKING HUMAN BRAIN.

MCNETTI, ROLAND. NEURAL PLASTICITY AND THE LOCATION OF MENTAL EVENTS. AUSTRAL J PHIL 52,154-162 AG 74.

WHILE THE LOGICAL AND CONCEPTUAL DIFFICULTIES OF LOCATING MENTAL EVENTS IN SPACE NO LONGER SEEM SO FORMIDABLE, IT MAY BE PREMATURE FOR PHILOSOPHERS TO SUPPOSE NEUROPHYSIOLOGY WILL LOCATE THEM PRECISELY IN THE BRAIN SOMEDAY. RECENT EVIDENCE INDICATES THAT A CORTICAL SITE CRITICAL FOR SOMESTHETIC SENSATION CAN ACTUALLY MIGRATE FOLLOWING ABLATION; AND THAT THE SAME CEREBELLAR SITE CAN, WHEN STIMULATED, EVOKE DIFFERENT BEHAVIOURS DEPENDING ON STIMULUS INTENSITY AND AVAILABILITY OF SUITABLE GOAL OBJECTS. NEURAL PLASTICITY OF THESE SORTS MAKES IT DOUBTFUL THAT THE LANGUAGE OF IDENTITY WILL EVER BE APPROPRIATE TO NEUROPHYSIOLOGY.

MCNETTI, ROLAND. PATTERN RECOGNITION IN COMPUTERS AND THE HUMAN BRAIN. BRIT J PHIL SCI 25,137-154 JE 74.

DESPITE EARLY OPTIMISM ABOUT MACHINE SIMULATION OF HUMAN INTELLIGENCE, COMPUTER PROGRAMS HAVE PROVED WEAK AT PATTERN RECOGNITION. AN EXPLANATION FOR THIS IS SUGGESTED BY STUDIES OF BRAIN-DAMAGED AND BRAIN-BISECTED HUMANS, WHICH INDICATE THAT THE LEFT HEMISPHERE (IN RIGHT-HANDED SUBJECTS) IS SPECIALIZED FOR VERBAL, ANALYTICAL INFORMATION-PROCESSING, LEAVING THE RIGHT, MUTE HEMISPHERE FREE FOR GESTALT, SYNTHETIC INFORMATION-PROCESSING. THE FORMER APPEARS TO 'IDENTIFY', BY INFERENCE FROM OBSERVED FEATURES, THE STIMULUS INPUT; THE LATTER 'RECOGNIZES' THE INPUT FOR WHAT IT IS. SINCE COMPUTER PROGRAMS NECESSARILY FUNCTION ON ANALYTIC PRINCIPLES, THIS WOULD SEEM TO IMPOSE SEVERE LIMITATIONS ON THE PROSPECTS OF DEVELOPING SUCCESSFUL MECHANICAL RECOGNITION SYSTEMS.

MCNETTI, EUGENIO. ARISTOTELES Y LOS PROBLEMAS DEL TIEMPO. CUAD FILOSOF 13,111-123 JA-F 73.

ANALIZA LOS PROBLEMAS DEL TIEMPO—EXISTENCIA, ESTRUCTURA, PROPIEDADES, RELACIONES—EN EL MARCO DEL FUNDAMENTO DEL TIEMPO; SE DETIENE EN LAS APORIAS DEL INSTANTE, EXAMINA SU CONEXION CON EL MOVIMIENTO Y EL ALMA, SENALANDO LAS DIFICULTADES DE LA TESIS QUE ENSEÑA QUE NO HAY TIEMPO SIN ALMA.

MCNETTI, EUGENIO. CIENCIA Y FILOSOFIA EN EL MUNDO DE LA TECNICA. CUAD FILOSOF 12,225-242 JA-JE 72.

LA FILOSOFIA COMO SABIDURIA SUPONE LA CONTEMPLACION, ACTITUD DESINTERESADA FRENTE A LO REAL, Y ES OBRA DEL HOMO THEORETICO. A LA EDAD DE LA TECNICA CORRESPONDE UNA ACTITUD PRAGMATICA, QUE MIDE EL CONOCIMIENTO POR EL EXITO Y SE VINCULA CON EL PROGRAMA VITAL DEL HOMO FABER. AL PLASMAR UN MUNDO NUEVO, LA TECNICA OBLIGA A VARIAR EL ENFOQUE DE LA FILOSOFIA Y LA CONCEPCION DE LA MISMA.\*

MCNETTI, JEAN. PARAKLESIS. ANN ESTH 11-12,63-71 1972-73.

PUGLIESE, ORLANDO. DIE FUNKTIONEN- UND STRUKTURONTOLOGIE ALS HINTERGRUND DER MODERNEN WISSENSCHAFT. Z PHIL FORSCH 25,202-225 1971.

PUHOVSKI, ZARKO. PHILOSOPHIE DE LA POLITIQUE DU "NOUVEL ETAT DE CHOSSES". PRAXIS 521-532 1971.

IL S'AGIT DE LA SITUATION D'UNE SOCIETE (LA S YUGOSLAVE) ET D'UNE PEUPLE (LES CROATES) OU LA PHILOSOPHIE DE LA POLITIQUE DU "NOUVEL ETAT DE CHOSSES" (LA POLITIQUE DROITE) EST FONDÉE SUR UNE VOLONTÉ DE RETENIR L'ÉTAT DONNÉE AUX PRIX DE CERTAINES MODIFICATIONS. CETTE FAUSSE ALTERNATIVE AU STALINISME, LE NATIONALISME, EST DÉTERMINÉE PAR L'INSTALLATION DE L'HOMME-INDIVIDU EN TANT QU'ACCIDENT DE LA NATION. LA CONCLUSION: UNE CONCEPTION MÉTAPHYSIQUE DE LA POLITIQUE EXPRIME PAR LE MÉPRIS DE L'INDIVIDU ÉQUIVAUT DEPUIS TOUJOURS À UNE TOTALITARISME POLITIQUE PRATIQUE. EN FIN, LE CONTEXTE DE CES ÉVÉNEMENTS POLITIQUES (LE MOUVEMENT EST PORTÉ PAR LA CLASSE MOYENNE ET RADICALISÉE PAR LE LUMPENPROLETARIAT) EST L'ÉCHEC DES PROGRAMMES PROMIS AUPARAVANT ET LE BESOIN DE TROUVER UNE AUTRE MÉDIUM DE POLITISATION—LE NATIONALISME SUBSTITUE LE SOCIALISME.\*

PULIGANDLA, R. TIME AND HISTORY IN THE INDIAN TRADITION. PHIL EAST WEST 24,165-170 AP 74.

TAKING ADVAITA VEDANTA AND BUDDHISM AS THE TWO PHILOSOPHICO-RELIGIOUS FRAMEWORKS WHICH BEST REPRESENT THE INDIAN MIND, THE AUTHOR MAKES EXPLICIT THE VIEW OF TIME AND HISTORY IMPLIED BY THEIR FUNDAMENTAL EPISTEMOLOGICAL AND ONTOLOGICAL CONCEPTS. HE THEN COMPARES THIS VIEW WITH THE WESTERN VIEW OF TIME AND HISTORY. FINALLY, THE AUTHOR ATTEMPTS TO SHOW THAT THE COMMON WESTERN BELIEF THAT INDIAN TRADITION REGARDS THE PHENOMENAL WORLD AS UNREAL HAS NO FOUNDATION IN THE PHILOSOPHIES AND RELIGIONS OF INDIA AND IS THEREFORE UNWARRANTED AND MISTAKEN.

PULLIAM, JOHN D. ALIENATION AND THE COLLEGE PROFESSOR. J THOUGHT 9,84-90 AP 74.

ALIENATION AND THE COLLEGE PROFESSOR IS INTENDED TO SHOW THAT THE UNIVERSITY TEACHER TODAY IS SUFFERING FROM MANY OF THE SAME FRUSTRATIONS THAT PLAGUE OTHER MEMBERS OF SOCIETY IN AN AGE OF RAPID CHANGE. IT IS ARGUED THAT PROFESSORS NO LONGER BELIEVE THAT THEY CONTROL THE INSTITUTIONS IN WHICH THEY WORK--THE UNIVERSITIES. POWER HAS SHIFTED TO THE ADMINISTRATION AND TO THE GOVERNING BODIES SUCH AS THE REGENTS OR THE LEGISLATURES. THE UNIVERSITY HAS SHIFTED FROM A COMMUNITY OF SCHOLARS SEEKING TRUTH AND HELPING TO SHAPE SOCIETY TO JUST ANOTHER BIG BUREAUCRATIC INSTITUTION WITH GOALS SUCH AS GROWTH AND SELF-AGGRANDIZEMENT WHICH ARE FOREIGN TO THE IDEALS OF THE PROFESSORS.

PURTILL, RICHARD L. DEONTICALLY PERFECT WORLDS AND 'PRIMA FACIE' OBLIGATIONS. PHILOSOPHIA 3,429-438 C 73.

IN THIS PAPER I CRITICISE HINTIKKA'S ACCOUNT OF DEONTIC LOGIC IN TERMS OF "DEONTICALLY PERFECT WORLDS." I DISCUSS SEVERAL AMBIGUITIES AND APPARENT INCONSISTENCIES IN THE NOTION OF A DEONTICALLY PERFECT WORLD. I THEN TURN TO THE WAY IN WHICH HINTIKKA DISTINGUISHES BETWEEN STRICT AND 'PRIMA FACIE' OBLIGATIONS AND DISCUSS SOME INADEQUACIES OF HIS ACCOUNT. I CONCLUDE BY SUGGESTING THAT A COMPARATIVE DEONTIC LOGIC IS NECESSARY TO OVERCOME THE DISADVANTAGES OF CURRENT SYSTEMS, INCLUDING HINTIKKA'S.

PURTILL, RICHARD L. FOREKNOWLEDGE AND FATALISM. RELIG STUD 10,319-324 S 74.

IF GOD HAS FOREKNOWLEDGE DOES THIS IMPLY FATALISM? I ARGUE THAT IF GOD IS TEMPORALLY CONDITIONED--IS "INSIDE TIME"--INFALLIBLE DIVINE FOREKNOWLEDGE WOULD IMPLY FATALISM. HOWEVER, IF GOD IS NOT



TEMPORALLY CONDITIONED--IS "OUTSIDE OF TIME"--GOD'S KNOWLEDGE OF THE FUTURE WOULD NOT IMPLY FATALISM. I ARGUE THAT WE CAN MAKE SENSE OF A TEMPORALLY UNCONDITIONAL GOD, JUST AS WE CAN MAKE SENSE OF A SPATIALLY UNCONDITIONED GOD. BUT I GRANT THAT IF WE COULD NOT MAKE SENSE OF A TEMPORALLY UNCONDITIONED GOD WE WOULD HAVE TO REJECT INFALLIBLE DIVINE FOREKNOWLEDGE OR ACCEPT FATALISM.

TNAM, HILARY AND LUKAS, JOAN. SYSTEMS OF NOTATIONS AND THE RAMIFIED ANALYTICAL HIERARCHY. J SYM LOG 39,243-253 JE 74.

DAVIS AND LATER KLEENE ASSOCIATED SETS OF INTEGERS WITH NOTATIONS IN  $\mathcal{O}$  FOR CONSTRUCTIVE ORDINALS. THESE ARE THE FAMOUS 'HYPERARITHMETIC SETS'. ENDERTON CALLS A SYSTEM OF NOTATIONS FOR ORDINALS (CONSTRUCTIVE OR NOT) 'MINIMAL' IF THE SET ASSOCIATED WITH EACH NOTATION BY THE DAVIS-KLEENE PROCEDURE HAS A MINIMUM DEGREE OF UNSOLVABILITY. WE CALL A SYSTEM 'ARITHMETICALLY MINIMAL' IF THE SET ASSOCIATED WITH EACH NOTATION IS ARITHMETICALLY AS LOW AS POSSIBLE. THE MAIN RESULT OF THE PAPER IS THAT THERE IS AN ARITHMETICALLY MINIMAL SYSTEM WHICH CONTAINS NOTATIONS FOR ALL RAMIFIED ANALYTICAL ORDINALS.

TNAM, HILARY. MEANING AND REFERENCE. J PHIL 70,699-711 8 N 73.

TNAM, HILARY. THE REFUTATION OF CONVENTIONALISM. NOUS 8,25-40 MR 74.

TSEYS, Y. ON DURATION MEASURING IN DUTCH AND FLEMISH. FOUND LANG 11,273-280 MR 74.

IN THIS PAPER THE VALIDITY OF KLOOSTER AND VERKUYL'S PROPOSAL (FL 1972) THAT SENTENCES (1) HET PLATLIGGEN VAN LEX DUURDE DRIE WEKEN (THE LYING FLAT OF LEX LASTED THREE WEEKS), (2) GEURENDE DRIE WEKEN LAG LEX PLAT (FOR THREE WEEKS LEX WAS LYING FLAT), (3) DRIE WEKEN LANG LAG LEX PLAT (THREE WEEKS LONG LEX WAS LYING FLAT) ARE DERIVED STRUCTURES WHICH HAVE ONE UNDERLYING STRUCTURE IN COMMON IS QUESTIONED ON TWO GROUNDS: 1. DERIVED NOMINALS AND ACTION NOMINALS ARE NOT TRANSFORMATIONS OF UNDERLYING SENTENCES; 2. THE DURATION ADVERBIALS IN (2) AND (3) ARE NOT COMPLETELY SYNONYMOUS.

ARELLO, P. NUOVA SINISTRA E DEMOCRAZIA DIRETTA. PRAXIS 289-306 1971.

AY, PAUL M. A DISTINCTION IN SEARCH OF A DIFFERENCE: THE PSYCHO-SOCIAL DISTINCTION BETWEEN SCIENCE AND THEOLOGY. MOD SCH 51,345-359 MY 74.

THE PSYCHO-SOCIAL CRITERIA PROPOSED BY T KUHN TO DEMARCATATE MATURE SCIENCE FROM PROTO-SCIENCE, A FORTIORI FROM ANY OTHER FIELD, ARE APPLIED CONCRETELY TO PHYSICS AND THEOLOGY. IT IS SHOWN THAT THE "ELIMINATION OF RIVAL PARADIGMS" HAS NOT OCCURRED IN PHYSICS ANY MORE THAN IN THEOLOGY; NOR DO ANY OR ALL PSYCHO-SOCIAL CRITERIA GROUND A DISTINCTION OF PHYSICS FROM THEOLOGY. THE DISTINCTION BETWEEN 'NORMAL' AND 'REVOLUTIONARY' SCIENCE IS LESS USEFUL FOR DESCRIBING THE PSYCHO-SOCIAL DATA THAN THE DIALECTIC BETWEEN PRODUCTIVE AND EDUCTIVE THOUGHT. WITH THE AID OF THE LATTER, A MORE NEARLY ADEQUATE DESCRIPTION IS GIVEN OF THE TRANSITION FROM PROTO-SCIENCE TO MATURE SCIENCE.\*

LAUIJEU, B. DE L'ATTENTION AUX QUESTIONS D'EPISTEMOLOGIE: TROIS QUESTIONS DISPUTÉES SUR L'ARTICLE PRÉCÉDENT DE J -M POHIER. REV SCIENCE PHIL THEOL 58,427-443 JL 74.

QUERIES AND CRITICAL REFLECTIONS ON THE INTERPRETATION OF ST. THOMAS PROPOSED BY J M P. AFTER EXPRESSING HIS AGREEMENT WITH MANY OF THE CONCLUSIONS OF THE ARTICLE, THE AUTHOR DISCUSSES THREE PRECISE ISSUES. FIRSTLY HE DISAGREES THAT ONE CAN ESTABLISH AN INCONSEQUENTIALITY IN THE DOCTRINE OF THE INFORMATION OF THE VIRTUES BY CHARITY, AS PRESENTED IN THE "SUMMA THEOLOGIAE," BUT RATHER SEES



THIS DOCTRINE AS THE REFUSAL BY ST. THOMAS TO PROPOSE THE PRINCIPLES OF MORALITY THAT WOULD BE SPECIFICALLY CHRISTIAN. WITH RESPECT TO THE GIFTS OF THE HOLY SPIRIT, HE DISCUSSES THE USE OF AN ANALYSIS IN TERMS OF A STRUCTURING PRINCIPLE, AND STRESSES THOMAS' EXEMPLARY TACT IN HIS DOCTRINE OF THE GIFTS OF THE HOLY SPIRIT. FINALLY THE QUESTIONS J M P'S USAGE OF THE CONCEPTS OF 'DESIRE' AND 'PLEASURE', COMPARING THEM WITH THE THOMIST CATEGORIES OF 'DESIDERIUM' AND 'DELECTATIO', AND POINTS OUT, IN THIS CONNECTION, THE CENTRALITY OF AN EPISTEMOLOGICAL REFLECTION, WHICH MUST REGULATE THE ENCOUNTER OF THEOLOGY AND PSYCHOLOGY.

QUERALT, ANTONIC. TODN ACTO DE AMOR AL PROJIMO INCLUYE NECESARIAMENTE EL AMOR A DIOS: INVESTIGACION CRITICA DEL PENSAMIENTO DE STO TOMAS SOBRE LA CARIDAD. GREGORIANUM 55,273-317 1974.

THREE ASPECTS OF THE PROBLEM ARE STUDIED: 1) THE OBJECT OF CHARITY, 2) THE FACULTY INVOLVED, 3) THE ACT OF CHARITY. WITHIN THIS COMPLEX PROBLEMATIC, SOME APPROPRIATE TEXTS ARE STUDIED, WITH THE FOLLOWING CONCLUSIONS AS THE RESULT. 1) GOD AS THEME, AS 'SUMMUM BONUM', IS THE PRINCIPAL FRIEND; 2) THE OPPOSITION BETWEEN TENDENCY AND INTENSITY IS NOT ABSOLUTE; RATHER, INTENSITY IS REDUCED TO THE DYNAMISM OF TENDENCY. 3) THE CENTRAL AND BASIC PROPOSITION IS THAT CHARITY, BY ITS STRUCTURE OF FRIENDSHIP, INCLUDES LOVE OF GOD AND LOVE OF NEIGHBOR--AND NOT ONLY BY VIRTUE OF PRECEPT, BUT WITH INTRINSIC NECESSITY. ST THOMAS HOLDS THAT AT LEAST IMPLICIT KNOWLEDGE OF THE OBJECT IS NECESSARY FOR CHARITY. ST THOMAS'S SYNTHESIS IS STILL INTERESTING TODAY FOR THE MULTIPLICITY OF THE ASPECTS THAT IT TREATS, AND FOR ITS DEPTH. (EDITED).

QUERNER, HANS. IDEOLOGISCH-WELTANSCHAULICHE KONSEQUENZEN DER LEHRE DARWINS. STUD GEN 24,231-245 1971.

QUESADA, J DANIEL. LAS IMPLICACIONES EPISTEMOLOGICAS DE LA HIPOTESIS CHOMSKYANA DE LAS IDIAS INNATAS. TEOREMA 3,265-287 1973.

SE EXAMINAN CRITICAMENTE TRES TESIS EPISTEMOLOGICAS QUE ALGUNOS GRAMATICOS TRANSFORMACIONALISTAS (CHOMSKY, KATZ) AFIRMAN SE SEGUIRIAN CASO DE QUE LA HIPOTESIS DE LAS IDEAS INNATAS (HII) FUERA VERDADERA: 1) LA HII IMPLICARIA CONOCIMIENTOS SINTETICOS A PRIORI (SE ARGUYE QUE ESTA TESIS SE BASA EN UNA MERA INNOVACION TERMINOLOGICA), 2) LA HII PRESTARIA APOYA A CONCEPCIONES RACIONALISTAS TRADICIONALES (SE ARGUMENTA QUE EL INNATISMO PSICOLOGICO DE LA HII NO SE OPONDRIA EN NINGUN CASO A UNA EPISTEMOLOGIA EMPIRISTA ACTUALIZADA), Y 3) LA HII IMPLICARIA LA EXISTENCIA DE LIMITACIONES DE PRINCIPIO AL CONOCIMIENTO HUMANO (SE SENALAN LAS DIFICULTADES DE CONTROL EMPIRICO DE ESTA TESIS Y SU IRRELEVANCIA EPISTEMOLOGICA).

QUILES, I. EL PERSONALISMO, CLAVE DELA COSMOGENESIS, SEGUN TEILHARD DE CHARDIN. STROMATA 29,259-277 JL-S 73.

THE PRIMACY OF PERSON IS THE STARTING POINT AND THE FINAL GOAL OF THE UNIVERSE IN TEILHARD'S SYSTEM: 1) IN THE COSMIC PROCESS, 'EVOLUTION' TENDS TOWARD THE HIGHEST REALIZATION OF PERSONALITY IN MANKIND. 2) IN THE PROCESS OF 'SOCIALIZATION', ALSO PERSONALITY MUST HAVE PRIORITY, NOT TO ARRIVE TO THE 'UNHUMAN' COLLECTIVISM. 3) IN CONNECTION WITH 'POINT OMEGA', THIS MUST BE NOT 'ABSORBING' BUT 'GIVING' A SUPREME PERSONALIZATION (HYPERPERSONALITY).

QUIMBY, ROLLIN W. THE GROWTH OF PLATO'S PERCEPTION OF RHETORIC. PHIL RHET 7,71-79 SPR 74.

MOST SCHOLARS WHO HAVE DISCUSSED PLATO'S ATTITUDE TOWARD RHETORIC BELIEVE THAT HE VIGOROUSLY OPPOSED THE ART, OR ITS PRACTITIONERS, OR BOTH. THEIR CONCLUSIONS ARE BASED ALMOST ENTIRELY ON THE "GORGIAS" AND "PHAEDRUS". THIS PAPER SUMMARIZES THE STATEMENTS CONCERNING

RHETORIC IN THE DIALOGUES FROM THE "EUTHYDEMUS" TO THE "PHAEDRUS". THE CONCLUSION IS THAT PLATO'S THOUGHT PROGRESSED FROM THE VAGUE, HALF PUZZLED STATE TO THE MATURE OPINION FOUND IN THE "PHAEDRUS". PLATO SEPARATED RHETORIC (AND OTHER ARTS) INTO TRUE AND FALSE FORMS. HE APPROVED OF THE FORMER AND REJECTED THE LATTER.

JINN, CHARLES FRANCIS. AN ANALYSIS OF THE CONCEPT OF CONSTRUCTIVE CATEGORICITY. NOTRE DAME J FORM LOG 15,511-551 O 74.

THE CONCEPT OF CATEGORICITY HISTORICALLY HAS BEEN FORMALIZED IN SEVERAL DIFFERENT WAYS. THE FORMALIZATION KNOWN AS CONSTRUCTIVE CATEGORICITY, INTRODUCED BY A. GRZEGORCZYK AS A REFINEMENT OF THE WELL-KNOWN NOTION OF CATEGORICITY IN POWER, IS HEREIN ANALYZED. BESIDES AN ANALYSIS OF THIS CONCEPT, A NEW CHARACTERIZATION IS GIVEN AND IT IS PROVED EQUIVALENT TO THE ORIGINAL DEFINITION. CONNECTIONS BETWEEN CONSTRUCTIVE CATEGORICITY AND OTHER SIMILAR NOTIONS ARE DISCUSSED ALONG WITH OPEN PROBLEMS GENERATED BY THE MATERIAL OF THIS THESIS.

JINN, JOHN F. THE MORAL PHILOSOPHY OF ST BONAVENTURE. SW J PHIL 5,39-70 SUM 74.

ST BONAVENTURE'S VIEW OF PHILOSOPHY AND ITS DISTINCTION FROM THEOLOGY INTRODUCES HIS VIEW OF MORAL PHILOSOPHY, FIRST, IN HIS EARLY PERIOD, AND SECONDLY, IN HIS LATE PERIOD. THE PRESENTATION EXTENDS TO THE NATURE, OBJECT, PRINCIPLES, METHOD AND END OF MORAL PHILOSOPHY. ALL THIS INCLUDES BEATITUDE, LOVE, CONSCIENCE, FREE CHOICE, NATURAL LAW, THE SUBSIDIARY SCIENCES OF MORAL PHILOSOPHY, AND THE DIFFERENT VIRTUES OF MORAL LIFE. THE ARTICLE CLOSSES WITH THE RELEVANCE OF HIS DOCTRINE TO OUR OWN TIME.

JINN, PHILIP L. THE TRANSITIVITY OF NON-STANDARD SYNCHRONISMS. BRIT J PHIL SCI 25,78-82 MR 74.

GRUENBAUM'S PROOF THAT THE NON-STANDARD SYNCHRONISMS OF SPECIAL RELATIVITY ARE INTRANSITIVE IS CONSIDERED. A SYNCHRONISM PROCEDURE WHICH DIFFERS PHYSICALLY FROM THAT STUDIED BY GRUENBAUM IS DESCRIBED, AND IT IS SHOWN THAT ALL ITS NON-STANDARD SYNCHRONISMS ARE TRANSITIVE. CONSEQUENTLY, CONCLUSIONS ABOUT THE TRANSITIVITY PROPERTIES OF NON-STANDARD SYNCHRONISMS NEED TO BE RELATIVIZED TO THE PHYSICAL PROCEDURES USED IN ESTABLISHING THESE SYNCHRONISMS.

JINN, WARREN S. THEORIES OF INTRINSIC VALUE. AMER PHIL QUART 11,123-132 AP 74.

THIS PAPER EXAMINES SEVERAL DIFFERENT THEORIES OF INTRINSIC VALUE--THEORIES SUGGESTED BY REMARKS OF VON WRIGHT, RESCHER, CHISHOLM, SOSA, AND HARMAN. VARIOUS CRITICISMS ARE LEVELED AT EACH. A NEW THEORY IS THEN PROPOSED WHICH INCORPORATES SOME OF HARMAN'S APPARATUS BUT PURPORTS TO ESCAPE FROM LIMITATIONS INHERENT IN HIS SYSTEM. GIVEN THAT ONE STARTS WITH AN ADEQUATE SET OF EVALUATIVELY BASIC PROPOSITIONS, THE DEFINITIONS AND THEOREMS OF THE THEORY GENERATE PRINCIPLES ALLEGED TO BE SUFFICIENT FOR CALCULATING THE VALUE STATUS OF EVERY PROPOSITION SO AS TO GIVE INTUITIVE RESULTS.\*

JINN, WARREN. EGOISM AS AN ETHICAL SYSTEM. J PHIL 71,456-472 15 AG 74.

JINTAS ALONSO, GUILLERMO. LA PRESENCIA DE DESCARTES EN LA ILUSTRACION. TEOREMA 4,215-225 1974.

APORTA UNAS NOTAS SOBRE EL SISTEMA CARTESIANO, QUE OBLIGAN A RECONSIDERAR LAS CLASICAS VERSIONES DEL MISMO (CASSIRER, MOUY, MARITAIN, ETC.). TALES OBSERVACIONES APUNTAN LA POSIBILIDAD DE COMPROBAR LA PROGRESIVA ELABORACION DE LA IDEOLOGIA DEL S. XVIII POR REFERENCIA A TEMAS CENTRALES DEL PENSAMIENTO CARTESIANO Y EL RECHAZO DE ALGUNO SI SE CONSIDERAN LAS MUTACIONES SOCIO-POLITICAS.\*

QUINTON, ANTHONY. SOBRE LA DEFINICION DEL CONOCIMIENTO. TEOREMA 4,159-175 1974.

THIS ARTICLE, AFTER CONSIDERING OBJECTIONS TO THE VIEW THAT 'A KNOWS THAT P' IMPLIES 'A BELIEVES THAT P' (BASED ON THE DISCLAIMING USE OF 'BELIEVE', THE UNCONFIDENT ASSERTION OF TRUTHS AND SELF-DECEPTION), MAINLY DEALS WITH WHAT MORE THERE IS TO KNOWLEDGE THAN TRUE BELIEF. THE VICIOUS REGRESSES OF PREMISES AND OF RULES OF INFERENCE THAT SEEM TO ARISE IF JUSTIFICATION IS TAKEN AS THE 'THIRD CONDITION' ARE EXAMINED. RELIABILITY IS PREFERRED TO SELF-EVIDENCE AND INCORRIGIBILITY AS THE DEFINING CHARACTERISTIC OF TERMINAL JUSTIFYING BELIEFS AND A CAUSAL ACCOUNT OF RELIABILITY IS EXPOUNDED AND DEFENDED AGAINST SOME OBJECTIONS.

RABADE ROMEO, SERGIO. FENOMENISMO Y YO PERSONALEN HUME. AN SEMINARIO METAF 8,7-36 1973.

TRAS CENTRAR EL TEMA DEL YO EN HUME DENTRO DEL CONTEXTO MODERNO, ESPECIALMENTE EN RELACION CON LOCKE, SE PLANTEA EL PROBLEMA DEL YO PERSONAL COMO CULMINACION 'CRITICA' DEL TREATISE Y COMO RAIZ DEL POSIBLE PESIMISMO ESCÉPTICO DE HUME. PARA ESTO EL TRABAJO ANALIZA LA CRITICA TANTO DEL YO COMO SUSTANCIA COMO LA DE LA IDENTIDAD. COMO CONCLUSION SE INSISTE EN LA SOLUCION PARADOJICA DE UN YO QUE SOLO SE SALVA FINGIENDOSE A SI MISMO.

RABADE ROMEO, SERGIO. LA NOCION DE EXPERIENCIA EN EL EMPIRISMO INGLES: HUME. DIALOGOS 9,33-51. AP 73.

EL OBJETO DEL ARTICULO ES LA DETERMINACION DE LA NOCION DE EXPERIENCIA EN EL EMPIRISMO INGLES, CONCRETAMENTE EN HUME. PARA ELLO SE COMPARAN LAS RELACIONES ENTRE EXPERIENCIA Y PENSAMIENTO EN EL RACIONALISMO Y EN EL EMPIRISMO, CONCLUYENDO QUE LOS EMPIRISTAS PONEN EL PENSAMIENTO EN HETERONOMIA DE LA EXPERIENCIA SENSO-PERCEPTUAL. LUEGO, A PARTIR DE LA EXPERIENCIA EN LOCKE COMO RECEPTIVIDAD, SE EXPONE LA EXPERIENCIA EN HUME, EN EL PRIMER NIVEL ORIGINARIO, COMO INMEDIATEZ. POR FIN, SE ANALIZA EL SEGUNDO NIVEL DE EXPERIENCIA, EN EL QUE SE COMBINAN Y MANIPULAN LOS ELEMENTOS RECIBIDOS EN EL PRIMERO, DESTACANDO LA IMPORTANCIA DE LA 'CUSTOM', DE LA 'BELIEF' Y DE LA RELACION CAUSAL EN ORDEN AL CONOCIMIENTO DE LAS 'MATTERS OF FACT'.

RABADE ROMEO, SERGIO. METODO Y FILOSOFIA EN EL EMPIRISMO INGLES: BACON Y HOBBS. AN SEMINARIO METAF 7,7-38 1972.

EL METODO DE BACON, ATENIDO A UN IMPERATIVO DE REALISMO OBSERVACIONAL, SE DESARROLLA, CON UN CLARO SENTIDO POSITIVISTA DEL SABER, EN DOS ETAPAS: UNA, NEGATIVA (LA CALIFICARIAMOS COMO LA MAS PROFUNDA Y ORIGINAL); OTRA, POSITIVA, CONCENTRADA EN LA 'NOVA INDUCTIO'. HOBBS, AUNQUE MAS PARCO, APUNTA ORIENTACIONES DE EFICAZ REPERCUSION, POR EJEMPLO, LA 'CALCULATIO'. UNO Y OTRO PREPARAN LA LLEGADA DEL AUTENTICO METODO EMPIRICO DE NEWTON.

RABADE, ANGEL CURRAS. EL PRINCIPIO DE CONTINUIDAD EN LA TEORIA LEIBNIZIANA DEL METODO. AN SEMINARIO METAF 7,111-150 1972.

RABB, J DOUGLAS. ARE LOCKE'S IDEAS OF RELATION COMPLEX? LOCKE NEWS 41-55 SUM 74.

A CLOSE TEXTUAL STUDY OF THE VARIOUS EDITIONS OF LOCKE'S ESSAY CONCERNING HUMAN UNDERSTANDING AND THE STILLINGFLEET CORRESPONDENCE REVEALS THAT, CONTRARY TO AARON, O'CONNOR, GIBSON AND OTHERS, THE CHANGES INTRODUCED IN THE FOURTH EDITION (1700) ARE NOT INTENDED TO REMOVE 'RELATIONS' FROM THE CLASS OF COMPLEX IDEAS. LOCKE CONSISTENTLY CLASSIFIED IDEAS OF RELATION AS COMPLEX. THE WIDESPREAD MISINTERPRETATION OF LOCKE ON THIS POINT MAY BE TRACED TO A C FRASER'S 1894 ANNOTATED VERSION OF THE ESSAY.



38. J DOUGLAS. LACHS ON FICHTE. DIALOGUE (CANADA) 12,480-485 S 73.

JOHN LACHS' INTRODUCTION TO FICHTE'S CRITICAL IDEALISM IN THE HEATH-LACHS TRANSLATION OF THE WISSENSCHAFTSLEHRE IS MISLEADING IN TWO WAYS. FIRST, IT SUGGESTS THAT FICHTE WAS CRITICISING KANT FOR ACCEPTING THE EXISTENCE OF NOUMENA, WHEN FICHTE DID NOT, IN FACT INTERPRET KANT AS ACCEPTING THEIR EXISTENCE. SECONDLY, LACHS STATES THAT FICHTE DOES NOT PRESENT HIS PROMISED DEMONSTRATION OF THE SUPERIORITY OF IDEALISM WHEN, IN FACT, THE ENTIRE WISSENSCHAFTSLEHRE CONSTITUTES JUST SUCH A DEMONSTRATION.

BINDOVICH, V L AND VOLGIN, I L. DOSTOEVSKY AND MENDELEEV: AN ANTISPIRITIST DIALOGUE. SOVIET STUD PHIL 11,170-194 FALL 72.

AN ATTEMPT HAS BEEN UNDERTAKEN FOR THE FIRST TIME TO HISTORICALLY RECONSTRUCT THE DOSTOYEVSKY-MENDELEYEV DISPUTE AROUND SPIRITISM, A DISPUTE WHICH PARTICULARLY AGITATED RUSSIAN SOCIETY IN THE SEVENTIES OF LAST CENTURY. AN ANALYSIS WAS MADE OF THE CORRESPONDING CHAPTERS OF DOSTOYEVSKY'S "DIARY OF A WRITER" FOR 1876 AND OF THE PUBLIC LECTURES OF MENDELEYEV WHO HEADED A COMMISSION FOR THE INVESTIGATION OF MEDIUMIC PHENOMENA. THE AUTHORS ALSO USED OTHER SOURCES OF HISTORY, SUCH AS RUSSIAN PERIODICALS OF THE PERIOD AND A HITHERTO UNKNOWN TEXT OF DOSTOYEVSKY. THE DIALOGUE OF THE TWO DISTINGUISHED MEN IS VIEWED IN RETROSPECTION. THIS CONSIDERATION CONFIRMS THAT THE CLASSICAL SCIENCE OF GALILEI AND DESCARTES, ON THE ONE HAND, AND PSEUDO-SCIENTIFIC OCCULTISM, ON THE OTHER, COULD EQUALLY STEM, AND DID STEM FROM ONE AND THE SAME SOURCE, NAMELY, THE NATURAL PHILOSOPHY OF THE RENAISSANCE WITH ITS PANTHEIST AND HYLOZOISTIC ACCENTS TRANSFORMED LATER ON BY EXPERIMENTAL INDUCTIVE EMPIRISM IN THE SPIRIT OF FRANCIS BACON. IT IS HERE THAT WE SHOULD LOOK FOR THE GNOSEOLOGICAL ROOTS OF ALL KINDS OF OCCULT TRENDS WHICH ACCOMPANY THE SCIENCE OF THE RECENT TIMES. SPIRITISM PROPER IS CONSIDERED AS AN ECLECTIC, INORGANIC OCCULT PHENOMENON.

KOW, H G AND KUMARIN, V V. FRAGEN DER DIALEKTIK IN DER THEORIE UND PRAXIS A S MAKARENKOS. DEUT Z PHIL 21,1210-1225 1973.

ODATZ, FRITZ J. DIE VERANTWORTUNG DES INTELEKTUELLEN. MERKUR 25,315-326 1971.

DEST, HOWARD B. THE CAREER OF PHILOSOPHY. HUMANIST 34,21-23 MY-JE 74.

IN THIS AUTOBIOGRAPHICAL ESSAY, I TRY TO SHOW PHILOSOPHY AS A 'LIFE-STYLE' OR AS A VOCATION, AND ONLY DERIVATIVELY AS A 'JOB'. WRITTEN FOR A SERIES ON CAREER-CHANGE, THE ESSAY SUGGESTS THAT PHILOSOPHY IS NOT SO MUCH A 'DISCIPLINE' AS A BIOGRAPHICAL THEME. THIS 'EXISTENTIAL' VIEW, STRANGELY, ARISES OUT OF MY EXPERIENCE WITH THE COLUMBIA PHILOSOPHIC NATURALISTS WHO WERE PHILOSOPHERS BEFORE THEY TAUGHT PHILOSOPHY AND WHO ATTENDED TO SUBSTANTIVE AND NOT JUST TO ANALYTIC OR PROCEDURAL ISSUES.

DEST, HOWARD. SOME COMMENTS ON DUPRE. HUMANIST 34,12 JA-F 74.

"HUMANIST MANIFESTO II" IS NOT, AS DUPRE MAINTAINS, AN ATTACK ON RELIGION PER SE, BUT IT IS AN ATTACK ON FUNDAMENTALISM. IT CRITICIZES THOSE FORCES OF OBSCURANTISM AND ANTI-INTELLECTUALISM WHICH, TODAY, ARE ALLIED TO STATE POWER. WHAT IS NEEDED--FOR RELIGIONISTS AND SECULARISTS ALIKE--IS A STATEMENT OF ETHICAL HUMANISM TO WHICH BOTH CAN GIVE ALLEGIANCE. "MANIFESTO II" IS AN ADMITTEDLY IMPERFECT STEP TOWARD THAT ULTIMATE GOAL.\*



RADFORD, COLIN. ON SUBJECT TERMS. MIND 83,161-179 AP 74.

RADNITZKY, G. TOWARD A THEORY OF RESEARCH WHICH IS NEITHER LOGICAL RECONSTRUCTION NOR PSYCHOLOGY OR SOCIOLOGY OF SCIENCE. TEOR METOD 5,25-53 1973.

RADNITZKY, GERARD AND TOERNEBOHM, HAKAN ERIK KONRAD AND WALLEN, GOERAN. WISSENSCHAFT ALS FORSCHUNGSWISSENSCHAFT: BERICHT VOM INSTITUT FÜR WISSENSCHAFTSTHEORIE AN DER UNIVERSITÄT GÖTEBORG. Z ALLG WISS 2,115-119 1971.

RADNITZKY, GERARD. HACIA UNA TEORIA DE LA INVESTIGACION QUE NO ES NI RECONSTRUCCION LOGICA NI PSICOLOGIA O SOCIOLOGIA DE LA CIENCIA. TEOREMA 3,197-264 1973.

RADNITZKY, GERARD. PHILOSOPHIE DE LA RECHERCHE SCIENTIFIQUE. ARCH PHIL 37,5-62 JA-MR 74.

LA RECHERCHE PEUT-ELLE ETRE ETUDIEE D'UNE MANIERE QUI N'EST NI RECONSTRUCTION LOGIQUE, NI PSYCHOLOGIE EMPIRIQUE, NI SOCIOLOGIE? PRATIQUEMENT TOUTES LES ECOLES IMPORTANTES DANS LA PHILOSOPHIE CONTEMPORAINE DES SCIENCES REPRODRAIENT NEGATIVEMENT. ON ESQUISSE ICI UNE THEORIE DE LA RECHERCHE QU'ON POURRAIT APPELER 'THEORIE DE SYSTEMS' OU 'PRAXIOLOGIE' GRACE A PLUSIEURS MODELES: MODELES DES FACTEURS QUI GOUVERNENT UNE ENTREPRISE DE RECHERCHE, QUI DONNENT A UNE TRADITION DE RECHERCHE SA DIRECTION. LES MODELES DE LA DYNAMIQUE DU PROCESSUS DE RECHERCHE VUS COMME UNE COAGENCE DE PHASES DU TRAVAIL 'THEORIQUES' ET 'EMPIRIQUES'. ENSUITE LES MODELES SONT EMPLOYES DANS LA REFLEXION SUR ELLE-MEME DE LA THEORIE DE LA RECHERCHE. ON CONCLUT AVEC DES REMARQUES SUR LES RELATIONS DE LA THEORIE DE LA RECHERCHE ET DE LA PHILOSOPHIE. (EDITED).\*

RADNITZKY, GERARD. PRECONCEPTIONS IN RESEARCH: A STUDY. HUMAN CONTEXT 6,1-63 SPR 74.

THE WAY IN WHICH THE RESEARCHER LOOKS AT HIS SUBJECT MATTER HAS DECISIVE INFLUENCE ON THE DIRECTION OF HIS RESEARCH. THIS PERSPECTIVE DEPENDS IN TURN ON AN AMALGAM OF COGNITIVE AND EVALUATIVE FACTORS: ON PRECONCEPTIONS ABOUT THE GENERAL NATURE OF THE TERRITORY, AND ON THE PROGRAMMATIC CONCEPTION OF THE DISCIPLINE TO WHICH THE RESEARCH ENTERPRISE BELONGS. THIS CONCEPTION HAS TWO POLES: THE DESIRE FOR A UNIFYING AND UNIFIED THEORY "THEORY MONISM," AND THE WELCOMING OF A SITUATION WHERE ALTERNATIVE THEORIES COMPETE WITH EACH OTHER—"THEORY PLURALISM." THE MONOGRAPH EXPLORES THE FUNCTIONING OF THESE APPROACHES IN NORMAL SCIENCE, PARADIGM SHIFTS, THE COMEBACK OF DISCARDED THEORIES AND WORLD-PICTURE HYPOTHESES, ET CETERA. PART II PROVIDES ILLUSTRATIONS BY MEANS OF THOUGHT EXPERIMENTS BASED ON PROBLEM SITUATIONS CULLED FROM THE HISTORY OF SCIENCE.

RAFFELT, ALBERT. BIBLIOGRAFIA BLONDELIANA: MAIS UM DECENIO, 1962-1972. REV PORT FILOSOF 29,434-444 O-D 73.

A BIBLIOGRAFIA PRESSUOE AS DE A HAYEN, "BIBLIOGRAPHIE BLONDELIEENNE (1888-1951)": "TEORESI" 7 (1952) 5-87 E A COSTA, "UN DECENNIO DI BIBLIOGRAFIA BLONDELIANA" (1951-1961): "TEORESI" 17 (1962) 295-320. AS EDICOES DAS OBRAS DE BLONDEL E A LITERATURA SECUNDARIA SOBRE BLONDEL DESDE 1961 ATE 1972 SAC APRESENTADAS POR ORDEM CRONOLOGICA.\*

RAGGIO, ANDRES R. A SIMPLE PROOF OF HERBRAND'S THEOREM. NOTRE DAME J FORM LOG 15,487-488 JL 74.

THE USE OF A SEMI-FORMAL SYSTEM CONTAINING A RULE WITH AN INFINITE NUMBER OF PREMISES TRANSFORMS HERBRAND'S THEOREM INTO A RATHER TRIVIAL STATEMENT OF QUANTIFICATIONAL LOGIC.

HMAN, A. ALTERNATIVE TECHNIQUE (IN RUSSIAN). TEOR METOD 6,33-44 1974.

HMAN, FAZLUR. MULLA SADRA'S THEORY OF KNOWLEDGE. PHIL FORUM (BOSTON) 4,141-152 FALL 72.

THE PURPOSE OF THE ARTICLE IS TO STATE, IN A GENERAL OUTLINE MULLA SADRA'S THEORY OF KNOWLEDGE, IT FORMS PART OF A BOOK, RECENTLY COMPLETED, ON THE PHILOSOPHY OF MULLA SADRA. SADRA BELIEVES THAT, AS DISTINGUISHED FROM THE WORLD OF EXTERNAL EXISTENCE, THERE IS AN ORDER OF BEING WHICH HE CALLS 'BEING=FOR-KNOWLEDGE' OR 'THE ORDER OF MENTAL EXISTENCE'. THIS IS SHOWN, IN THE REALM OF CONCEPTS, BY OUR ABILITY TO CONCEIVE NOT ONLY UNREAL THINGS LIKE UNICORNS (WHICH HAVE NO REALITY BUT HAVE AN 'ESSENCE' AND A MEANING) BUT ALSO 'ABSDURD' THINGS LIKE A SQUARE=CIRCLE OR GOD'S PEER (WHICH HAVE NO REALITY, NOR AN 'ESSENCE' BUT HAVE A MEANING); IN THE REALM OF PROPOSITIONS, WE CAN, E.G., ASSERT OUR NON=EXISTENCE, WHICH IS SELF=CONTRADICTIONARY BUT HAS A MEANING. THE MIND IS THE CREATOR OF THIS 'BEING=FOR-KNOWLEDGE', SINCE IT BELONGS TO A HIGHER REALM THAN THE MATERIAL BODIES.\*

HMAN, M MUTIUR. PAKISTAN AND ISLAMIC VALUES. PAKISTAN PHIL J 12,97-105 JL=D 73.

HMANI, LEVY. SOCIAL PSYCHOLOGY IN THE SOVIET UNION. STUD SOVIET THO 13,218-246 S=D 73.

FOLLOWING THE EVOLUTION OF SOVIET SOCIAL PSYCHOLOGY IS REWARDING NOT ONLY IN ITSELF BUT ALSO FOR THE LIGHT IT THROWS ON CURRENT EVENTS AND TRENDS IN CONTEMPORARY SOVIET PHILOSOPHY IN GENERAL.

HNER, KARL. INSTITUTION UND FREIHEIT. INT DIALOG Z 4,39-49 1971.

HNER, KARL. INTERPRETATION THEOLOGIQUE DU TEMOIGNAGE. ARCH FILOSOF 173-187 1972.

ITZ, KEITH L. COLIN M TURBAYNE'S CONCEPT OF METAPHOR. J W VIR PHIL SOC 10-12 SPR 74.

THIS PAPER IS PRIMARILY AN EXEGESIS OF COLIN M TURBAYNE'S CONCEPT OF METAPHOR AS PRESENTED IN HIS BOOK, "THE MYTH OF METAPHOR" (NEW HAVEN: YALE UNIVERSITY PRESS, 1962). CRITICAL COMMENT IS BRIEF, AND, EXCEPT FOR THE EXEGESTS, REMARKS ARE INTENDED TO SUGGEST THE IMPORTANCE OF TURBAYNE'S ACCOUNT AND ITS POSSIBLE USEFULNESS IN DEALING WITH CERTAIN EDUCATIONAL METAPHORS.

JAN, R SUNDARA. PHILOSOPHY AND PSYCHO ANALYSIS. INDIAN PHIL QUART 2,31-49 O 74.

K, MICHELE. NOTE NAPOLETANE: I PROCESSI DEL 1688-1697. G CRIT FILOSOF ITAL 52,52-82 JA=MR 73.

QUESTO ARTICOLO HA INIZIATO LO STUDIO DEI PROCESSI INTENTATI A NAPOLI ALLA FINE DEL SEICENTO DAL SANTO OFFICIO DELL'INQUISIZIONE CONTRO ALCUNI GRUPPI DI RICERCATORI (FILOSOFI, MEDICI, LETTERATI, GIURECONSULTI) LEGATI ALLE PIU AVANZATE LINEE DELLA RICERCA EUROPEA DELL'EPOCA. ATTRAVERSO LA TRASCRIZIONE E L'ANALISI DELLE TESTIMONIANZE DEGLI IMPUTATI E DEGLI ACCUSATORI SI E DIMOSTRATA L'ESISTENZA DI UN PROGETTO DEL SANTO OFFICIO CHE, PROCESSANDO ALCUNI RICERCATORI DI SCARSO RILIEVO, RIUSCI A MANTENERE PER CIRCA 10 ANNI IN POSIZIONE DI DIFESA TUTTI I GRUPPI DEI RICERCATORI NAPOLETANI FAVORENDO ANCHE LE DIVISIONI INTERNE. QUESTI RICERCATORI NON SOLO FAVORIVANO INFATTI L'INGRESSO NEL REGNO DELLA PUBBLICISTICA EUROPEA PROGRESSISTA—FACILITANDO LA FORMAZIONE DI UN EMBRIONE DI CETO MEDIO (IL 'POPOLO CIVILE')—MA FORNIVANO GLI STRUMENTI IDEOLOGICI E GIURIDICI ALLA GIURISDIZIONE VICEREALE SPESSO IN CONTRASTO CON LA GIURISDIZIONE ECCLESIASTICA. QUESTO ARTICOLO HA INFINE SEGNALATO

L'APERTURA DELL'ARCHIVIO DEL SANTO OFFICIO NAPOLETANO ED ANNUNCIATO  
L'INIZIO DI UNA SUA SISTEMATICA ESPLORAZIONE.\*

RALEIGH, HENRY P. FILM: THE REVIVAL OF AESTHETIC SYMBOLISM. J AES ART  
CRIT 32,219-227 WINT 73.

THE DYNAMICS OF CULTURAL VALUES CREATES THE CONDITIONS UNDER WHICH  
THESE VALUES ARE GIVEN THE MOST APPROPRIATE EXPRESSIVE FORM—WHETHER  
THIS BE THROUGH SOCIAL, POLITICAL, OR AESTHETIC ACTIONS. TECHNICAL  
RESTRICTIONS AND SYMBOLIC ESOTERIA, CONSEQUENCES OF THE DYNAMICS OF  
THE STYLISTIC EVOLUTION OF THE TRADITIONAL VISUAL ARTS, APPEAR TO  
RESULT IN AN AESTHETIC VALUE STASIS. CULTURAL CHANGE, THEREFORE,  
PRODUCES A NEW AESTHETIC VEHICLE OF SUFFICIENT TECHNICAL AND  
SYMBOLIC COMPLEXITY TO ACCOMMODATE AND PROPAGATE THE RAPID VALUE  
TRANSITIONS THAT CHARACTERIZE CONTEMPORARY CULTURES. FILM,  
NECESSARILY, PREEMPTS THE AESTHETIC-SYMBOLIC ROLE ONCE FULFILLED BY  
THE STATIC VISUAL ART FORMS.

RAMA RAO, P S S. THE STRUCTURE OF A NON-VIOLENT SOCIETY: AN ANALYSIS OF  
GANDHIAN THOUGHT. J THOUGHT 9,39-46 JA 74.

THIS ARTICLE IS AN ANALYSIS OF M K GANDHI'S THOUGHT ON THE NATURE  
AND STRUCTURE OF A NON-VIOLENT SOCIETY AND THE NECESSARY AND  
SUFFICIENT CONDITIONS FOR ITS EXISTENCE. AN EXAMINATION OF GANDHI'S  
WRITINGS SHOW THAT ACCORDING TO HIM A NON-VIOLENT SOCIETY CAN EXIST  
ONLY IN AN ENLIGHTENED ANARCHY WHICH IS SMALL, RURALLY ORGANIZED,  
NON-TECHNOLOGICAL AND ECONOMICALLY SELF-SUFFICIENT. THE SUFFICIENT  
CONDITION FOR ITS EXISTENCE IS EACH INDIVIDUAL'S DETERMINATION AND  
COMMITMENT TO THE LAW OF NON-VIOLENCE AS GANDHI CONCEIVED IT WITH  
ALL ITS IMPLICATIONS.

RAMAMOORTHY, R. THE CONCEPT OF PUNISHMENT UNDER MANU SMRITI. INDIAN PHIL  
QUART 2,51-64 Q 74.

THE THEORIES OF PUNISHMENT IN THE MODERN JURISPRUDENCE DO NOT  
PROPERLY EXPLAIN ITS NATURE AND ENDS. EVEN IF A SYNTHESIS OF THESE  
THEORIES IS WORKED OUT, IT WILL NOT BE MUCH BENEFICIAL, AS THE  
APPLICATION OF PUNISHMENT IS IN THE HANDS OF THE JUDGES WHO HAVE NO  
ACCESS TO THE ACTUAL EFFECT OF PUNISHMENT ON THE INDIVIDUAL ON WHOM  
IT IS INFLICTED. IN THE ABSENCE OF A PROPER CO-ORDINATION BETWEEN  
THE JOB OF A JUDGE AND A SOCIO-PSYCHOLOGICAL STUDY THE MODERN  
CONCEPT OF PUNISHMENT MAY NOT BRING FORTH THE DESIRED RESULTS. IN  
THIS CONTEXT AN ATTEMPT HAS BEEN MADE TO CONSIDER THE  
APPROPRIATENESS OF THE CONCEPT OF PUNISHMENT AS CONCEIVED BY THE  
GREAT HINDU LAW-GIVER, MANU. THE IDEA THAT PUNISHMENT ALONE  
(GENERALLY) CONTROLS ALL THE HUMAN ACTIVITIES MOTIVATED BY  
SELF-INTEREST, INHERENT IN HUMAN NATURE AND THE PHILOSOPHY THAT IT  
IS TO BE INFLICTED MAINLY IN THE INTEREST OF THE OFFENDER NEEDS A  
CLOSE ATTENTION BECAUSE OF THE MAGICAL EFFECT IT MAY HAVE ON A  
COMMON MAN. IN COUNTRIES WHERE MASSES OF PEOPLE ARE ILLITERATE,  
POWER IN THE HANDS OF A FEW UNSCRUPULOUS POLITICIANS IS SURE TO BE  
ABUSED AND SO THE GRADATION OF PUNISHMENT AS CONCEIVED BY MANU NEEDS  
GREATER ATTENTION EVEN TODAY.

RAMNOUX, CLEMENCE. LA TRADITION PREOCRATIQUE ET LES PROBLEMES DU LANGAGE.  
REV METAPH MORALE 79,269-280 AP-JE 74.

LA RECENTE REINTERPRETATION DES FRAGMENTS HERACLITEENS FAITE PAR J  
BOLLACK ET WISMANN A SUSCITE A PARIS UNE POLEMIQUE ACERBE. CET  
ARTICLE VEUT RENDRE HOMMAGE AUX AUTEURS, EN REMETTANT AU POINT LA  
DISCUSSION A PARTIR D'UNE QUESTION DE PORTEE PLUS GENERALE. IL  
REPLACE HERACLITE DANS UNE TRADITION HELLENIQUE DES MAITRES DE LA  
PAROLE, ATTESTEE NOTAMMENT PAR PLATON, A QUI EST CONSACRE UNE PARTIE  
DE L'ARTICLE. IL REPLACE L'INTERPRETATION DE J BOLLACK DANS LE  
COURANT DES RECHERCHES MODERNES EN LINGUISTIQUE, ET DES RECHERCHES  
PHILOSOPHIQUES SUR LA FORMATION DU DISCOURS SPECIAL DES PHILOSOPHERS.



AMSEY, PAUL. THE INDIGNITY OF 'DEATH WITH DIGNITY'. HASTINGS CENTER STUD 2,47-62 MY 74.

THE CLICHE 'DEATH WITH DIGNITY' IS DEMEANING AND WILL DEGRADE MEDICAL CARE UNLESS CORRECTED BY PROFOUND WISDOM FROM THE PAST. GREEK, HEBREW AND CHRISTIAN ATTITUDES TOWARD DEATH ARE EXAMINED. IN PARTICULAR, THE MEANING OF 'A TIME TO DIE' IS EXAMINED IN ITS CONTEXT IN "ECCLESIASTES;" AND THE QUESTION ASKED: CAN THAT PHILOSOPHY BE THE FOUNDATION OF MODERN MEDICINE OR THE BASIS FOR ITS REFORM?

APHAEL, D D. HUME AND ADAM SMITH ON JUSTICE AND UTILITY. PROC ARIS SOC 73,87-103 1972-73.

THE DIFFERING ACCOUNTS OF JUSTICE GIVEN BY HUME AND ADAM SMITH ARE HELPFUL FOR CONSIDERING THE RELATION OF JUSTICE TO UTILITY. BOTH THINKERS OFFER CAUSAL EXPLANATIONS BUT WITH EVIDENCE THAT ASSISTS CONCEPTUAL CLARIFICATION. HUME CONCENTRATES ON RULES OF PROPERTY AND PRODUCES A RULE-UTILITARIAN THEORY. SMITH CONCENTRATES ON CRIMINAL LAW AND BRINGS OUT IMPORTANT DIFFERENCES BETWEEN JUSTICE AND UTILITY.

APHAEL, D D. SIDGWICK ON INTUITIONISM. MONIST 58,405-419 JL 74.

SIDGWICK USES THE NAME 'INTUITIONISM' FOR ONE OF THREE 'METHODS' OF ETHICS, BUT ARGUES THAT ALL THREE MUST REST ON 'INTUITION', I.E., AN UNDERIVATIVE PRINCIPLE OF OBLIGATION. HE CLASSIFIES INTUITIONISM AS PERCEPTIONAL, DOGMATIC, AND PHILOSOPHICAL, IDENTIFYING THE SECOND WITH THE MORALITY OF COMMON SENSE AND THE THIRD WITH HIS OWN VERSION OF UTILITARIANISM, BASED ON FIVE INTUITED PRINCIPLES. EXAMINATION SHOWS THAT HIS PRINCIPLES OF EQUITY TURN OUT TO BE TRIVIAL, THAT HIS ACCOUNT OF THE MORALITY OF COMMON SENSE IS DEFECTIVE, AND THAT HIS HYPOTHESIS OF UNCONSCIOUS UTILITARIANISM FITS ONLY PART OF THE RELEVANT EVIDENCE.

APHAEL, SALLY. RHETORIC, DIALECTIC AND SYLLOGISTIC ARGUMENT: ARISTOTLE'S POSITION IN "RHETORIC" I-II. PHRONESIS 19,153-167 1974.

THE PURPOSE OF THIS ARTICLE IS TO SHOW THAT ARISTOTLE WAS UNCLEAR ABOUT THE RELATIONSHIP OF RHETORIC TO DIALECTIC AND TO SYLLOGISTIC ARGUMENT, AND THAT THIS LACK OF CLARITY EXPLAINS CERTAIN OBSCURITIES IN THE "RHETORIC." FRIEDRICH SOLMSEN THOUGHT THAT THERE WERE TWO LAYERS IN THE "RHETORIC," AN EARLY STRAND USING DIALECTICAL REASONING AND A LATER STRAND USING SYLLOGISTIC REASONING. THIS CONTENTION IS MISTAKEN, FOR THE SAME ARGUMENT CAN BE REPRESENTED AS EITHER DIALECTICAL OR SYLLOGISTIC, ALTHOUGH ARISTOTLE HIMSELF DID NOT REALIZE THIS, AS IS SHOWN BY DETAILED ANALYSIS OF THE GREEK TEXT.

ASHEED, ATHAR. PLACE OF PHILOSOPHY IN UNIVERSITY EDUCATION. PAKISTAN PHIL J 11,37-52 JA-JE 73.

ASKE, MICHAEL. ZUM KONFLIKTVERHALTEN DER SOLIDARITAETSGRUPPEN. INT DIALOG 2 6,270-273 1973.

ASMUSSEN, DOUGLAS B. A CRITIQUE OF RAWLS' 'THEORY OF JUSTICE'. PERSONALIST 55,303-318 SUM 74.

RAWLS' SECOND PRINCIPLE OF JUSTICE STATES THAT INEQUALITIES IN WEALTH ARE JUSTIFIABLE IF AND ONLY IF THE LEAST ADVANTAGED IN SOCIETY ARE AIDED BY IT. THIS PRINCIPLE IS NOTED AS CONFLICTING WITH THE CONSIDERED MORAL JUDGMENT THAT A MAN HAS A 'RIGHT' TO WHAT IS HIS, I.E., PROPERTY RIGHTS. SINCE RAWLS' METHOD OF PRESENTATION SEEKS TO AVOID STANDARD META-ETHICAL ISSUES AND RATHER SEEKS TO SHOW THE INTUITIVE PLAUSIBILITY OF HIS VIEW OF JUSTICE, I ATTEMPT TO ESTABLISH THAT A) IF RAWLS' METHODOLOGY IS SUFFICIENT TO PROVIDE 'CONSIDERATIONS SUFFICIENT TO DETERMINE ONE'S INTELLECT', THEN SUCH



A METHODOLOGY CAN ALSO BE SHOWN TO PROVIDE THE SAME 'JUSTIFICATION' FOR A VIEW OF JUSTICE UPHOLDING THE PRINCIPLE OF PROPERTY RIGHTS; AND B) IF SUCH A METHODOLOGICAL POSITION IS VIEWED AS NOTHING OTHER THAN A PRESENTATION OF AN IDEOLOGY AND NOT A REAL JUSTIFICATION, THEN THE SAME OBSERVATION APPLIES TO RAWLS' PRESENTATION. FURTHERMORE, I ATTEMPT TO SHOW THAT RAWLS' UNDERSTANDING OF 'NATURAL INEQUALITIES' SUFFERS FROM CERTAIN INCONSISTENCIES AND MISCONCEPTIONS. FINALLY, IT CAN BE SAID THAT THIS CRITIQUE PRESENTS, AT LEAST IMPLICITLY, THE BEGINNINGS OF A 'LIBERTARIAN' VIEW OF BOTH THE CONCEPT OF JUSTICE AND A CONCEPTION OF JUSTICE.

RAU, CATHERINE D. THE ARTIST'S INTENTION AND G E M ANSCOMBE'S INTENTION. PHIL REV (TAIWAN) 25-34 MY 73.

RAUCH, LEO. MILL'S SECULAR RELIGION. J CRIT ANAL 3,178-187 JA 72.

MILL IS USUALLY REGARDED AS LACKING ALL RELIGIOUS CONSCIOUSNESS. THE EFFORT IS MADE HERE TO SHOW THAT HE DID HAVE A RELIGION--OF A SECULAR TYPE. WE DISCUSS MAINLY HIS "THREE ESSAYS ON RELIGION" WRITTEN BETWEEN 1850 AND 1870. THE FIRST TWO ESSAYS ATTACK THE IDEAS OF DESIGN AND PROVIDENCE; THE THIRD DEFENDS A MODIFIED DESIGN-ARGUMENT AND ACCEPTS A THEISM OF SORTS. IN THE FIRST ESSAY ("NATURE"), HE ATTACKS THE CONCEPTS OF 'NATURE' AND 'NATURAL' AS BASES FOR THEOLOGICAL VALUE-SYSTEMS. THE ENLIGHTENMENT'S GOD OF NATURE IS SHOWN TO BE MALICIOUS OR INSANE. IN THE SECOND ESSAY ("UTILITY OF RELIGION"), HE MAINTAINS THAT THE AIMS OF RELIGION CAN BEST BE ACHIEVED THROUGH OTHER MEANS: THE SECULAR RELIGION OF HUMANITY WHICH WOULD BE A 'REAL RELIGION'. IN THE THIRD ESSAY ("THEISM"), HE IS READY TO ACCEPT A FORM OF THEISM, BUT ONLY ON THE POLYTHEISTIC-MANICHEAN BASIS WHICH SEES THE CREATOR AS WEAK, LIMITED BY OPPOSING POWERS, AND REQUIRING THE HELP OF MAN. THIS FORM OF THEISM, HE MAINTAINS, IS BEST SUITED TO PROMOTE HUMAN PROGRESS, WHICH IS FOR HIM THE ULTIMATE VALUE.\*

RAUCHE, G A. SYSTEMATIC ASPECTS OF THE HISTORY OF PHILOSOPHY. MAN WORLD 6,63-78 F 73.

IN THIS PAPER THE SYSTEMATIC ASPECTS OF THE "HISTORY OF PHILOSOPHY" ARE WORKED OUT ON THE BASIS OF THE FUNDAMENTAL CONTROVERSIAL RELATIONSHIP THAT APPEARS TO EXIST AMONG PHILOSOPHICAL MODELS. THIS CONTROVERSIAL RELATIONSHIP, WHICH STRESSES THE CONTINGENT NATURE OF PHILOSOPHY, POINTS TO THE AUTHENTIC NATURE OF MAN'S EXISTENCE AS A FINITE, STRIVING, AND HISTORICAL BEING. IN THIS PERSPECTIVE OF THE "HISTORY OF PHILOSOPHY" THE CONTROVERSIAL RELATIONSHIP AMONG HISTORICAL PHILOSOPHICAL MODELS PRESENTS ITSELF AS: 1. A LOGICAL RELATION IN WHICH THE LOGOS DAWNS UP AS THE TRUTH OF OUR NOT KNOWING ABSOLUTE TRUTH. 2. AN EPISTEMOLOGICAL RELATION WHICH CONSTITUTES THE EMPIRICAL LIMIT OF OUR KNOWLEDGE OF THE WORLD AND OURSELVES. 3. A METAPHYSICAL RELATION WHICH POINTS TO THE WORLD-VIEW OF THE OTHER MAN AND REPRESENTS THE WORLD AS A CHANGING MULTI-VERSUM. 4. A MORAL RELATION WHICH REFERS MAN TO HIS FELLOWMAN AS A REGULATIVE FOR MORAL ACTION.

RAUEN, BIRGIT. PROBLEMATIK DER INFORMATIONSAESTHETIK. SPRACHE TECH ZEIT 37,80-85 1971.

RAUSZER, CECYLIA. A FORMALIZATION OF THE PROPOSITIONAL CALCULUS OF H-B LOGIC. STUD LOG 33,23-34 1974.

HEYTING-BROUWER (H-B) PROPOSITIONAL LOGIC IS AN EXTENSION OF INTUITIONISTIC PROPOSITIONAL LOGIC OBTAINED BY ADDING TWO NEW OPERATIONS, AND WHICH ARE DUAL TO THE INTUITIONISTIC IMPLICATION AND NEGATION. THE MAIN RESULT OF THE PAPER IS THE CONSTRUCTION OF A GENTZEN TYPE SYSTEM G1 FOR THE PROPOSITIONAL CALCULUS OF H-B LOGIC. THE RULES OF INFERENCE FOR G1 ARE THE RULES FOR THE INTUITIONISTIC SYSTEM STRENGTHENED BY THE RULES OF INFERENCE FOR THE NEW

CONNECTIVES. THE COMPLETENESS THEOREM AND THEOREM ABOUT THE ELIMINATION OF THE RULE (CUT) ARE FORMULATED AND PROVED.

AVENNA, ALFREDO. NOTA SUL CONCETTO DI TESTIMONIANZA NELLA BIBBIA E NELL'EBRAISMO. ARCH FILOSOF 349-350 1972.

AYFIELD, DAVID. CODY'S CATEGORIES. INQUIRY 16,419-428 WINT 73.

IN THIS PAPER, I REPLY TO CRITICISM, MADE BY A B CODY ("IS 'HUMAN ACTION' A CATEGORY," INQUIRY, XIV. 4), OF EARLIER PAPERS OF MINE ("ON DESCRIBING ACTIONS," INQUIRY, XIII. 1-2, AND "ACTION," NOUS, II. 2). FOR BREVITY, I HAVE PRESUPPOSED FAMILIARITY NOT ONLY WITH THE THREE PAPERS JUST MENTIONED, BUT ALSO WITH THE FOLLOWING: CODY, "CAN A SINGLE ACTION HAVE MANY DIFFERENT DESCRIPTIONS?" INQUIRY, X. 2; R E DOWLING, "CAN AN ACTION HAVE MANY DESCRIPTIONS?" INQUIRY, X. 4; AND CODY, "A REPLY TO MR DOWLING," IBID.

BAKER, MARK AND WOLF, DONALD J. ON BEING HUMAN. POLIT THEOR 1,186-202 WINT 73.

GIVEN THE PROSPECT OF A HUMANLESS FUTURE, IS THERE A CASE TO BE MADE FOR ACTING TO PRESERVE 'HOMO SAPIENS' AGAINST SPECIES EXTINCTION? THE AUTHORS BELIEVE THAT THERE IS AND THAT IT IS ASSOCIATED WITH THE MEANING-MAKING ACTIVITIES IN WHICH PEOPLE ENGAGE.

BALE, MIGUEL. GRADUAZIONE DELLA POSITIVITA DEL DIRITTO. RIV INT FILOSOF DIRITTO 50,788-797 O-D 73.

BARBA, MARILYN. A SECOND LOOK AT NAGEL'S ARGUMENT FOR ALTRUISM. PHIL STUD 25,429-434 AG 74.

BARBOUL, O. LE MAL DANS LA PHILOSOPHIE RELIGIEUSE ET POLITIQUE DE KANT. CAN J PHIL 3,169-175 D 73.

LA DOCTRINE KANTIENNE DU MAL RADICAL, QUI RAPPELLE CURIEUSEMENT LE DOGME DU PECHE ORIGINEL, DECOULE POURTANT LOGIQUEMENT DE LA PHILOSOPHIE PRATIQUE DE KANT: LE MAL MORAL, POUR ETRE IMPUTABLE, DOIT ETRE LE FAIT DE NOTRE LIBERTE; IL NE SE SITUE PAS AU NIVEAU DE L'ACTE, MAIS DE L'INTENTION: NON PAS INTENTION DE MAL FAIRE, MAIS INTENTION COUPABLE PAR SA MAUVAISE FOI, SON PHARISAIISME. D'OU UNE CERTAINE CONCEPTION DE LA RELIGION QUI DEPASSE LE RATIONALISME ET RAPPROCHE PARFOIS KANT DE LUTHER. COMMENT CONCILIER CE PESSIMISME RELIGIEUX AVEC L'OPTIMISME DES ECRITS DE KANT SUR L'HISTOIRE, QUI MONTRENT L'HUMANITE PERFECTIBLE A L'INFINI? C'EST LE SUJET DE CET ARTICLE.

BARBOUL, OLIVIER. SLOGANS AND EDUCATION. DIOGENES 86,55-72 SUM 74.

BECK, ANDREW J. EPISTEMOLOGY IN WILLIAM JAMES'S "PRINCIPLES OF PSYCHOLOGY". TULANE STUD PHIL 22,79-115 1973.

THE AUTHOR ATTEMPTS TO DEMONSTRATE THAT JAMES WAS AN AGENT IN THE RECENT REVOLUTION IN EPISTEMOLOGY. STARTING WITH EPISTEMOLOGICAL DUALISM, HE DEVELOPED A REVOLUTIONIZED EPISTEMOLOGY WITHIN THE FRAMEWORK OF PSYCHOLOGY AS A NATURAL SCIENCE. WHILE THIS EPISTEMOLOGY INCORPORATES EMPIRICIST AND RATIONALIST EMPHASES AND THEMES, IT IS PRIMARILY CONTEXTUALISTIC.

BECK, ANDREW J. FEIBLEMAN'S POLITICAL PHILOSOPHY. STUD GEN 24,688-708 1971.

RECK, ANDREW J. THE PHILOSOPHICAL BACKGROUND OF THE AMERICAN REVOLUTION.  
SW J PHIL 5,179-200 SPR 74.

THE AUTHOR UNDERTAKES, IN THE INSTANCE OF THE AMERICAN REVOLUTION, TO INVESTIGATE THE INFLUENCE OF IDEAS UPON THE COURSE OF HISTORIC EVENTS, AND RECIPROCALLY, THE ROLE OF EVENTS IN THE FORMATION OF NOVEL IDEAS. HE MAINTAINS THAT THE AMERICAN REVOLUTION INVOLVES A STRUCTURE OF IDEAS WHICH IS A KIND OF 'SORITES', THE MAJOR PREMISE OF WHICH IS THE NATURAL LAW/NATURAL RIGHTS PHILOSOPHY OF THE ENLIGHTENMENT. THIS PHILOSOPHY IS THE PRIMARY BACKGROUND OF THE AMERICAN REVOLUTION. A KIND OF PHILOSOPHY, DISPLAYED IN THE PAMPHLETS AND THE DOCUMENTS OF THE AMERICAN REVOLUTION, DEVELOPED INTERMEDIATE BETWEEN THE PRIMARY BACKGROUND AND THE ACTUAL HISTORIC EVENTS. THE AUTHOR FOCUSES ON THIS SECONDARY BACKGROUND, AND RECONSTRUCTS THE 'SORITES', SHOWING HOW THE PREMISE=CONCLUSIONS CONTAIN ORIGINAL CONCEPTIONS AND CULMINATE IN THE "DECLARATION OF INDEPENDENCE."

REDMON, ROBERT. HUME AND RESEMBLANCE. PERSONALIST 55,369-374 AUTUMN 74.

TWO CONFLICTING VIEWS AS TO HUME'S ONTOLOGY ARE SHOWN TO BE THE RESULT OF AN AMBIGUITY IN HUME'S USE OF THE WORD 'RESEMBLES'.

REDWOOD, J A. CHARLES BLOUNT (1654-93), DEISM, AND ENGLISH FREE THOUGHT.  
J HIST IDEAS 35,490-498 JL-S 74.

CHARLES BLOUNT WAS AN IMPORTANT CONTRIBUTOR TO THE GROWTH OF DEISM IN LATE SEVENTEENTH CENTURY ENGLAND. HE HAS BEEN WRONGLY IGNORED BY HISTORIANS AFTER MACAULAY'S CHARACTERIZATION OF HIM AS A HACK PAMPHLETEER. THE ARTICLE REVIEWS HIS WORKS AND LIFE, DEMONSTRATING THE CONNECTIONS BETWEEN HIS HOBBIISM, HIS WHIGGISM, HIS SCEPTICISM AND HIS ANTI-CLERICALISM, AND CONCLUDES THAT BLOUNT'S CAREER WAS AN IMPORTANT ONE, SPANNING THE PERIOD BETWEEN HOBBS'S "LEVIATHAN" AND TOLAND'S HIGH DEISM. WHILST BLOUNT UNDOUBTEDLY WAS A PLAGIARIST, HIS ECLECTICISM WAS COMPOUNDED BY THE EXTREMES OF HIS ATTITUDES TOWARDS CONVENTIONAL CHRISTIANITY AND MORALITY.

REENPAA, YRJO. UEBER DIE GRUNDE DER VON FECHNER, TAMMI UND STEVENS AUFGESTELLTEN PSYCHO-PHYSISCHEN FORMELN: DEREN INFORMATIONSTHEORETISCHE DEUTUNG. AJATUS 35,108-123 1973.

IT IS SHOWN IN THE ARTICLE THAT THE EMPIRICAL VALIDITY OF THE SO-CALLED PSYCHO-PHYSICAL PROPOSITIONS IS BASED ON THE FACT THAT THE METHODS EMPLOYED TO PROVE IT BELONGED TO SHANNON'S DUAL TYPE OF REASONING. FECHNER'S PROPOSITION AND ITS MORE ACCURATE VARIANT BY TAMMI ARE BASED ON THE SINGLE USE OF THIS DUAL METHOD, THAT OF STEVENS, ON ITS DOUBLE USE. THE SENSATION SIDE OF THE PROPOSITIONS CORRESPONDS TO THE CAPACITY SIDE OF SHANNON'S DUAL FORMULA, THEIR STIMULUS-CONCEPT SIDE TO ITS CONTENT OF INFORMATION. AS IN THESE PROPOSITIONS SENSATION AND CONCEPT ENTITIES ARE BEING LINKED TOGETHER, THEY CAN BE CALLED SENSATIONAL-CONCEPTUAL, OR--WHY NOT?--PSYCHO-PHYSICAL PROPOSITIONS. THE DIFFERENCE BETWEEN THEM IS ONLY DUE TO THEIR DIFFERENT METHODS OF SETTING: IN THIS SENSE THEY ALL ARE 'RIGHT'.

REEVES, ALAN. ON TRUTH AND MEANING. NOUS 8,343-359 N 74.

A CORRECT THEORY OF TRUTH FOR A LANGUAGE MAY CONTAIN ANOMALOUS THESES. AN ADEQUATE ACCOUNT OF MEANING FOR A LANGUAGE MAY NOT. HENCE, A CORRECT THEORY OF TRUTH IS NOT AN ADEQUATE ACCOUNT OF MEANING. A THEORY OF TRUTH FOR A NON-EXTENSIONAL LANGUAGE IS NOT STATABLE IN A METALANGUAGE EMPLOYING NO SEMANTIC TERMS OUTSIDE THE THEORY OF REFERENCE. D DAVIDSON'S ARGUMENTS TO THE CONTRARY ARE CRITICISED.

SAN, DANIEL. AN ADAPTATION OF THE SOCRATIC METHOD. PROC CATH PHIL ASS 47,87-91 1973.

SIS JR, EDWARD. A MODEST LINGUISTIC PROPOSAL. NEW SCHOLAS 48,247-250 SPR 74.

IN THIS BRIEF ARTICLE, I EXAMINE THE SIGNIFICANT DIFFERENCES BETWEEN ORAL AND WRITTEN MEANS BY WHICH PRACTITIONERS OF LINGUISTIC ANALYSIS PROMOTE THEIR GOAL OF CLARITY IN PHILOSOPHIC DISCOURSE. IT IS ARGUED THAT ORAL DISCUSSION IS SERIOUSLY FLAWED AS A MEANS OF COMMUNICATING LINGUISTIC DISTINCTIONS, AND A REMEDY FOR THE DIFFICULTY INVOLVED IS SUGGESTED. NON-ACCEPTANCE OF THE SPECIFIC REMEDY PROPOSED WOULD TEND TO CAST DOUBT UPON THE CONTINUED VIABILITY OF TALKING AS AN EFFECTIVE MEDIUM FOR TALKING ABOUT TALKING.

, DÁRIO. FELICE BALBO E LA DIALETTICA HEGELIANA. PRAXIS 285-288 1971.

CHARDT, ROBERT. MANIPULATIONEN IN DER HEUTIGEN GESELLSCHAFT. UNIVERSITAS 28,1043-1064 1973.

CHMANN, JAMES B. IMMANENTLY TRANSCENDENT AND SUBSISTENT ESSE: A COMPARISON. THOMIST 38,332-369 AP 74.

THE ARTICLE AIMS AT ISOLATING THE UNIQUE CHARACTERISTICS OF THE ACT OF BEING WHICH CONSTITUTES THE FORMAL SUBJECT OF METAPHYSICS FOR THOMAS AQUINAS AND COMPARING THESE WITH THE CHARACTERISTICS OF SUBSISTENT ESSE, THOMAS'S 'DEFINITION' OF GOD. IN EFFECTING THIS COMPARISON, THE DIFFERENCES AND SIMILARITIES OF CREATED AND UNCREATED ESSE ARE ANALYSED, AND JUSTIFICATION IS OFFERED FOR REFERRING TO CREATED ESSE AS IMMANENTLY TRANSCENDENT. FINALLY, AN ATTEMPT IS MADE TO PINPOINT THE SINGULAR FUNCTION IMMANENTLY TRANSCENDENT ESSE PERFORMS IN CLEARING THE WAY FOR ANALOGICAL DISCOURSE, THUS PROVIDING THE UNIQUE GROUND FOR AQUINAS'S PHILOSOPHICAL THEOLOGY.

FF, ROBERT. LYRICISM AS APPLIED TO THE VISUAL ARTS. J AES EDUC 8,73-78 AP 74.

LYRICISM IS A MUSICAL TERM WHICH IS FREQUENTLY APPLIED TO PAINTING, SCULPTURE, AND ARCHITECTURE, BUT IT HAS NEVER BEEN DEFINED OR SPECIFIED AS A QUALITY IN AND OF ITSELF. IN THE PAINTING WATTEAU'S "EMBARKATION FROM CYTHERA," A QUINTESSENTIAL LYRICAL WORK, LYRICISM IS MADE MANIFEST BY ITS SLOW, SWELLING RHYTHMS, ITS GENTLE THEME, WARM COLOR, A LACK OF CONTRASTS, AND A GENTLE LINKAGE OF THE PARTS. A SIMILAR SET OF CHARACTERISTICS EXISTS IN ABSTRACT PAINTING, SCULPTURE AND ARCHITECTURE OF A LYRICAL NATURE. LYRICISM APPEARS TO BE A QUALITY FORMED BY THE ARTIST'S ATTITUDE OR MOOD AND NOT A MERE EFFECT WILFULLY OR ARTIFICIALLY INDUCED. ART WITH AN EVIDENT LYRICAL QUOTIENT IS RARE.

MAN, JEFFREY H. A REPLY TO CHOPTIANY ON RAWLS ON JUSTICE. ETHICS 84,262-265 AP 74.

THE PURPOSE OF THIS ARTICLE IS TO ANSWER LEONARD CHOPTIANY'S ARGUMENT THAT RAWLS'S 'DIFFERENCE PRINCIPLE' IS NOT JUST, AND THAT THE CONTRACTARIAN DERIVATION RAWLS USES DOES NOT AND CANNOT SUCCEED. I ARGUE THAT THE 'DIFFERENCE PRINCIPLE' IS PLAUSIBLY A JUST PRINCIPLE BECAUSE IT ALLOWS INEQUALITIES ONLY AT THE POINT AT WHICH A GREATER EQUALITY WOULD IMPOSE A SACRIFICE ON THE LEAST ADVANTAGED. I ARGUE THAT THE CONTRACTARIAN DERIVATION WORKS BECAUSE IT IS NOT (AS CHOPTIANY IMPLIES IT IS) AN ATTEMPT TO DEMONSTRATE THAT JUSTICE AND SELF-INTEREST COINCIDE, BUT RATHER TO EXHIBIT THE CONSTRAINTS (E.G., THE VEIL OF IGNORANCE, ETC.) UNDER WHICH JUSTICE AND SELF-INTEREST COINCIDE.\*



RESCHER, NICHOLAS AND PARKS, ZANE. POSSIBLE INDIVIDUALS, TRANS-WORLD IDENTITY, AND QUANTIFIED MODAL LOGIC. NOUS 7,330-350 N 73.

RESCHER, NICHOLAS. STUDIES IN MODALITY. AMER PHIL QUART MONO 8,3-151 1974.

RESNICK, LAWRENCE. GOD AND THE BEST POSSIBLE WORLD. AMER PHIL QUART 10,313-317 O 73.

IT IS BOTH CONCEPTUALLY NECESSARY AND LOGICALLY IMPOSSIBLE THAT A NECESSARILY EXISTING PERFECT CREATOR SHOULD MANIFEST HIS PERFECTION IN HIS WORKS. IT IS CONCEPTUALLY NECESSARY BECAUSE, AS LEIBNIZ AND OTHERS HAVE POINTED OUT, AN OMNIPOTENT GOD COULD CREATE ANY POSSIBLE WORLD HE CHOSE; AN OMNISCIENT GOD WOULD KNOW WHICH POSSIBLE WORLD WAS THE BEST; AND AN ALL-GOOD GOD WOULD CHOOSE TO CREATE THAT WORLD AND NOT ANY OTHER. BUT IT IS LOGICALLY IMPOSSIBLE THAT THESE CONDITIONS SHOULD BE MET BECAUSE IF GOD IS NECESSARILY PERFECT HE COULD NOT POSSIBLY BRING INTO EXISTENCE ANY WORLD THAN WHICH A BETTER CAN BE CONCEIVED; AND SINCE HE IS THE ONLY POSSIBLE FORCE OF EXISTENCE, THE CLASS OF POSSIBLE WORLDS IS IDENTICAL WITH THE CLASS OF WORLDS THAN WHICH A BETTER CANNOT BE CONCEIVED. THAT IS, ALL POSSIBLE WORLDS ARE EQUALLY GOOD. THEREFORE IT IS LOGICALLY IMPOSSIBLE FOR GOD TO MANIFEST HIS PERFECTION IN CHOOSING TO CREATE ONE OF THEM. THE IDEA OF A NECESSARILY EXISTING PERFECT CREATOR IS SELF-CONTRADICTIONARY.

RESNIK, MICHAEL D. A NOTE ON INTERPRETING THEORIES. NOUS 8,289-294 S 74.

I POINT OUT THAT THE DOMAIN IN WHICH A THEORY IS INTERPRETED NEED NOT BE IDENTICAL TO THE ONTOLOGY OF THE THEORY. I APPLY THIS TO QUINE'S CRITERION OF ONTIC COMMITMENT AND THE PROBLEM OF SPECIFYING A MODEL FOR SET THEORY.

RESNIK, MICHAEL D. ON THE PHILOSOPHICAL SIGNIFICANCE OF CONSISTENCY PROOFS. J PHIL LOG 3,133-147 AP 74.

THIS PAPER IS CONCERNED WITH THE EPISTEMOLOGICAL SIGNIFICANCE, IF ANY, OF CONSISTENCY PROOFS FOR FORMAL SYSTEMS. IT FOCUSES ON GODEL'S UNDERIVABILITY THEOREM AND FEFERMAN'S REFINEMENT OF IT. IT POINTS OUT THAT BECAUSE THERE ARE SENSES OF CONSISTENCY IN WHICH THE CONSISTENCY OF A SYSTEM CAN BE PROVED WITH THAT SYSTEM, THE NOTION OF CONSISTENCY STATEMENT NEEDS PHILOSOPHICAL CLARIFICATION.\*

RESNIK, MICHAEL DAVID. THE FREGE-HILBERT CONTROVERSY. PHIL PHENOMENOL RES 34,386-403 MR 74.

THIS PAPER EXAMINES FREGE'S CRITIQUE OF HILBERT'S EARLY VIEWS ON THE AXIOMATIC METHOD AND THE FOUNDATIONS OF MATHEMATICS. IT DISCUSSES SUCH TOPICS AS 'IMPLICIT DEFINITIONS', CONSISTENCY AND INDEPENDENCE.\*

RESZLER, ANDRE. FICTION AND IDEOLOGY: THE CASE OF IGNAZIO SILONE. CLIO 3,247-256 JE 74.

REUTTERER, ALOIS. KINDLICHES UND PRIMITIVES DENKEN IN DER TRADITIONELLEN METAPHYSIK. CONCEPTUS 5,67-78 1971.

REVZINA, O G. UEBER SEKUNDAERE MODELLBILDENDE ZEICHENSYSTEME: EIN BERICHT UEBER DIE IV, SOMMERSCHULE IN TARTU (DORPAT), 17-24 AUGUST 1970. SPRACHE TECH ZEIT 38,121-141 1971.

ES, BRUNO. LES CHRETIENS FACE A L'AVORTEMENT. ETUDES 571-583 N 73.

CES DEUX ARTICLES, ECRITS 'POUR SURMONTER LES TENSIONS' QUI DIVISENT LES CHRETIENS A PROPOS DE L'AVORTEMENT, TENTENT DE DESCENDRE JUSQU'A LA RACINE DES DIVERGENCES. EN EFFET, CELLES-CI NE SE SITUENT PAS SEULEMENT AU PLAN DE LA MORALE. EN FAIT, ELLES PROVIENNENT DE DEUX APPROCHES DIFFERENTES DU STATUT DE L'HOMME DANS LA CREATION, DE SON RAPPORT A DIEU, DE SA RESPONSABILITE DANS LA PROCREATION, EN MEME TEMPS QUE D'UNE CONCEPTION DIFFERENTE DE LA NOTION DE 'PRINCIPES ETERNELS'. CES DIVERGENCES NE POURRONT ETRE SURMONTÉES QUE PAR UNE REFLEXION PLUS POUSSÉE SUR CE QU'IL EN EST DE NOTRE LIBERTÉ INCARNEE.\*

CHARDS, NORVIN W. ACTING FOR REASON. PHIL STUD 26,135-139 O 74.

CHARDS, ROBERT J. SELLARS' KANTIAN PERSPECTIVE ON THE COMPATIBILITY OF FREEDOM AND DETERMINISM. S J PHIL 11,228-236 FALL 73.

AS PART OF HIS PROJECT OF DEVELOPING THE POSSIBILITY OF A COMPLETE SCIENTIFIC EXPLANATION OF HUMAN BEHAVIOR WILFRED SELLARS HAS TO DEAL WITH THE PROBLEM OF FINDING A PLACE FOR HUMAN FREEDOM WITHIN A DETERMINED UNIVERSE. HIS SOLUTION IS SIMILAR TO KANT'S: BOTH ARGUE THAT FREEDOM AND DETERMINISM ARE COMPATIBLE. THROUGH COMPLEX LOGICAL MANEUVERS SELLARS TRIES TO SHOW THIS TO BE THE CASE. I BELIEVE, HOWEVER, THAT A MAJOR LOGICAL DIFFICULTY CAN BE SHOWN IN HIS ANALYSIS. WHEN THIS DIFFICULTY IS REMOVED WE MUST CONCLUDE THAT GIVEN THE PREMISES OF SELLARS' ARGUMENT FREEDOM AND DETERMINISM ARE LOGICALLY INCOMPATIBLE.

CHARDS, ROBERT J. SUBSTANTIVE AND METHODOLOGICAL TELEOLOGY IN ARISTOTLE AND SOME LOGICAL EMPIRICISTS. THOMIST 37,702-733 O 73.

IN ARISTOTLE'S ANALYSIS OF TELEOLOGY TWO COMPLEMENTARY ASPECTS OF THAT CONCEPT ARE ISOLATED: THE LOGICAL-METHODOLOGICAL AND THE ONTOLOGICAL. HIS DISCUSSION OF THE LOGICAL ASPECT INDICATES ONE WAY IN WHICH TELEOLOGICAL CONSIDERATIONS ARE BUILT INTO THE CONSTRUCTION OF ALL EXPLANATIONS IN SCIENCE. THIS VIEW OF SCIENTIFIC EXPLANATION ALONG WITH ARISTOTLE'S CONCEPTION OF ONTIC FINALITY OFFERS A CORRECTIVE FOR THE POSITIONS OF NAGEL, BRAITHWAITE, AND HEMPEL, WHO IN VARIOUS WAYS HAVE ARGUED THAT TELEOLOGICAL CATEGORIES ARE ELIMINABLE FROM SCIENTIFIC ANALYSES.

HARDSON, D. SETS OF THEOREMS WITH SHORT PROOFS. J SYM LOG 39,235-242 JE 74.

HETTE, LISA A. A SPECIAL SAVOR OF NOBILITY: CONFRONTING THE DEHUMANIZATION IN CHILDREN'S JUSTICE. ZYGON 9,139-155 JE 74.

HTA, R. SCIENTIFIC AND TECHNOLOGICAL REVOLUTION AND SOCIAL SYSTEMS (IN RUSSIAN). TEOR METOD 5,7-38 1973.

A COMPARATIVE ANALYSIS OF STATISTICAL DATA (NUMBER OF SCIENTISTS, OUTLAY FOR SCIENCE, ETC.) IN DIFFERENT SOCIAL SYSTEMS, EXCLUDING THE INFLUENCE OF TRADITION IN THE STAGE OF DEVELOPMENT OF THE FORCES OF PRODUCTION, PROVIDES AN OPPORTUNITY TO COMPARE THE STRENGTH OF THOSE INDICATORS OF NATIONAL SPIRIT ACCORDING TO THEIR RELATIONSHIP TO THE GNP. FROM THIS COMPARISON IT IS POSSIBLE TO CONCLUDE THAT SOCIALISTIC CONDITIONS OF PRODUCTION LEAD CLEARLY TO A DYNAMIC DEVELOPMENT OF THE POTENTIAL OF THE SCIENTIFIC-TECHNOLOGICAL REVOLUTION. (EDITED).\*

RICKEY, V FREDERICK. ON WEAK AND STRONG VALIDITY OF RULES FOR THE PROPOSITIONAL CALCULUS. NOTRE DAME J FORM LOG 12,115-116 JA 71.

HARROP ("THE JOURNAL OF SYMBOLIC LOGIC," 30 (1965), PAGES 271-292) HAS DISTINGUISHED BETWEEN WEAK AND STRONG VALIDITY OF INFERENCE RULES. SETLUR ("NOTRE DAME JOURNAL OF FORMAL LOGIC," 11 (1970), PAGES 249-253) HAS SHOWN THAT THESE NOTIONS COINCIDE WITH RESPECT TO THE USUAL MODEL FOR THE CLASSICAL PROPOSITIONAL CALCULUS. WE GENERALIZE HARROP'S NOTION OF RULE AND GIVE EXAMPLES OF RULES WHICH ARE WEAKLY BUT NOT STRONGLY VALID WITH RESPECT TO THE USUAL MODEL FOR THE CLASSICAL PROPOSITIONAL CALCULUS. FOR EXAMPLE, "CCPACPB YIELDS CAB WHERE P IS A PROPOSITIONAL VARIABLE NOT OCCURRING IN THE VAFS A OR B." IS SUCH A RULE.\*

RICKEY, V FREDERICK. THE ONE VARIABLE IMPLICATIONAL CALCULUS. NOTRE DAME J FORM LOG 15,478-480 JL 74.

THE AXIOMATIZATION GIVEN BY H W JOHNSON AND R PRICE IN "AXIOMS FOR THE IMPLICATIONAL CALCULUS WITH ONE VARIABLE" (THEORIA, VOLUME 30, 1964, PAGES 1-4), IS SHOWN TO BE INADEQUATE. A CORRECT PRESENTATION OF THE ONE VARIABLE IMPLICATIONAL CALCULUS BASED ON A SINGLE (REJECTED) AXIOM AND FOUR RULES OF INFERENCE IS GIVEN. THIS IS AKIN TO THE COMPUTABLE "PROTOTHETICS" OF LESNIEWSKI. THIS PRESENTATION CANNOT BE MUCH IMPROVED ON, FOR WE SHOW THAT THE ONE VARIABLE IMPLICATIONAL CALCULUS CANNOT BE FINITELY AXIOMATIZED USING THE RULES OF SUBSTITUTION AND DETACHMENT. THIS PROVES AN ELEMENTARY EXAMPLE OF A NON-AXIOMATIZABLE PROPOSITIONAL CALCULUS.

RIKMANN, H P. ANMERKUNG ZUR SPRACHANALYTISCHEN PHILOSOPHIE. ARCH GESCH PHIL 53,58-71 1971.

RICOEUR, PAUL. EVENEMENT ET SENS. ARCH FILOSOF 2,15-34 1971.

RICOEUR, PAUL. L'HERMENEUTIQUE DU TEMOIGNAGE. ARCH FILOSOF 35-61 1972.

RICOEUR, PAUL. SCIENCE ET IDEOLOGIE. REV PHIL LOUVAIN 72,328-356 MY 74.

A LA SUITE DES TRAVAUX DE L'ECCLE DE FRANCFORT, ET D'ALTHUSSER EN FRANCE, LES THEORIES DES SCIENCES SOCIALES PRETENDENT EXORCISER LES IDEOLOGIES. LE SAVOIR SCIENTIFIQUE DOIT EN DEMONTER LES MECANISMES DE DOMINATION ET DE DISSIMULATION. MAIS CETTE OPPOSITION DE LA SCIENCE A L'IDEOLOGIE EST DOUBLEMENT ABUSIVE: D'ABORD PARCE QUE L'IDEOLOGIE COMPORTE UNE FONCTION DE MEDIATION ET D'INTEGRATION, ESSENTIELLE AU LIEN SOCIAL LUI-MEME, ET QUI EST IRREDUCTIBLE, ENSUITE PARCE QUE LA SCIENCE SOCIALE NE PEUT REVENDIQUER UNE POSITION DE SAVOIR ABSOLU QUI LA METTRAIT A L'ABRI DU PARTICULARISME DES POINTS DE VUE. LA MEILLEURE CHANCE POUR UNE CRITIQUE DES IDEOLOGIES RESIDE DANS UN DISCOURS DE CARACTERE HERMENEUTIQUE SUR LES CONDITIONS DE TOUTE COMPREHENSION HISTORIQUE.

RICONDA, GIUSEPPE. L'EREDITA DI KIERKEGAARD E LA TEOLOGIA DIALETTICA NEL SUO SIGNIFICATIVO SPECULATIVO. FILOSOFIA 25,215-232 JL 74.

THE AUTHOR ASSERTS THAT THE LEGACY OF KIERKEGAARD REENACTED BY THE DIALECTICAL THEOLOGY IS TO BE FOUND IN THE STRICT ASSERTION OF THEOCENTRISM AND IN THE ACKNOWLEDGMENT OF PARADOXICAL CHARACTER OF THE CHRISTOLOGICAL EVENT. THE TRULY CRITICAL MOMENT OF THE MOVEMENT IS THE PROTEST AGAINST A CHRISTIANISM LCST IN HUMANISTIC RELIGION OR FROZEN IN SELF-SATISFACTION ESCAPING THE CONTINUOUS SELF-TESTING IN THE LIGHT OF 'DIVINE IMPERATIVE'. ITS ULTIMATE SPECULATIVE MEANING IS THE VINDICATION OF DIVINE TRANSCENDENCY AND OF THE MYSTERY OF HIS REVELATION, IRREDUCIBLE TO PSYCHOLOGICAL OR HISTORICAL MAGNITUDE.

RICONDA, GIUSEPPE. L'EREDITA DI KIERKEGAARD E LA TEOLOGIA DIALETTICA NEL SUO SIGNIFICATIO SPECULATIVO. FILOSOFIA 25,215-232 JL 74.

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RIEPE, DALE. THE CIVILIZATION OF THE FUTURE: IDEALS AND POSSIBILITY. PHIL FORUM (DEKALB) 13,179-208 JE 73.

AFTER EXAMINING THE CLAIMS OF THE MAJOR CURRENT PHILOSOPHIES, ONE MUST CONCLUDE THAT THEY ARE ALL REMISS IN ONE RESPECT OR ANOTHER. ONE OF THEM, HOWEVER, STANDS OUT AS BEING MOST PROBABLY CORRECT. IT IS HISTODIAMAT BECAUSE IT IS THE ONLY PHILOSOPHY THAT IS OBJECTIVELY USEFUL IN THE FUTURE, THE REMAINDER BEING ESSENTIALLY SUBJECTIVIST IN NATURE OR UNRELATED TO HUMAN PROBLEMS. SOCIALISM WILL BE THE GENERAL SOCIAL FORMATION OF THE FUTURE WITH HISTODIAMAT HELPING TO BRING IT INTO EXISTENCE.

RIESENHUBER, K. A PLURIDIMENSIONALIDADE DO CONCEITO ESCOLASTICO DE LIBERDADE. REV PORT FILOSOF 30,79-106 JA-S 74.

THE MEDIEVAL CONCEPT OF FREEDOM (FROM ANSELM OF CANTERBURY TO WILLIAM OF OCKHAM) SHOWS A RICH VARIETY OF ASPECTS, WHICH MAY BE HELPFUL FOR THE PRESENT DISCUSSION ON THE ANTHROPOLOGICAL, ETHICAL AND ONTOLOGICAL PROBLEMS OF FREEDOM. (1) REASONS GIVEN AS PROOF FOR THE FACT OF FREEDOM AND (2) THE VARIOUS DEFINITIONS OF FREEDOM INDICATE THE MENTAL HORIZON AND THE VARIOUS DIMENSIONS OF THE MEDIEVAL DISCUSSION ON FREEDOM. (3) PSYCHOLOGICALLY, THE SPIRIT'S FREEDOM FROM COERCION, THE INTELLECT'S FREEDOM OF INDIFFERENCE AND THE WILL'S FREEDOM OF DECISION ARE INTEGRATED IN THE FREE ACT. (4) METAPHYSICALLY, FREEDOM IS THE HIGHEST FORM OF ACTING, IN WHICH PERSONAL INDIVIDUALITY AND OPENNESS TO THE OTHER, UNIVERSALITY AND SINGULARITY COINCIDE. (5) THE ETHICS OF FREEDOM SHOW THE FUNDAMENTAL IDENTITY OF FREEDOM AND MORAL FINALITY AND, HENCE, THE GROWTH OF FREEDOM IN PROPORTION TO THE REALIZATION OF THE GOOD. (6) THE REFLECTIONS ON THE CHANGING STATUSES OF FREEDOM IN THE HISTORY OF SALVATION GIVE SYSTEMATICALLY IMPORTANT HINTS FOR THE MODERN PROBLEM OF HISTORICITY.

RIEZE, JORGE. EL AMBITO DE LA CIENCIA POLITICA ACTUAL. ESTUD FILOSOF 52,607-612 S-D 70.

SE TRATA DE INDICAR LA PROBLEMÁTICA QUE EN LA ACTUALIDAD OCUPA A LA CIENCIA POLITICA. LOS TEMAS QUE PREOCUPAN A ESTA CIENCIA SON DIFERENTES SEGUN LAS DIVERSAS NACIONES. Y ASI TENEMOS QUE A LOS AMERICANOS INTERESA PRINCIPALMENTE EL PROBLEMA DE LA ESTRATIFICACION POLITICA Y LA FORMACION DE ELITES. A LOS FRANCESES LES PREOCUPA MAS LAS COMPLEJAS RELACIONES DE LA POLITICA Y LAS FINANZAS. A LOS RUSOS LES INTERESA EL REENCUENTRO CON LOS GRANDES TEORICOS. A LOS ALEMANES LES OCUPAN LOS PROBLEMAS PSICOLOGICO-POLITICOS. LOS PAISES DEL ESTE DE EUROPA MUESTRAN MAYOR PREOCUPACION POR LOS PROBLEMAS DE LA PARTICIPACION POLITICA. ADEMÁS HOY PREOCUPAN LOS PROBLEMAS DE METODOS Y LOS ESTUDIOS COMPARATIVOS. QUIZA COMO NOVEDAD SE PUEDE INDICAR LA PRESENCIA CRECIENTE DE LOS ESTUDIOS QUE RELACIONAN LOS PRESUPUESTOS BIOLOGICOS YA LA REALIDAD POLITICA. SE COMPRUEBA QUE LAS CARACTERISTICAS DE PUEBLOS Y RAZAS REPERCUTEN EN LAS ORGANIZACIONES POLITICAS, DEL MISMO MODO QUE LAS PECULIARIDADES DE CARACTER DE AGRESIVIDAD O DE VIRILIDAD DICEN RELACION CON LA PARTICIPACION POLITICA O CON EL EJERCICIO DEL PODER.... (EDITED).\*



RIGGAN, GEORGE A. EPILOGUE TO THE SYMPOSIUM ON SCIENCE AND HUMAN PURPOSE. ZYGON 8,443-480 S=D 73.

EMPLOYS A MODIFIED WHITEHEADIAN COSMOLOGY FOR EXPLORING CONGRUENCES AND DISSONANCES AMONG SPECIFIED MICROPHYSICAL, PHYSICAL, BIOLOGICAL, NEUROLOGICAL, PSYCHOLOGICAL, PSYCHOSOCIAL, ANTHROPOLOGICAL, PHILOSOPHICAL, AND THEOLOGICAL MODELS FOR INTERPRETING THE FOUNDATIONS AND NATURE OF HUMAN PURPOSE AND HUMAN VALUE SYSTEMS. WHITEHEAD'S CONCEPT OF THE 'ACTUAL OCCASION' IS RELATED TO RECENT DEVELOPMENTS IN QUANTUM PHYSICS, AND ITS PSYCHO-PHYSICAL DIPOLARITY IS REJECTED IN FAVOR OF THE RECOGNITION, FOLLOWING J BRONOWSKI, THAT EVOLUTION PROCEEDS BY SELECTION OF RANDOM VARIATIONS TOWARD SUCCESSIVELY HIGHER LEVELS OF STRATIFIED STABILITY, AT EVERY LEVEL OF WHICH PATTERNS OF FLOWING ENERGY EXHIBIT QUALITIES RADICALLY INCOMMENSURABLE WITH THE QUALITIES CHARACTERISTIC OF THE LOWER STRATA UPON WHICH THE EXISTENCE OF THE HIGHER STRATA DEPEND. FOR WHITEHEAD'S CONCEPTION OF UNIVERSAL CONCRESCENCE IS SUBSTITUTED THE HYPOTHESIS THAT 'REALITY' PRESENTS ITSELF AS AN INTERLOCKING SYSTEM-OF-SYSTEMS, THE SUPER-POSITION OF WHICH IS MANIFEST ONLY IN EVOLUTION THROUGH SPACE-TIME.

RIGHI, GIULIO. ARMANDO CARLINI NELLA CRITICA ITALIANA. G METAF 28,337-362 JL-AG 73.

RIGOTTI, EDDO. LA LINGUISTICA IN RUSSIA DAGLI INIZI DEL SECOLO XIX AD OGGI. RIV FILOSOF NEO-SCOLAS 65,488-521 JL-S 73.

RIHA, L AND MIKVA, L AND NOHAVICA, V. EFFECTIVENESS OF SCIENTIFIC AND TECHNOLOGICAL PROGRESS AND FIXED INVESTMENTS (IN RUSSIAN). TEOR METOD 5,131-146 1973.

RIHA, L AND VALENTA, F. THE CHARACTER OF PRESENT-DAY CHANGES IN SCIENTIFIC AND TECHNOLOGICAL DEVELOPMENT AND IMPACT UPON MANAGING THE REPRODUCTION PROCESS (IN RUSSIAN). TEOR METOD 5,155-179 1973.

VO VREMYA NAUCHNO-TEKHNICHESKOY REVOLYUTSII OSOBOYE ZNACHENIYE PRINIMAYET POZNANIYE KACHESTVENNYKH OTLICHIIY SREDI ELEMENTARNYKH IZMENENIY (INNOVATSIY) V STRUKTURE PROIZVODSTVENNYKH ORGANIZMOV. PO ITOGAM ISSLEDOVATELSKIKH RABOT KAPEDRY EKONOMIKI PROMYSHLENNOSTI VYSSHEY EKONOMICHESKOY SHKOLY V PRAGE (CSSR) SREDI INNOVATSIY MCZNO OTLICIT SYEM STYEPENIYEV—OT SAMYKH PROSTYKH KOLICHESTVENNYKH IZMENENIY PO REVOLYUTSIONNYE PRINTSIPIALNYE KACHESTVENNYE IZMENENIYA. EMPIRICHESKIYE ISSLEDOVANIYA V 1971-72 GODAKH PODVERZHAYUT, TCHTO KAZHDOY STUPENI UPRAVLENIYA OTVICHAYET IZVYESTNAYA STYEPEN INNOVATSIY, VNYEDRENIYE KOTOROY SPOSOBN TOT KOTORYY STUPEN UPRAVLENIYA EFFEKTIVNO ORGANIZOVAT.\*

RILEY, GRESHAM. PEIRCE'S THEORY OF INDIVIDUALS. TRANS PEIRCE SOC 10,135-165 SUM 74.

IN "PEIRCE'S THEORY OF INDIVIDUALS" THE AUTHOR (A) REFERS BRIEFLY TO RECENT INTERPRETATIONS OF PEIRCE'S ANALYSIS OF INDIVIDUALS BY PAUL WEISS, RICHARD BERNSTEIN, AND JOHN BOLER; (B) RAISES A QUESTION ABOUT THE CONSISTENCY OF PEIRCE'S PHILOSOPHY IF THESE INTERPRETATIONS ARE ACCEPTED AS ACCURATE; (C) ARGUES AGAINST ADEQUACY OF THESE INTERPRETATIONS; AND (D) SKETCHES THE OUTLINES OF WHAT PEIRCE INTENDED HIS THEORY OF INDIVIDUALS TO BE. THIS OUTLINE INCLUDES THE FOLLOWING POINTS: TO BE AN INDIVIDUAL IS TO BE LAW- OR RULE-REGULATED; 'DETERMINATIO NEGATIO EST' IS PEIRCE'S PRINCIPLE OF INDIVIDUATION; AND TO BE A HUMAN INDIVIDUAL IS TO BE A SOCIAL-COMMUNAL BEING.

ILEY, PATRICK. ON KANT AS THE MOST ADEQUATE OF THE SOCIAL CONTRACT THEORISTS. POLIT THEOR 1,450-471 N 73.

DESPITE SOME INCONSISTENCIES KANT'S TREATMENT OF MORALITY AND POLITICS IS REMARKABLY COHERENT AND FORCEFUL. POLITICS AND LEGALITY SERVE A HIGH PURPOSE IN HIS SYSTEM: THEY ARE THE GUARANTORS OF THOSE (NEGATIVE) CONDITIONS WHICH MAKE THE DIGNITY OF MEN AS ENDS-IN-THEMSELVES MORE NEARLY POSSIBLE. THEY MAKE THE EXERCISE OF A GOOD WILL LESS DIFFICULT BY REMOVING IMPEDIMENTS SUCH AS FEAR OF VIOLENCE WHICH COULD INCLINE THE WILL TO ACT ON MAXIMS WHICH CANNOT BE UNIVERSALIZED IN A WAY THAT IS CONSISTENT WITH THE RIGHTS OF MAN. POLITICS CANNOT INDEED MAKE MEN MORAL, NOR SHOULD IT TRY TO MAKE MEN HAPPY. BUT IT CAN CREATE CONDITIONS IN WHICH LIBERTY, WHICH IS THE PRIME REQUISITE OF POLITICS AND THE PRECONDITION OF MORALITY, WILL BE GUARANTEED THROUGH THE LAWS OF A REPUBLIC UNDER THE IDEA OF THE SOCIAL CONTRACT--AN IDEA IN WHICH KANT RAISES TO THEIR HIGHEST PITCH THE IDEALS OF THE CONTRACTARIAN TRADITION WHICH HE INHERITED AND TRANSFORMED.

INE, DAVID C. THERE IS MORE TO BOOLEAN ALGEBRA THAN YOU WOULD HAVE THOUGHT. REP MATH LOG 2,25-32 1974.

IT IS WELL-KNOWN THAT THE DIRECT SUM OF BOOLEAN ALGEBRAS OF ORDER TWO AND THE DIRECT SUM OF THE BOOLEAN RINGS ARE RESPECTIVELY BOOLEAN ALGEBRAS AND BOOLEAN RINGS. THE SIMILAR OBJECT TO A POST ALGEBRA OF ORDER THREE IS NOT A RING. THE SIMILAR OBJECT CORRESPONDING TO A POST ALGEBRA OF ORDER  $K$  IS A RING IF AND ONLY IF  $K$  IS AN EVEN NATURAL NUMBER. ROSENBLUM (1942) RAISED THE QUESTION AS TO WHEN AN OPERATION DEFINED IN TERMS OF THE POST OPERATIONS IS A GROUP OPERATION. NON-BOOLEAN POST ALGEBRAS  $P$  GIVE RISE TO SEVERAL SYMMETRIC DIFFERENCES  $*$  SUCH THAT  $(P,*)$  IS A NON-ASSOCIATIVE GROUP, BUT GENERAL BOOLEAN POST ALGEBRAS GIVE RISE TO SYMMETRIC DIFFERENCES SUCH THAT  $(P,*)$  IS A GROUP. A NUMBER OF APPLICATIONS ARE GIVEN.

INGEL, ERWIN. DER SELBSTMORDEGEFAEHRDETE MENSCH UND SEINE UMWELT. WISS WELT 26,179-190 1973.

INGEN, CATHERINE O. OBLIGATORY=OPTIONAL PRECEDENCE. FOUND LANG 11,565-570 JL 74.

IN CLASSICAL MANDAIC, THE OPTIONAL RULE OF ASSIMILATION MUST TAKE APPLICATIONAL PRECEDENCE OVER THE OBLIGATORY RULE OF EPENTHESIS IN SOME DERIVATIONS. A SIMILAR SITUATION EXISTS IN MODERN HEBREW WHERE THE OPTIONAL RULE OF EPENTHESIS MUST TAKE PRECEDENCE OVER THE OBLIGATORY RULE OF ASSIMILATION IN SOME DERIVATIONS. IT IS ARGUED THAT THESE FACTS DO NOT DEMONSTRATE THE NECESSITY FOR EXTRINSICALLY ORDERING AN OPTIONAL RULE BEFORE AN OBLIGATORY RULE NOR THAT THE UNIVERSAL PRINCIPLE OF RULE APPLICATION, "OBLIGATORY=OPTIONAL PRECEDENCE" IS INCORRECT. THE CORRECT APPLICATION OF THE CLASSICAL MANDAIC AND MODERN HEBREW RULES CAN BE PREDICTED IF IT IS ASSUMED THAT THE UNIVERSAL PRINCIPLE OF RULE APPLICATION, OVERLAP PRECEDENCE (IVERSON, 1973) TAKES PRECEDENCE OVER "OBLIGATORY=OPTIONAL PRECEDENCE" WHENEVER THEIR DOMAINS OF APPLICABILITY INTERSECT.\*

PLEY, CHARLES. THEORY OF VOLITION. AMER PHIL QUART 11,141-147 AP 74.

EVERY PHYSICAL ACTION HAS AS A COMPONENT A VOLITION, A CONSCIOUS OR MENTAL ACT WHICH INITIATES AND GUIDES THE PHYSICAL CHANGE THAT IS BROUGHT ABOUT. ONLY INTENTIONAL BEHAVIOUR COUNTS AS ACTION. IN SOME CASES VOLITIONS CAN BE EXPERIENCED; BUT IN ORDINARY LIFE THEY GO UNNOTICED BECAUSE MOST OF WHAT WE DO IS ROUTINE AND FAMILIAR. ALTHOUGH INTENTIONAL BEHAVIOUR IS DETERMINED BY VOLITION, THE VOLITION IS NOT THE CAUSE OF THE RELEVANT PHYSICAL CHANGE; FOR THE OBJECT OF THE VOLITION CHANGES AS THE AGENT'S SKILL INCREASES, WHEREAS THE CAUSAL CHAIN IS UNALTERED. IT IS SUGGESTED THAT THE VOLITION BE IDENTIFIED WITH A HOLISTIC NEUROPHYSIOLOGICAL PROCESS

THAT EXTENDS ITSELF OR 'GROWS' BY TAKING IN OR ASSIMILATING ITS OBJECT.\*

RIST, J M. ARISTOTLE: THE VALUE OF MAN AND THE ORIGIN OF MORALITY. CAN J PHIL 4,1=21 S 74.

RIST, JOHN M. NOTES ON ANSELM'S AIMS IN THE PROSLOGION. VIVARIUM 11,109=118 N 73.

RIST, JOHN M. FLEASURE: 360=300 BC. PHOENIX 28,167=179 SUM 74.

RIZZI, ERMINIO. SULLA DEFINIZIONE OSTENSIVA E SUL RECUPERO DEL DISCORSO META FISICO. SOPHIA (ITALY) 41,24=38 JA=D 73.

LA DEFINIZIONE OSTENSIVA NON 'MOSTRA' NULLA. I SUOI MEZZI (LE SUCCESIONI DI SUONI E IL GESTO INDICATIVO) POSSONO RICEVERE UNA INTERPRETAZIONE SOLO PER L'ATTIVITA SPONTANEA E CREATIVA DI CIASCUNO DI NOI. IL PROBLEMA NON E DI CHIARIRE COME CI SI APPROPRI DI UNA LINGUA, COME SE QUESTA PREESISTESSE, SI TRATTA DI CHIARIRE PERCHE OGNUNO FINISCA PER RITENERE DI COMUNICARE CON ALTRI SOGGETTI ALTRAVERSO L'USO DI SUCCESIONI DI SUONI, DI PER SE NON SIGNIFICATIVE. LA CONDIZIONE FONDAMENTALE E CHE OGNUNO ABBIA GIA CONCEPITA L'ESISTENZA DI SE E DELLE ALTRE COSE. QUESTO PROBLEMA E ANCORA PIU RILEVANTE, PERCHE LE COSE NON SONO DATE; SI TRATTA, ANCHE QUI, DI SPIEGARE PERCHE OGNUNO LE RITIENE ESISTENTI.

ROBBINS, JERRY. PHILOSOPHICAL POSITIVISM AND RELIGIOUS PROCLAMATION. J W VIR PHIL SOC 13=14 SPR 74.

TO FULFILL ITS PURPOSE OF EVALUATING POSITIVISM'S CHALLENGE TO RELIGIOUS LANGUAGE, THIS ARTICLE PROCEEDS THROUGH TWO STEPS. FIRST, IT EXPOSES THE WEAKNESSES IN APPEALS TO EITHER THE NON-COGNITIVE MEANINGS IN SUCH LANGUAGE OR TO RELIGIOUS EXPERIENCE AS VERIFYING EVIDENCE. SECOND, IT DEFENDS BOTH RELIGIOUS LANGUAGE AS COGNITIVE AND MEANINGFUL IN THE CONTEXT OF THE RELIGIOUS COMMUNITY, AND ITS UTTERERS AS RATIONAL INsofar AS THEIR PROPOSITIONS ARE NOT FALSE AND ARE EMBEDDED IN A SYSTEM THE SPEAKERS AFFIRM AND FOLLOW.

ROBERT, BERNARD=PAUL. BRETON, HEGEL ET LE SURREEL. REV UNIV OTTAWA 44,44=48 JA=MR 74.

LES REFERENCES A HEGEL SONT ASSEZ FREQUENTES DANS L'OEUVRE DE BRETON. OR, CE DERNIER NE CONNAISSAIT PAS L'ALLEMAND. DEUX QUESTIONS SE POSENT. COMMENT BRETON A-T-IL DECOUVERT L'OEUVRE DE HEGEL DONT CERTAINS OUVRAGES NE FURENT TRADUITS EN FRANCAIS QUE TARDIVEMENT? QUELLES TRADUCTIONS FRANCAISES A-T-IL PU CONSULTER? JE MONTRE QUE POUR ENONCER SA CONCEPTION DU 'EL. J'AI DECOUVERT, EN OUTRE, QUE CERTAINES CITATIONS DE HEGEL DONNEES PSURREEL, BRETON A UTILISE L'ETUDE BIEN CONNUE DE BENEDETTA CROCE SUR HEGAR BRETON PROVIENNEN DE LA "PHILOSOPHIE DE L'ESPRIT" TRADUITE PAR AUGUSTO VERA.\*

ROBERT, J D. SAGESSE ET ILLUSIONS DE JEAN PIAGET. TIJDSCHR FILOSOF 35,867=905 D 73.

PEUT-ON VRAIMENT ACCUSER EN BLOC 'TOUTE' PHENOMENOLOGIE D'UN MANQUE CONGNITAL DE "DECENTRATION," DU FAIT DES COLLUSIONS DONT ELLE SERAIT LA VICTIME, TANT AVEC L'INTROSPECTION QU'AVEC UN CERTAIN TYPE D'INTUITION TROP IMMEDIATEMENT REFLEXIVE? TEL SERA L'ENJEU DE LA PRESENTE CONFRONTATION ENTRE CERTAINES PRISES DE POSITION DE JEAN PIAGET ET DE PAUL RICOEUR: LE PREMIER DANS "SAGESSE ET ILLUSIONS DE LA PHILOSOPHIE" (PARIS, PUF, 2E ED., 1968); LE SECOND DANS UN COURS DE L'UNIVERSITE DE LOUVAIN (1970=1971): "SEMANTIQUE DE L'ACTION."



ROBERT, JEAN-DOMINIQUE. LE PROBLEME DES UNIVERSAUX ET LA PREDOMINANCE DU NOMINALISME DANS LA PENSEE CONTEMPORAINE. LAVAL THEOL PHIL 30,173-196 JE 74.

L'AUTEUR FAIT UN COMPTE RENDU TRES ANALYTIQUE DE L'IMPORTANT OUVRAGE DE JEAN LARGEAULT: "ENQUETE SUR LE NOMINALISME," (PARIS-LOUVAIN, BEATRICE NAUWELAERTS, 1971). CE FAISANT, IL REGROUPE AUSSI SYNTHETIQUEMENT LES DIVERS SENS DU VOCABLE 'NOMINALISME' EN LES DISTINGUANT, DE FACON NEGATIVE ET POSITIVE, D'AUTRES TERMES COMME CEUX DE: REALISME, CONCEPTUALISME, PSEUDO-NOMINALISME, FORMALISME. IL TERMINE EN RESUMANT TRES SUCCINCTEMENT LES CONCLUSIONS DE J LARGEAULT.

ROBERT, JEAN-DOMINIQUE. PENSEES ET "REALITES" SCIENTIFIQUES: PART I. LAVAL THEOL PHIL 29,165-186 JE 73.

L'AUTEUR EXPOSE SYNTHETIQUEMENT, DU POINT DE VUE 'EPISTEMOLOGIQUE' ET NOETICO-ONTOLOGIQUE, LES RAPPORTS EXISTANT ENTRE LES "ELEMENTS" SUIVANT, A L'OEUVRE DANS LE PROCESSUS CONSTITUANT LE DISCOURS SCIENTIFIQUE: 'SUJET CONNAISSANT' ET ACTIVITES CREATRICES; 'SUJET CONNAISSANT' ET INSTRUMENTS DE Pensee; 'SUJET CONNAISSANT' ET SIGNES; 'SUJET CONNAISSANT' ET "REEL;" ACTIVITES CREATRICES ET "REEL;" 'INSTRUMENTS DE Pensee' ET "REEL;" 'INSTRUMENTS DE Pensee' ET 'SIGNES'; 'INSTRUMENTS DE Pensee' ET ACTIVITES CREATRICES; 'SIGNES' ET ACTIVITES CREATRICES; 'SIGNES' ET "REEL." DE CETTE FACON IL EST MONTRE COMMENT 'MEDIATEMENT' SE REJOignent LE 'SUJET CONNAISSANT' DE LA SCIENCE ET LES "REALITES" QUI SONT PAR LUI VISEES.\*

ROBERT, JEAN-DOMINIQUE. PENSEES ET "REALITES" SCIENTIFIQUES: PART II. LAVAL THEOL PHIL 29,291-305 O 73.

ROBERTS, LAWRENCE D. INDETERMINISM IN DUNS SCOTUS' DOCTRINE OF HUMAN FREEDOM. MOD SCH 51,1-16 N 73.

IN THIS PAPER I EXAMINE SCOTUS' DOCTRINE THAT THE WILL IS A DIFFERENT TYPE OF AGENT FROM A NATURAL AGENT, AND SHOW THAT THIS VIEW OF THE WILL INVOLVES INDETERMINISM (WHICH I DEFINE). I ANALYZE HIS ARGUMENTS AND SHOW THAT THEY FAIL TO PROVE THAT INDETERMINISM IS PRESENT IN THE WILL. THEN I DISCUSS SCOTUS' USE OF INDETERMINISM IN RELATION TO SOME CONCEPTUAL QUESTIONS, CONCERNING CAUSES AND GOALS, INDETERMINISM AND CAUSALITY, AND INDETERMINISM AND CHANCE. MY CONCLUSION IS THAT SCOTUS' DOCTRINE OF INDETERMINISM IS AN INTERESTING EXPLANATORY HYPOTHESIS WHICH MAY CAST SOME LIGHT ON RECENT QUESTIONS ABOUT FREEDOM AND INDETERMINISM, EVEN THOUGH HE HAS NOT PROVED HIS HYPOTHESIS.

ROBERTS, LAWRENCE D. LIBERTARIANISM AND STATISTICAL LAWS. NOUS 8,195-199 MY 74.

PROFESSOR ADOLF GRUENBAUM HAS RAISED TWO OBJECTIONS TO LIBERTARIANISM WHICH I DISPUTE IN THIS PAPER. FIRST, I CONSIDER HIS OBJECTION THAT LIBERTARIANISM IS INCOMPATIBLE WITH VIEWS OF PUNISHMENT AS NON-RETALIATORY. I ARGUE THAT LIBERTARIANISM IS COMPATIBLE WITH A VIEW OF PUNISHMENT AS REFORMATIVE. SECONDLY I CONSIDER HIS OBJECTION THAT THE STATISTICAL BEHAVIORAL LAWS OF LIBERTARIANISM ARE INCOMPATIBLE WITH THE PRESENCE IN AN AGENT OF AN ABILITY TO HAVE DONE OTHERWISE THAN HE IN FACT DID. HERE I ARGUE THAT GRUENBAUM FAILS TO PROVE THIS INCOMPATIBILITY AND PROVES ONLY THAT STATISTICAL LAWS OF LIBERTARIANISM ARE COMPATIBLE WITH THE ABSENCE OF AN ABILITY TO HAVE DONE OTHERWISE.



ROBERTS, LOUISE N. GEORGE BARTON AND THE ART OF TEACHING. TULANE STUD PHIL 22,116-121 1973.

PROFESSOR EMERITUS GEORGE BARTON IS AN EXPERIENCED MASTER OF THE ART OF TEACHING, INCLUDING THE ART OF ORGANIZING A 'SCENARIO' OR PLAN OF READINGS FOR A COURSE. HIS USE OF PLATO'S "REPUBLIC" ALONG WITH OTHER MAJOR PHILOSOPHICAL WORKS IN AN INTRODUCTORY COURSE IS DESCRIBED AS ILLUSTRATION OF HIS ART.\*

ROBINET, ANDRE. PREMIERES REFLEXIONS SUR LES APPLICATIONS DE L'INFORMATIQUE A L'ETUDE DES TEXTES PHILOSOPHIQUES. CIRPHO 1,7-13 FALL 73.

LE CERCLE INTERNATIONAL DE RECHERCHES PHILOSOPHIQUES PAR ORDINATEUR (CIRPHO) TEMOIGNE DE L'IMPORTANCE EN PHILOSOPHIE DES PROCEDES DE CALCUL. AU-DELA DES INTERPRETATIONS, PEUT-ON TROUVER UNE PROCEDURE D'APPROCHE TELLE QUE L'ON SERAIT CONDUIT A CONVENIR DE L'EXISTENCE DE RELIEFS PERMANENTS ET CONSTATABLES, DECELES PAR L'ETUDE DU LANGAGE MEME DANS LEQUEL SE DEPOSE LE DISCOURS PHILOSOPHIQUE? LES PREMIERES APPLICATIONS DE L'INFORMATIQUE PERMETTENT LA CONSTITUTION DE DICTIONNAIRES D'AUTEURS, RELIEFS FREQUENTIELS DES LEXIQUES, REPERAGE DES CO-OCCURRENCES PREFERENTIELLES, AUTHENTIFICATIONS, DATATIONS, ETC...PAR D'AUTRES PROCEDES, TIRES DES SYNTAXES GENERATIVES, ON POURRA REPERER LES ARTICULATIONS SYNTAXIQUES TYPIQUES DU DISCOURS PHILOSOPHIQUE OU DE L'AUTEUR. UN DES RESULTATS DE LA "PHILCOMETRIE," DES MAINTENANT ATTINGIBLE, EST UNE APPROCHE DE LA SPECIFICITE DU LANGAGE PHILOSOPHIQUE. AINSI SE POSERONT SUR DE NOUVELLES BASES, LES QUESTIONS DU RAPPORT ENTRE LANGAGE ET Pensee.

ROBINS, MICHAEL H. HARE'S GOLDEN-RULE ARGUMENT: A REPLY TO SILVERSTEIN. MIND 81,578-581 0 74.

SINCE THE PUBLICATION OF HARE'S "FREEDOM AND REASON," MANY CRITICS HAVE ATTACKED HIS GOLDEN RULE ARGUMENT AS BEING INCOHERENT. H S SILVERSTEIN, IN HIS NOTE ON HARE (MIND, VOLUME 81, 1972, 448-450), HAS CONTRIBUTED TO THIS GENERAL LINE OF CRITICISM BY ADDUCING A SPECIAL KIND OF CASE IN WHICH "THE AGENT KNOWS SOMETHING WHICH IS NOT KNOWN BY THOSE AFFECTED BY HIS PROPOSED ACTION," (448). THE CASE IN QUESTION IS THE DEATHBED PROMISE, IN WHICH ONE MAKES A LYING PROMISE TO A DYING MAN, THE INTENTION BEING TO MAKE HIM HAPPY. NOW SINCE THE PROMISEE CANNOT, IF HE IS TO DIE HAPPILY, EVER FIND OUT THAT THE PROMISE IS DECEPTIVE, SILVERSTEIN ARGUES THAT IT IS INCOHERENT FOR THE PROMISER TO IMAGINE HIMSELF IN THE DYING MAN'S PLACE; FOR ANY SUCH IMAGINARY CASE WILL ALWAYS BE FALSE OR INCOMPLETE (449). AGAINST THIS I ARGUE THAT, LIKE ALL THE "INCOHERENCE" CRITICISMS, THIS CASE MISCONSTRUES THE FORM AND THE PURPOSE OF THE ARGUMENT, WHICH IS INTIMATED IN HARE'S DISTINCTION BETWEEN IDEALS AND DESIRES. ACCORDINGLY, I SHOW THAT THE GOLDEN RULE HAS POINT ONLY IF THE IMAGINATIVE ROLE SHIFT TAKES PLACE WITH REGARD TO "DESIRES" (HAPPINESS), NOT IDEAS OR COGNITIVE STATES (THE PROMISEE'S IGNORANCE OF IT'S BEING A LYING PROMISE).

ROBINS, MICHAEL H. TWO PRECEPTS OF MORALITY. PERSONALIST 54,340-353 AUTUMN 73.

IT IS A COMMON BELIEF AMONG MORAL PHILOSOPHERS THAT THERE ARE TWO RELATED PRECEPTS EXPRESSING THE BASIC EQUALITY OF MAN. THE FIRST IS THAT "MORALITY IS NO RESPECTER OF PERSONS;" THE OTHER IS THE GOLDEN-RULE OR THE FAMILIAR HOMILY, "HOW WOULD YOU LIKE IT IF SOMEBODY DID THAT TO YOU?" THE PAPER'S MAIN POINT IS THAT THESE TWO PRECEPTS, FAR FROM BEING EVEN ROUGHLY EQUIVALENT, AS IS COMMONLY THOUGHT, ARE FUNDAMENTALLY INCOMPATIBLE, AND THAT THE FAILURE TO RECOGNIZE THIS HAS OBFUSCATED AN IMPORTANT ASPECT OF THE MORAL POINT OF VIEW. THE FIRST PART OF THE PAPER SHOWS THAT THIS INCOMPATIBILITY HAS GONE UNNOTICED BECAUSE OF AN ALMOST UNIVERSAL MISUNDERSTANDING OF THE FORM OF GOLDEN-RULE ARGUMENTS. THE SECOND

AND MAIN PART SHOWS THAT THE FORM, ONCE EXPOSED, CLASHES WITH "MORALITY'S BEING NO RESPECTER OF PERSONS" BECAUSE IT DOES NOT APPRECIATE, AS THE LATTER PRECEPT DOES, PERSONS OTHER THAN ONESELF AS NOT ONLY EQUAL, BUT AS 'NUMERICALLY SEPARATE', ENTITIES. IT IS THUS ARGUED THAT THE GOLDEN-RULE, FAR FROM SANCTIONING ANYTHING LIKE DISINTERESTEDNESS, ACTUALLY REPRESENTS A KIND OF MORAL SOLOPSISM, AND IS, AT BOTTOM, AS SELFISH AS SELFISH COULD BE. (EDITED).

BINSON, DAVID. THE ETHICAL CRITIQUE OF ART IN THE "REPUBLIC". DIANOIA 25-39 SPR 72.

BINSON, H M. PRIME MATTER IN ARISTOTLE. PHRONESIS 19,168-188 1974.

BINSON, WADE L. HUME ON PERSONAL IDENTITY. J HIST PHIL 12,182-193 AP 74.

IT IS COMMONLY ASSUMED THAT HUME DENIES THE EXISTENCE OF AN IMMATERIAL SELF. BUT HUME'S ARGUMENTS DO NOT SUPPORT THAT CONCLUSION; HE DENIED THAT HE MEANT TO DRAW IT; AND THERE IS NO THEORETICAL SUPPORT FOR THE CLAIM THAT HE IS COMMITTED TO IT ANYWAY. IN FACT, THE EXPLANATORY MODEL BY WHICH HUME EXPLAINS HOW WE SUPPOSE, E.G., EXTERNAL OBJECTS PRESUPPOSES SUCH A SELF. HUME'S VAGUE REALIZATION THAT THE MODEL BREAKS DOWN WHEN HE COMES TO EXPLAIN HOW WE SUPPOSE A SIMPLE AND IDENTICAL SELF ACCOUNTS FOR HIS CONFESSION IN THE APPENDIX THAT HE IS COMMITTED TO TWO PRINCIPLES HE "CANNOT RENDER CONSISTENT" OR RENOUNCE. THOSE PRINCIPLES ARE NOT INCONSISTENT WITH EACH OTHER, OR, AS KEMP SMITH CLAIMS, WITH OUR "AWARENESS OF PERSONAL IDENTITY." TOGETHER WITH OTHER PRINCIPLES OF HUME'S PHILOSOPHY THEY IMPLY THAT WE HAVE NO IDEA OF THE SELF, AND THEY ARE INCONSISTENT WITH HAVING TO HAVE THAT IDEA TO MAKE THE EXPLANATORY MODEL WORK.

BITSCHER, JONAS B. THE RIGHT TO DIE. HASTINGS CENTER REP 2,11-14 S 72.

WHO SHOULD BE THE ARBITER OF THE RIGHT TO DIE? THE DIVERGENCE OF PERSPECTIVES REPRESENTED BY MEDICAL, JUDICIAL, RELIGIOUS, AND PERSONAL ETHICS MAKES FOR A VERITABLE LABYRINTH OF MORAL JUDGMENTS. ADVANCES IN MEDICAL TECHNOLOGY HAVE PLACED A SPECIAL ONUS ON MEN OF MEDICINE AND LAW TO FIND WAYS OF APPLYING THEORY TO PRACTICE BECAUSE REAL LIVES WITHIN REAL TIME CONSTRAINTS ARE INVOLVED. A REVIEW OF RECENT COURT CASES SHOWS THAT SOME ISSUES OF CONCERN ARE THE COMPETENCY OF THE PATIENT WHOSE LIFE IS AT STAKE, THE DEGREE OF PAIN HE SUFFERS, WHAT IS MEANT BY EXTRAORDINARY MEASURES FOR PROLONGATION OF LIFE, AND ACTIVE VERSUS PASSIVE EUTHANASIA. THE AUTHOR CONCLUDES THAT THE ULTIMATE BURDEN OF DECISION LIES WITH THE PHYSICIAN.

BLES, J A. RELACIONES Y UNIVERSALES. CRITICA 5,65-81 S 71.

PURPOSE: TO GIVE AN EXPLANATION OF WHY RUSSELL RETAINED HIS BELIEF IN UNIVERSALS DURING HIS ACTIVE PHILOSOPHICAL LIFE. THIS PURPOSE IS ACHIEVED BY PAYING SPECIAL ATTENTION TO RUSSELL'S EARLY WORKS UP TO AND INCLUDING "THE PRINCIPLES OF MATHEMATICS." CONCLUSION: RUSSELL'S BELIEF IN UNIVERSALS IS INTIMATELY LINKED TO ONE OF HIS MAIN PHILOSOPHICAL CLAIMS ABOUT THE INDEPENDENT BEING OF 'EXTERNAL' RELATIONS IN THE FOLLOWING WAY: FOR SOMETHING TO BE A RELATION (EXTERNAL) IT MUST ALSO BE A UNIVERSAL. OTHERWISE, REALITY WOULD BE AS DESCRIBED EITHER BY LEIBNIZ (MONADISM) OR BY BRADLEY (MONISM). RUSSELL WAS NOT AT ALL DISPOSED TO ACCEPT EITHER ONE OF THESE CONCLUSIONS.

ROCCA, MASSIMO. SULLA DEFINIZIONE OSTENSIVAE SUL RECUPERO DEL DISCORSO METAFISICO. SOPHIA (ITALY) 41,39-42 JA-D 73.

ROCHA, FILIPE. MODELACAO CIBERNETICA E ANALOGIA TOMISTA. REV PORT FILOSOF 30,163-184 JA-S 74.

TEM ESTE ARTIGO COMO FINALIDADE PRINCIPAL VERIFICAR SE A MODELACAO CIBERNETICA CABE DENTRO DAS MODALIDADES DA ANALOGIA TOMISTA. O AUTOR, APOS A ELUCIDACAO DOS CONCEITOS DE 'MODELO' E DE 'MODELOS INTERFERENTES', DETEM-SE NA CONSIDERACAO DOS 'MODELOS CIBERNETICOS' E DAS FORMAS FUNDAMENTAIS DE ANALOGIA ('ESTRUTURAL' E 'FUNCIONAL') DAI NASCIDAS. A ANALISE DESTA ULTIMA E A COMPARACAO DOS RESULTADOS OBTIDOS COM AS MODALIDADES DE ANALOGIA TOMISTA INDOZEM O AUTOR A CONCLUIR QUE OS MODELOS CIBERNETICOS CABEM BEM NA ANALOGIA TOMISTA DE ATRIBUICAO E PROPORCIONALIDADE, PROPRIA (V.G.A. 'HOMEOSTASIA') E METAFORICA. NA FUNDAMENTACAO DAS SUAS OPINIOES, O AUTOR REPORTA-SE, FREQUENTES VEZES, A UMA OBRA EXTENSA QUE TRAZ ENTRE MAOS E A QUE DEU O TITULO DE "CIBERNETICA E LIBERDADE." A ANALOGIA TOMISTA ABARCA A MODELACAO CIBERNETICA POIS REFERE-SE AO ENTE ENQUANTO TAL.

ROCKMORE, TOM. THE MORAL PHILOSOPHY OF J S MILL REVISITED. PERSONALIST 55,380-387 AUTUMN 74.

RODDING, D. REDES DE AUTOMATAS FINITOS. TEOREMA 4,47-53 1974.

RODRIGUEZ CARRO, VINCENTE J. LOS PRESUPUESTOS ANTROPOLOGICOS Y CULTURALES DEL CULTO RELIGIOSO. PENSAMIENTO 30,173-189 AP-JE 74.

A PARTIR DE UNA CONCEPCION DEL CULTO COMO PRODUCTO DE LA CONVERGENCIA DE CUATRO FACTORES, A SABER: LA HUMANA NECESIDAD DE ARREGLARSE EN LA LUCHA POR LA VIDA, UNA SUPUESTA VIENCIA IRRACIONAL DE LO NUMINOSO, SU OBJETIVACION SOCIAL Y EL 'WELTBILD' QUE AYUDA A ARTICULAR ESTA OBJETIVACION, SE PRETENDE DAR RAZON DE LA VARIEDAD Y LOS CAMBIOS DE LAS FORMAS CULTUALES A TRAVES DE LA HISTORIA Y MOSTRAR LAS EXIGENCIAS DE UN RADICAL 'AGGIORNAMENTO' DEL CULTO COMO ANTROPOLOGICAMENTE INELUDIBLES. LA INSTITUCIONALIZACION DEL CULTO, EN PARTE INEVITABLE, PUEDE PRESENTAR LOS MAYORES ESCOLLOS A SU AUTENTICA ACTUALIZACION. SE TRATA DE UN ENSAYO.

RODRIGUEZ-ARIAS BUSTAMANTE, LINO. LA TEORIA INSTITUCIONAL DEL DERECHO. AN CATED SUAREZ 12,37-64 1972.

SE ESTUDIA LA INSTITUCION DESDE LA VERTIENTE DE LA ESCUELA FRANCESA (MAURICE Hauriou, Georges Renard y Delos) Y DE LA ESCUELA ITALIANA (Santi Romano y Cesarini Sforza), PONIENDOSE DE MANIFIESTO COMO, EN LA PRIMERA POSICION, LA INSTITUCION ES FUENTE DE DERECHOS, MIENTRAS QUE, PARA LA ESCUELA ITALIANA, LA INSTITUCION SE IDENTIFICA CON EL ORDENAMIENTO JURIDICO. Y TERMINA EL TRABAJO, CON EL PLANTEAMIENTO DE LA CRITICA Y DEFENSA DE ESTA TEORIA, OBJETANDOSE A QUIENES QUIEREN VER EN ELLA UNA FIGURA JURIDICA DE CORTE TOTALITARIO QUE ESTA VISION ES FALSA, PORQUE LA AGLUTINACION EN EL GRUPO SOCIAL NO SE HACE DE MANERA FORZOSA SINO QUE SE TRATA DE UNA ADHESION VOLUNTARIA AL MISMO. DE ESTE MODO SE PRESENTA LA INSTITUCION, COMO UN EQUILIBRIO ENTRE LO INDIVIDUAL Y LO SOCIAL EN EL CAMPO DEL DERECHO, COMO PUNTO DE PARTIDA PARA UNA CONCEPCION COMUNITARIA.\*

RODRIGUEZ ECHEVERRIA, ALVARO A. LA INTUICION BERGSONIANA. LOGOS 1,319-357 S-D 73.

LA INTUICION BERGSONIANA NOS DEMUESTRA LA POSIBILIDAD DE UNA METAFISICA AL PENETRAR LA REALIDAD MISMA DE LAS COSAS EN DURACION SIN DETENERLAS ESTATICAMENTE EN UNA SUCESSION DE FRAGMENTOS. ADEMAS LA INTUICION ES DE NATURALEZA CREADORA Y EN TAL SENTIDO ES DE UNA FECUNDIDAD EXTRAORDINARIA QUE NOS EMPUJA A TRANSFORMAR LA REALIDAD DESCUBRIENDO LAS VIRTUALIDADES ESPIRITUALES QUE ENCIERRA. POR ESO EN LA INTUICION EL FILOSOFO DEJA DE SER ESPECTADOR Y SE CONVIERTE EN



ACTOR IDENTIFICANDOSE CON LA ESENCIA MAS INTIMADE LAS COSAS Y CAUSANDOLE UNA PROFUNDA ALEGRIA ANTE LA INCONTENIBLE CORRIENTE CREATRIZ QUE ANIMA AL MUNDO QUE CONTINUAMENTE SE SUPERA.

DEG, WOLFGANG. DESCARTES' MYTHUS ODER RYLES MYTHUS: UEBERLEGUNGEN ZU RYLES DESCARTES-KRITIK. ARCH BEGRIFF 55,310-333 1973.

DELANTS, H. GENESE EN EVOLUTIE VAN HET VELDBEGRIIP IN DE NATUURWETENSCHAP EEN KRITISCHE ANALYSE. TIJDSCHR FILOSOF 36,41-60 MR 74.

IL S'AGIT D'UNE ETUDE DONT L'ARRIERE-FOND EST CONSTITUE PAR LA CONTROVERSE KUHN-POPPER. CETTE ETUDE EN PARTANT D'UN CAS CONCRET MONTRE LA POSSIBILITE POUR DIFFERENTS PARADIGMES D'AVOIR EN COMMUN CERTAINS CONCEPTS. ELLE INDIQUE QU'UNE CERTAINE CRITIQUE RATIONNELLE DE L'UN SUR L'AUTRE N'EST DONC PAS EXCLUE. CECI PERMET D'ESPERER QU'UN AMANDEMENT DU RATIONALISME CRITIQUE DE POPPER AVEC SA THEORIE DE LA FALSIFICATION ET SA CONCEPTION D'UN RAPPROCHEMENT DE LA VERITE, N'EST PEUT ETRE PAS TOUT A FAIT ILLUSOIRE. (EDITED).

DELING, BERT V A. UEBERLEBEN: EINE NEUE WISSENSCHAFT--DIE FRIEDENSFORSCHUNG UND DIE HEUTIGE SITUATION. UNIVERSITAS 26,903-912 1971.

DETTGERS, KURT. KRITIK ZWISCHEN SYSTEM UND PRODUKTION: LESSING. KANTSTUDIEN 64,200-212 1973.

DEGERS, WILLIAM R. DEPENDENCE AND COUNTERDEPENDENCY IN PSYCHOANALYSIS AND RELIGIOUS FAITH. ZYGON 10,190-201 S 74.

FROM PRELIMINARY OBSERVATIONS CONCERNING BOTH CULTURAL AND PERSONAL ANXIETY RE: DEPENDENCY, THIS THEORETICAL ESSAY REFINES A CLINICAL STATEMENT OF THE CHARACTERISTICS OF PATHOLOGICAL DEPENDENCY AS DIFFERENTIATED FROM MODES OF HEALTHY DEPENDENCE. TURNING ON THE KEY ISSUE OF 'COUNTERDEPENDENCY' AS A NEUROTIC DENIAL OF REAL DEPENDENCE, FURTHER EXPLORATION IS MADE OF THE IMPLICATIONS OF THE DISTINCTION AS SIGNIFICANT WITHIN PHILOSOPHY, SOCIAL PSYCHOLOGY AND FEMINIST ISSUES.

HATYN, D A. COMMENTO CRITICO AL CONCETTO DI VERITA IN KANT. RIV FILOSOF 65,222-224 AP-S 74.

OFFICIALLY KANT ADHERES TO A FAMILIAR VERSION OF THE CORRESPONDENCE THEORY OF TRUTH, ACCORDING TO WHICH TRUTH IS DEFINED RELATIONALLY AS AN 'AGREEMENT' BETWEEN SUBJECT AND OBJECT, OR BETWEEN JUDGMENT AND WHAT IS JUDGED. HOWEVER, THERE ARE PASSAGES IN THE FIRST "CRITIQUE" WHICH SHOW THAT AN INCIPIENT CRITICISM OF THE CORRESPONDENCE THEORY CAN BE FORMULATED, FROM SUGGESTIONS WHICH KANT DOES NOT DEVELOP BUT WHICH LEND THEMSELVES QUITE NATURALLY TO THE DIALECTICAL PROGRESSION FOUND IN LATER AUTHORS, VIZ., HEGEL. HENCE, WHILE KANT DOES NOT NOTICE THE CONFLICT OR DISCREPANCY BETWEEN HIS OFFICIAL THEORY OF TRUTH AND HIS IMPLICIT REMARKS, IT CAN BE DISCERNED FROM THE TEXT ITSELF.

HATYN, D A. NUOVE CONSIDERAZIONI SUL "SAGGIO" DI LOCKE. REV FILOZOF 65,60-68 JA-MR 74.

LOCKE'S 'ESSAY' IS MISUNDERSTOOD IF SEEN AS AN ATTEMPT TO PROVIDE FOR THE SOCIAL SCIENCES WHAT NEWTON ACCOMPLISHED FOR THE NATURAL SCIENCES. THROUGH TEXTUAL QUOTATION AND EXEGESIS WE EXPOUND AND SUPPORT A REVISIONIST INTERPRETATION ACCORDING TO WHICH LOCKE ATTACKS THE EPISTEMIC FOUNDATIONS OF BOTH SCIENCE AND RELIGION IN ORDER TO SUPPLANT THEM WITH HIS OWN PHILOSOPHY, AND IN SO DOING HE NOT ONLY ANTICIPATES HUME BUT SUBVERTS THE INSISTENCE ON NECESSITY AND CERTAINTY WHICH CHARACTERIZES THE RIVAL CARTESIAN METHOD.



ROHATYN, DENNIS A. AGAINST THE LOGICIANS: SOME INFORMED POLEMICS.  
DIALECTICA 28,87-102 1974.

THE PRETENSIONS OF MODERN LOGIC AS EXPOUNDED BY SOME OF ITS CHIEF CONTEMPORARY SPOKESMEN ARE EXAMINED AND EXPOSED. INVESTIGATION DISCLOSES THAT FORM FOR FORM'S SAKE IS SUBJECT TO DEVASTATING NON-FORMAL CRITICISM, TOGETHER WITH SOME OF THE CHERISHED CONCEPTIONS, SLOGANS, METHODS AND PROGRAMS OF SYMBOLIC LOGICIANS (USE-MENTION DICHOTOMY, REDUCTION OF RELATIONS TO PROPERTIES, APPLICATIONS OF LOGIC TO 'PHILOSOPHICAL' PROBLEMS SUCH AS TRUTH AND EXISTENCE, ALLEGED ONTOLOGY-FREE DEVELOPMENT OF CALCULI). WE SHOW, BOTH THAT LOGICIANS TEND TO IGNORE THE SIGNIFICANT (AND OFTEN CONFLICTING) PRESUPPOSITIONS WHICH GOVERN THEIR ACTIVITY, AND THAT THEY UNJUSTLY CRITICIZE THOSE WHO POINT THIS OUT, OR WHO SEEK TO REDEFINE THE SCOPE AND COMPASS OF LOGIC IN ORDER TO PLACE IT ON A BROADER AND THEREFORE MORE GENUINELY PHILOSOPHICAL BASE.

ROHATYN, DENNIS A. KANT'S 'DISPROOF' OF GOD. SOPHIA 13,30-31 JL 74.

KANT'S FAMOUS REFUTATION OF THE ONTOLOGICAL ARGUMENT IN THE FIRST "CRITIQUE" HAS OBSCURED HIS OWN ANTICIPATIONS OF THAT REFUTATION WITH RESPECT TO THE GENERAL PROBLEM OF THE CONDITIONS FOR THE POSSIBILITY OF EXPERIENCE, AND IN PARTICULAR THE GROUND OF BOTH MODALITY AND JUDGMENT IN THE RELATION BETWEEN INTUITION AND CONCEPT (SEE 'KDRV' B308, B412). IN ADDITION, IN SPITE OF KANT'S REPEATED INSISTENCE THAT GOD IN EFFECT ENJOYS THE STATUS OF AN INDISPENSABLE THOUGH UNPROVABLE REGULATIVE PRINCIPLE, IF WE EXAMINE CERTAIN PASSAGES IN THE "PROLEGOMENA" FOR THEIR THEOLOGICAL IMPLICATIONS WE FIND THAT THE CLAIM THAT GOD EXISTS CAN BE SHOWN TO BE INCOMPATIBLE WITH THE KANTIAN STIPULATIONS FOR CONCEPTUAL INTELLIGIBILITY; HENCE SUCH AFFIRMATIONS, CONSIDERED WITHIN THE FRAMEWORK OF KANT'S OWN PHILOSOPHY, ARE 'NOT' OBJECTIVELY UNDECIDABLE BUT FALSE, UNLESS THE NATURE OF GOD-HEAD BE SUBJECT TO REINTERPRETATION.

ROHATYN, DENNIS A. LOCKE'S INTENTIONS. STUD LEIBNIZ 5,145-149 1973.

ROHATYN, DENNIS A. THE "EUTHYPHRO" AS TRAGEDY: A BRIEF SKETCH. DIALOGOS 9,147-151 N 73.

THE TRAGEDY OF THE "EUTHYPHRO" IS THE TRAGEDY OF NEARLY ALL THE PLATONIC DIALOGUES: THE FAILURE TO PRODUCE A SUITABLE INTELLECTUAL PARTNER FOR SOCRATES. EUTHYPHRO RECOGNIZES THAT ALL MEN ARE EQUAL AND THAT HIS FATHER IS GUILTY OF AN IMMORAL ACT, BUT HE IS UNABLE TO DISTINGUISH BETWEEN MURDER AND MERE NEGLIGENCE. CONSEQUENTLY HIS COURAGE IN DEFYING CUSTOM AND SOCIAL PRESSURE BY PROSECUTING HIS PARENT IS NOT DUE TO ANY INTELLECTUAL ACUMEN OR REASONED PROCESS OF DECISION-MAKING BUT IS INSTEAD CAPRICIOUS, IMPULSIVE AND WITHOUT LOGICAL OR MORAL FOUNDATION. EUTHYPHRO DOES THE RIGHT THING NEITHER FROM HABIT NOR BECAUSE OF HIS VIRTUE BUT QUITE BY ACCIDENT; AND ALTHOUGH HE CHAMPIONS HUMAN EQUALITY, HIS PARADIGM FOR THE GOD-MAN RELATIONSHIP DOES NOT RISE ABOVE THE MASTER-SLAVE MODEL, AND THEREFORE REINSTALLS ALL THE CONVENTIONAL PREJUDICES.

ROHRER, BARBARA AND ROHRER, WOLF. KONFLIKTE ERLEBEN--MIT KONFLIKTEN LEBEN. INT DIALOG Z 6,283-285 1973.

ROHRER, WOLF AND ROHRER, BARBARA. KONFLIKTE ERLEBEN--MIT KONFLIKTEN LEBEN. INT DIALOG Z 6,283-285 1973.

ROJO, ROBERTO. EL PRINCIPIO DE NO CONTRADICCION EN ARISTOTELES: UNA INTERPRETACION LINGUISTICA. ENSAY ESTUD 9-14 AP 73.

THE DIFFERENT INTERPRETATIONS GIVEN BY ARISTOTLE OF THE PRINCIPLE OF NONCONTRADICTION--LOGICAL, PSYCHOLOGICAL, ONTOLOGICAL--ARE EXAMINED, AND ATTENTION IS DRAWN TO TEXTS IN WHICH A LINGUISTIC INTERPRETATION OF THE PRINCIPLE PREDOMINATES. THE DISCUSSION IS BASED ON BOTH THE

CONDITIONS AND POSSIBILITIES OF LANGUAGE, ON ITS SEMANTIC FEATURES, ON THE SIGNIFICANT NATURE OF NOUNS. IN SHORT, THE VALIDITY OF THE PRINCIPLE PRESUPPOSES ACCORDING TO ARISTOTLE A MEANINGFUL CONDITION FOR LANGUAGE. REFERENCE IS ALSO MADE TO THE PRAGMATIC INTERPRETATION OF THE PRINCIPLE.

JO, ROBERTO. LA CIENCIA Y LA RAZON EN LA 'LOGICA DE PORT ROYAL'. ENSAY ESTUD 5-9 AP 74.

AFTER EXAMINING THE RELATIONS WHICH "PORT-ROYAL LOGIC" ESTABLISHES BETWEEN REASON, THE SOURCE OF DEMONSTRATIVE KNOWLEDGE, AND INTELLIGENCE, A PURELY INTUITIVE ACTIVITY, THE QUESTION OF EVIDENCE IS DISCUSSED. THE SOLUTIONS PROPOSED BY THE ABOVE-MENTIONED LOGIC ARE CRITICIZED. TO BASE THE EVIDENCE UPON ATTENTION IS TO GIVE WAY TO PSYCHOLOGICAL RELATIVISM. THE ALTERNATIVE APPROACH, ON THE OTHER HAND, AGREES WITH THE RATIONALIST CONVICTION. EVIDENCE BECOMES CONCLUSIVE FOR THOSE WHO ARE HONEST ENOUGH TO EXPRESS WHAT THEY FEEL SUBJECTIVELY, TO ACCEPT THE FORCE OF REASON. TO REJECT EVIDENCE IS TO REJECT THE VERY ESSENCE OF REASON, SINCE EVIDENCE PROCLAIMS THE AUTONOMOUS NATURE OF THE LOGOS.

MBACH, HEINRICH. DIE RELIGIONSPHAENOMENOLOGIE: ANSATZ UND WIRKUNG VON M SCHELER BIS H KESSLER. THEOL PHIL 48,477-493 1973.

MOREN, ELISABET AND TOR, INGE. MARX UND DIE OEKOLOGIE. KURSBUCH 33,175-187 1973.

NZE, BERNARD. LA PHILOSOPHIE A-T-ELLE UN AVENIR? ETUDES 601-619 N 73.

LE FAIT QUE LA PHILOSOPHIE ANNONCE SA DISPARITION POSE LE PROBLEME DE SON 'AVENIR'. S'IL Y A DECLIN DU GENRE, DE L'INTENTION ET DE L'OBJET, ON OBSERVE AUSSI DES SIGNES: DE PERENNITE—ELLE EST AU COEUR DES 'SCIENCES NOUVELLES', DE LEURS DEMARCHES ET DE LEURS CONCEPTS; ELLE TROUVE UN CHAMP PRIVILEGIE DANS L'IDEE CENTRALE DE 'SIGNIFICATION'; ELLE APPARAÎT ENFIN COMME 'FILLE DE LA MORT', ET TIEN D'ELLE SA RELATIVE IMMORTALITE—DE 'TRANSFORMATIONS': ELLE S'OUVRE A L'IDEE DE 'MYSTERE' AU NIVEAU DE LA CONNAISSANCE, DE L'EXISTENCE INDIVIDUELLE ET DU LANGAGE; ELLE ACCUELLE L'IDEE D'EVENEMENT, POINT DE CONVERGENCE DES REFLEXIONS SUR LA SCIENCE IT SER L'HOMME; ELLE INTEGRE ENFIN, EN LA RENOUVELANT LA DIMENSION DE L'AVENIR.\*

JS, HEINRICH. NEUENTDECKTE SOPHISMATA ZUM FORMPROBLEM. THEOL PHIL 46,248-255 1971.

OT, MICHAEL D. QUINE'S METHODOLOGICAL REFLECTIONS. METAPHILOSOPHY 5,36-50 JA 74.

W V QUINE HAS RECENTLY CRITICIZED THE LINGUISTS' APPEALS TO RULE-GUIDANCE. WHEN CHOMSKY AND HIS FOLLOWERS TALK ABOUT FOLLOWING OR BEING GUIDED BY A RULE OF LANGUAGE, THERE IS NO PRESUMPTION THAT THE SPEAKER CAN STATE THE RULE. LANGUAGE SPEAKERS, IT IS CLAIMED, ARE 'IMPLICITLY' GUIDED BY THE RULES (GRAMMARS) OF THEIR LANGUAGE. QUINE ARGUES THAT IT IS IN PRINCIPLE IMPOSSIBLE TO JUSTIFY CLAIMS CONCERNING IMPLICIT RULE-GUIDANCE, AND, CONSEQUENTLY, THAT EXPLANATIONS THAT EMPLOY THIS NOTION ARE ON WEAK METHODOLOGICAL FOOTING. I CONSIDER EACH OF THE REASONS THAT QUINE GIVES FOR THINKING THAT HYPOTHESES ABOUT IMPLICIT RULE-GUIDANCE ARE ANY WORSE OFF THAN ANY OTHER HYPOTHESES THAT ARE UNDERDETERMINED BY THE DATA AND CONCLUDE THAT (QUINE'S OWN COMMENTS NOT WITHSTANDING) HIS OBJECTIONS TO RULE-GUIDANCE CAN EQUALLY BE RAISED AGAINST ANY INDUCTIVELY UNCERTAIN HYPOTHESIS AND, AS A RESULT, THAT HIS OWN METHODOLOGICAL MUSINGS ARE MOOT.

RORTY, A. O. THE PLACE OF PLEASURE IN ARISTOTLE'S ETHICS. MIND 81,481-497 O 74.

RORTY, RICHARD. CRITERIA AND NECESSITY. NOUS 7,313-327 N 73.

THE ONLY POINT TO THE NOTION OF A 'CRITERIOLOGICAL CONNECTION' SEEMS TO BE TO GO BETWEEN THE HORNS OF LOGICAL BEHAVIORISM ON THE ONE SIDE AND THE 'ARGUMENT FROM ANALOGY' TO THE EXISTENCE OF OTHER MINDS ON THE OTHER. BUT TO AVOID BOTH ALTERNATIVES ALL WE NEED IS THE NOTION THAT SOME GENERAL TRUTHS ARE KNOWN NEITHER BY CORRELATION OF INDEPENDENTLY IDENTIFIABLE ITEMS NOR BY 'UNDERSTANDING THE MEANINGS OF WORDS'. IF ONE HAS NOT PRESUPPOSED THE ANALYTIC-SYNTHETIC DISTINCTION, ONE WILL SEE NO POINT IN THE NOTION OF 'CRITERION'. QUINEANS SHOULD SEE NO DIFFICULTY ABOUT OTHER MINDS, ANY MORE THAN THEY SEE A DIFFICULTY ABOUT ANY OTHER UNOBSERVABLE OBJECT. THE OTHER MINDS PROBLEM EXISTS ONLY BECAUSE WE IMAGINE THAT A SOLIPSISTIC LANGUAGE AND SET OF BELIEFS IS POSSIBLE, BUT A FORM OF STRAWSON'S ARGUMENT THAT WE CANNOT KNOW OURSELVES WITHOUT KNOWING ABOUT POSSIBLE OTHERS SHOWS THAT THIS IS NOT POSSIBLE.

RORTY, RICHARD. MATTER AS GOC: COMMENTS ON GRENE'S PAPER. SYNTHESE 28,71-77 S 74.

ARISTOTLE NEEDS TO THINK OF THE MATTER FOR MEN AND HORSES AS A SORT OF GENERICALLY ANIMALISH GOC, IN ORDER TO SPECIFY HOW THERE CAN BE REFERENCE TO MATTER IN THE DEFINITION OF WHAT IT IS TO BE A MAN OR A HORSE. THIS INTERPRETATION CAN BE DEFENDED AGAINST GRENE'S BY RECONSTRUCTING VARIOUS TEXTS SHE CITES. IT MUST BE ADMITTED, HOWEVER, THAT THIS DOCTRINE IS INCONSISTENT WITH MUCH ELSE THAT ARISTOTLE NEEDS TO SAY IN OTHER CONTEXTS.

RORTY, RICHARD. MORE ON INCORRIGIBILITY. CAN J PHIL 4,195-197 S 74.

ROSA RASO, ANTONIETTA. IL PENSIERO DI HEGEL NELL'INTERPRETAZIONE DI RAYMOND VANCOURT. LOGOS (ITALY) 91-104 1972.

L'AUTRICE ESAMINA ANALITICAMENTE E CRITICAMENTE IL PENSIERO DI VANCOURT SULLA PROBLEMATICHE RELIGIOSA DI HEGEL E SUL NOSTRO ATTEGGIAMENTO DI FRONTE A DIO MEDIANTE LO STUDIO DELLA PLURALITA' DELLE CREDENZE. FILOSOFARE E ANCHE CONSCERE E COMPRENDERE LE "ATTITUDINI RELIGIOSE" CHE, COME LE FILOSOFICHE, HANNO PER OGGETTO IL VERO ASSOLUTO. LA FILOSOFIA DELLA RELIGIONE GIUSTIFICA ANCHE LE IDEE DI DIRITTO, ETICITA', ETC. INTERESSANTE E LA CRITICA HEGELIANA A KANT SUL SENSO DA DARE ALLE PROVE DELL'ESISTENZA DI DIO, SULLA INTERPRETAZIONE DELLE SCRITTURE E DEGLI OGGETTI DI FEDE. LA TEOLOGIA SPECULATIVA E IL MODO DI PENSARE PER IMMAGINI, SIMBOLI, RAPPRESENTAZIONI E SENTIMENTI ACCESSIBILI A TUTTI E LA "RIVELAZIONE" HEGELIANA—TANTO DIVERSA DA QUELLA STORICA FERMA NEL PASSATO—E UN FATTO ETERNO CHE COESISTE ALL'ESSERE E ALLA SUA ELEVAZIONE SPIRITUALE.

ROSADO, JUAN JOSE RODRIGUEZ. TEODICEA Y NIHILISMO. ANU FILOSOF 6,241-257 1973.

UN TEXTO DE NIETZSCHE—"ASI HABLO ZARATHUSTRA"—INTRODUCE DE LLENDO EN LA TEMATICA; A TRAVES DE NIETZSCHE SE VAN AUNANDO TODAS LAS INTERPRETACIONES DEL EXISTENCIALISMO CONVERGENTES EN EL TEMA DE LA NADA: HEIDEGGER, JASPERS, SARTRE. Y, POR ENCIMA DE ELLOS: KIERKEGAARD. CONTRAPUESTO A LA NADA SURGE EL TEMA DE DIOS Y DE LA TEODICEA SIGUIENDO LA TRADICION DE LA FILOSOFIA MEDIEVAL.\*



SALES, ALBERTO. DYNAMIS Y ENERGEIA. REV VEN FILOSOF 1,77-109 JA-JE 73.

SATI, PIERPAOLO. INTORNO A PRODICO DI CEO. LOGOS (ITALY) 389-414 1972.

LA RICERCA TENDE AD APPROFONDIRE IL SIGNIFICATO 'SPECULATIVO' E NON MERAMENTE 'RETORICO-LETTERARIO' DELLE TEORIE DEL LINGUAGGIO SOFISTICHE. INDAGANDO, AS ES., LE IMPLICAZIONI LOGICO-ONTOLOGICHE DELLA 'SINONIMICA' DI PRODICO, EMERGE LA SUA FUNZIONE POLEMICA VERSO LA FILOSOFIA ELEATICA: SE INFATTI L'ELEATISMO SOSTENEVA UNA METAFISICA RIDUZIONE DELLA REALTA ALL' 'ENTE' ('MONISMO'), LA SINONIMICA, ATTRIBUENDO METODICAMENTE AD OGNI EMPIRICO ELEMENTO DEL REALE UN NOME, SI MUOVEVA SUL PIANO DI UN OPPOSTO 'PLURALISMO' LOGICO-LINGUISTICO. IL 2 ED IL 3 PARAGRAFO DIMOSTRANO 1) L'INADEGUATEZZA DELLA VALUTAZIONE SOCRATICA, 2) LE RAGIONI NON A CASO 'METAFISICHE' CHE PLATONE MOSSE CONTRO LA SINONIMICA STESSA.

SDORFF, LEOPOLD W. HOHFELD'S THEORY OF FUNDAMENTAL LEGAL CONCEPTS: A NO-REVISION. LOG ANAL 16,259-272 MR-JE 73.

SE, JAMES H. PRINCIPLED LIMITATIONS ON PRODUCTIVITY IN DENOMINAL VERBS. FOUND LANG 10,509-526 N 73.

THE FACT THAT MORPHOLOGICAL ELEMENTS CHARACTERISTICALLY REPRESENT SEVERAL DERIVATIONAL RELATIONSHIPS, AND ANY GIVEN RELATIONSHIP IS TYPICALLY MARKED BY MULTIPLE MORPHOLOGICAL MEANS HAS LED TO AN ASSUMPTION OF BASIC IRREGULARITY IN DERIVATIONAL PHENOMENA. CREATIVITY IN THIS AREA, COUPLED WITH THE LIMITED RANGE OF VARIATION AND THE RELATEDNESS OF THE VARIANTS WITHIN THAT RANGE, IN BOTH INDONESIAN AND ENGLISH, SUGGESTS A HIGHLY CONSTRAINED SYSTEM FOR THE EXPRESSION OF COGNATE NOUN: VERB RELATIONSHIPS.

SEMONT JR, HENRY. ON REPRESENTING ABSTRACTIONS IN ARCHAIC CHINESE. PHIL EAST WEST 24,71-88 JA 74.

SOME EVIDENCE AND ARGUMENTS ARE OFFERED TO SHOW THAT THE ARCHAIC (CLASSICAL) CHINESE LANGUAGE SERVED AS A LINGUISTIC VEHICLE LARGELY BECAUSE OF THE PICTOGRAPHIC QUALITIES OF THE CHARACTERS RATHER THAN ITS BEING BASICALLY A TRANSCRIPTION OF SPEECH. IF NATURAL LANGUAGES ARE EQUATED WITH SPOKEN LANGUAGES, IT FOLLOWS THAT CLASSICAL CHINESE IS NOT A NATURAL LANGUAGE. SOME IMPLICATIONS OF THIS CONCLUSION ARE THEN CONSIDERED: 1) CLASSICAL CHINESE CANNOT BE USED AS A COUNTEREXAMPLE TO ANY TRANSFORMATIONALIST CLAIMS ABOUT THE EXISTENCE OF SIGNIFICANT LINGUISTIC UNIVERSALS. 2) CHINESE PHILOSOPHERS WERE NOT HINDERED IN THEIR THOUGHT BY THEIR LANGUAGE; ON THE CONTRARY, THEY WERE PROBABLY TWICE BLESSED IN HAVING TWO DISTINCT MEDIA BY WHICH TO CONVEY THEIR VIEWS (SPOKEN AND WRITTEN). 3) THE STRUCTURE OF CLASSICAL CHINESE SUGGESTS THE IMPORTANCE OF ENTAILMENT LOGIC FOR THE CHINESE, RATHER THAN PROPOSITIONAL OR PREDICATE LOGIC. 4) WITTGENSTEIN'S VIEW THAT WE MUST REMAIN SILENT IN THE FACE OF WHAT CANNOT BE SAID REQUIRES A CONFUCIAN FOOTNOTE: PERHAPS THE UNSAYABLE CAN BE WRITTEN IN CLASSICAL CHINESE.

SEN, FREDERICK. OBLIGATION AND FRIENDSHIP IN PLATO'S "CRITO". POLIT THEOR 1,307-316 AG 73.

THE "CRITO" CONTAINS MORE THAN A REPOSITORY OF MAIN PRINCIPLES OF POLITICAL OBLIGATION, AND CAREFUL STUDY OF THE TEXT REVEALS A MORE SUBTLE UNDERLYING THEME CONCERNED WITH FRIENDSHIP AND BENEFICENCE INVOLVING CRITO AND SOCRATES, SOCRATES AND ATHENS, AND SOCRATES AND PHILOSOPHY. PARTICULAR ATTENTION IS PAID TO THE ALLUSIONS TO A TRIAL OF SOCRATES AND THE CONVERSATION WITH THE "NOMOI" ARE INTERPRETED IN LIGHT OF THIS TRIAL.



ROSEN, STANLEY. THE ABSENCE OF STRUCTURE. KANTSTUDIEN 64,246-261 1973.

ROSENBAUM, HEIDI. DIE THEORIE DER GRUPPE BEI ALFRED VIERKANT. KOELNER Z SOZ 25,551-566 1973.

ROSENBERG, ALEXANDER AND CAMPBELL, RICHMOND. ACTION, PURPOSE, AND CONSCIOUSNESS AMONG THE COMPUTERS. PHIL SCI 40,547-557 D 73.

WE ARGUE THAT K M SAYRE HAS NOT ADEQUATELY DEFENDED HIS THREE PRINCIPAL CLAIMS IN "CONSCIOUSNESS: A PHILOSOPHIC STUDY OF MINDS AND MACHINES." SAYRE CLAIMS THAT COMPUTERS ARE, IN AN IMPORTANT SENSE, CAPABLE OF (1) ACTION, (2) THE KINDS OF PURPOSIVE BEHAVIOR TYPICAL OF HUMANS, AND (3) CONSCIOUSNESS. WITHOUT DISPUTING THESE CLAIMS, WE ARGUE THAT HIS DEFENSE TRIVIALIZES THE NOTION OF ACTION, FAILS TO INVOLVE INTENTION IN HIS ACCOUNT OF THE RELEVANT KINDS OF PURPOSIVE BEHAVIOR, AND FALLACIOUSLY INFERS THAT COMPUTERS ARE CAPABLE OF CONSCIOUSNESS FROM THE FACT THAT BOTH CONSCIOUSNESS AND THE METRICAL THEORY OF INFORMATION-PROCESSING MIGHT SATISFY THE SAME ABSTRACT CALCULUS.

ROSENBERG, ALEXANDER. ON KIM'S ACCOUNT OF EVENTS AND EVENT-IDENTITY. J PHIL 71,327-336 13 JE 74.

THE AUTHOR ARGUES THAT KIM'S CLAIMS ABOUT THE RELATION OF PARTICULAR EVENTS TO GENERIC EVENTS AND THE RELATION OF THESE LATTER TO CONSTITUTIVE PROPERTIES OF PARTICULAR EVENTS IS INCOMPATIBLE WITH THE CONSTANT CONJUNCTION VIEW OF CAUSATION HE WISHES TO DEFEND. MOREOVER, IT IS ARGUED THAT KIM'S CRITERION OF EVENT-IDENTITY IS ALSO INCOMPATIBLE WITH THE CONSTANT CONJUNCTION CRITERION ALONE. HOWEVER, IT IS SUGGESTED THAT CERTAIN ARGUMENTATIONS OF THE CONTENTS OF GENERIC EVENTS CAN OVERCOME THESE DIFFICULTIES, AS WELL AS SHOW HOW KIM'S VIEWS CAN BE TAKEN AS COMPLEMENTARY TO AND NOT IN CONFLICT WITH THE USEFUL INSIGHTS OF DAVIDSON AND MACKIE.

ROSENBERG, JAY F. ONE WAY OF UNDERSTANDING TIME. PHILOSOPHIA (ISRAEL) 2,283-301 O 72.

IN PART I, I DEVELOP, IN AN ABRIDGED FORM, A SCHEME FOR UNDERSTANDING THE TIME OF OUR EVERYDAY TEMPORAL FRAMEWORK. I DISTINGUISH VARIOUS LEVELS OR STRATA OF TEMPORAL DISCOURSE AND BRIEFLY EXPLORE THEIR INTERCONNECTIONS. IN PART II, I APPLY THE DEVELOPED APPARATUS TO A CLUSTER OF QUESTIONS ARISING OUT OF RICHARD GALE'S "HAS THE PRESENT ANY DURATION?" (NOUS, VOLUME 1, 1972).

ROSENBERG, JAY. HOW TO TALK ABOUT PIGS. CAN J PHIL 3,389-403 MR 74.

SORTING THROUGH THE ONTOLOGY AND EPISTEMOLOGY OF AUSTIN'S "HOW TO TALK--SOME SIMPLE WAYS" UNCOVERS A MAJOR INTERNAL MISTAKE. IN ADDITION, HOWEVER, IT EQUIPS US WITH SOME WORTHWHILE DISTINCTIONS, USEFUL FOR UNDERSTANDING HIS ANALYSES OF THE PERCEPTUAL JUDGMENT IN "SENSE AND SENSIBILIA." WE CAN THEN UNDERSTAND WHY HE SAYS WHAT HE SAYS ABOUT THE PIG IN THE BARNYARD--AND WHY IT DOESN'T ADVANCE THE CASE AGAINST SKEPTICISM AT ALL.

ROSENBLUM, NANCY L. BENTHAM'S SOCIAL PSYCHOLOGY FOR LEGISLATORS. POLIT THEOR 1,171-185 MY 73.

ROSENKRANTZ, R D. PROBABILITY MAGIC UNMASKED. PHIL SCI 40,227-233 JE 73.

IT HAS BEEN ALLEGED THAT BAYESIAN USAGE OF PRIOR PROBABILITIES ALLOWS ONE TO OBTAIN EMPIRICAL STATEMENTS ON THE BASIS OF NO EVIDENCE WHATEVER. WE EXAMINE THIS CHARGE WITH REFERENCE TO SEVERAL EXAMPLES FROM THE LITERATURE, ARGUING, FIRST, THAT THE DIFFERENCE BETWEEN PROBABILITIES BASED ON WEIGHTY EVIDENCE AND THOSE BASED ON LITTLE EVIDENCE CAN BE DRAWN IN TERMS OF THE VARIANCE OF A

DISTRIBUTION. MOREOVER, 'QUA' SUMMARIES OF VAGUE PRIOR KNOWLEDGE, PRIOR DISTRIBUTIONS ONLY TRANSMIT THE EMPIRICAL INFORMATION THEREIN CONTAINED AND, THEREFORE, THEIR CONSEQUENCES FOR LONG-RUN FREQUENCY BEHAVIOR ARE 'A PRIORI' IN AT BEST A PICKWICKIAN SENSE.

USENKRANTZ, R D. THE SIGNIFICANCE TEST CONTROVERSY. SYNTHESIS 26,304-321 C 73.

THE PROSPECTS FOR THEORIES OF EVIDENCE WHICH DO NOT PLACE A PRIMARY BURDEN ON INDUCTIVE PROBABILITIES ARE EXPLORED WITH ESPECIAL REFERENCE TO: THE DIFFICULTIES OF INTERPRETING EXACT SIGNIFICANCE LEVELS AS MEASURES OF EVIDENCE AGAINST A NULL HYPOTHESIS, THE PROBLEM OF MATERIAL VERSUS STATISTICAL SIGNIFICANCE, THE CONTROVERSIAL ROLE OF RANDOMIZATION IN INFERENCE, AND THE PROBLEMS POSTDESIGNATED HYPOTHESES POSE FOR 'OPERATIONALIST' (NEYMAN-PEARSON) APPROACHES TO HYPOTHESIS TESTING. CONNECTIONS WITH BROADER ISSUES OF SCIENTIFIC METHODOLOGY ARE STRESSED.\*

USENOW, ELIAHU. WHAT IS FREE EDUCATION: THE EDUCATIONAL SIGNIFICANCE OF NIETZSCHE'S THOUGHT. EDUC THEORY 23,354-370 FALL 73.

THE ARTICLE CONSISTS OF A BRIEF ANALYSIS OF NIETZSCHE'S CRITIQUE OF THE EDUCATION OF HIS TIME. THE CENTRAL IDEA IS THAT THE EDUCATIONAL RELATION IS BASICALLY AESTHETIC, NAMELY, IT STEMS FROM THE EDUCATOR'S URGE TO CREATE. THIS MEANS THAT THE NIETZSCHEAN EDUCATOR VIEWS THE STUDENT MERELY AS A CHALLENGE FOR HIMSELF. THIS IS WHAT GUARANTIES THE FREEDOM OF BOTH EDUCATOR AND STUDENT, FOR THE STUDENT IS A CHALLENGE TO THE EDUCATOR ONLY AS LONG AS HE REBELS AGAINST HIM AND DENIES HIM. THIS REBELLION, BEING THE CULMINATING POINT IN THE PROCESS OF NIETZSCHE'S EDUCATION, PUTS HIS CONCEPTION AT THE ANTIPODE OF EVERY OTHER EDUCATIONAL THOUGHT. NIETZSCHE'S IDEAS OF FREEDOM AND EDUCATION CALL THEREFORE FOR A NEW CONSIDERATION OF THE MEANING OF FREE EDUCATION.

USENSTEIN, LECN. SOME METAPHYSICAL PROBLEMS OF CASSIRER'S SYMBOLIC FORMS. MAN WORLD 6,304-320 S 73.

TRACING THE PHILOSOPHICAL BACKGROUND OF CASSIRER'S METAPHYSICAL PRESUPPOSITIONS TO CERTAIN FUNDAMENTAL NOTIONS OF KANT AND HEGEL, THE AUTHOR ATTEMPTS TO SHOW THAT, WHILE STILL PREY TO SOME OF THE PITFALLS AND AMBIGUITIES OF HIS PREDECESSORS, BY UNITING THEIR MOST SIGNIFICANT AND FRUITFUL PRINCIPLES CASSIRER'S PHILOSOPHY IS NEVERTHELESS AN ADMIRABLE AND PROMISING SYSTEM WHICH COULD IN PRINCIPLE GO A LONG WAY IN ACCOUNTING FOR THE TOTALITY AND VARIETY OF MAN'S CULTURAL AND INTELLECTUAL ACHIEVEMENTS.

USENTHAL, BERNARD G. CHANGE IN THE MODEL OF SOCIETY AND THE IMAGE OF MAN. HUMANITAS 10,199-217 MY 74.

THIS PAPER CONSIDERS THE REALITY OF CHANGE AND CONFLICT IN ADVANCED INDUSTRIAL SOCIETIES AND PROPOSES AN OPTION FOR CHANGE BASED ON A HUMANISTIC ORIENTATION THAT ALSO INTEGRATES RECENT SCIENTIFIC AND TECHNICAL KNOWLEDGE. CHANGE IS WITHIN MEN'S GRASP: THE QUESTION IS WHICH COURSE OF CHANGE WILL MEN WANT TO OPT FOR? WILL THEY CHOOSE THE MODEL OF THE HUMANIZED, DECENTRALIZED SOCIETY OR ONE THAT OFFERS ONLY THE OLD OPTIONS OF STATUS QUO DECLINE AND ORGANIZATIONAL OPPRESSION. CHOOSING THE FORMER OPTION, THE PAPER OUTLINES THE MAIN FEATURES OF THE MODEL OPTIMIZING SOCIETY FOR WESTERN INDUSTRIALIZED MAN. ITS AIM IN THIS DESCRIPTION IS TO BRING TO LIGHT THE QUALITIES AND BEHAVIORS (BASED ON THE AUTHOR'S BOOK, "THE IMAGES OF MAN," BASIC BOOKS) NEEDED TO SUSTAIN THE VARIOUS CONDITIONS OF THE HUMANISTIC SOCIETY BY WHICH MAN MOVES FORWARD NOT ONLY TO SURVIVAL BUT TO THE BEST OF HIMSELF AND HIS SOCIETAL RESOURCES.

ROSENTHAL, JOHN W. MODELS OF THE THEORY OF THE STRUCTURE  
 $\langle \Omega \rightarrow \Omega, \text{LESS THAN} \rangle$ . NOTRE DAME J FORM LOG 15,122-132  
 JA 74.

MODELS OF THE THEORY  $T$ , WHERE  $T$  IS  $Th(\langle W(W), \langle \rangle \rangle)$ , ARE STUDIED (THROUGHOUT THIS ABSTRACT  $w(A)$  DENOTES  $\Omega$  TO THE POWER  $A$ ). AN ULTRASHORT MODEL OF  $T$  IS ONE SUCH THAT FOR ANY TWO ELEMENTS  $A, B$  THERE IS AN INTEGER  $N$  SUCH THAT IF  $C$  LIES BETWEEN  $A$  AND  $B$  THEN  $C$  IS NOT A LIM-SUB- $N$ . ULTRASHORT MODELS OF THE THEORY  $S$ , WHERE  $S$  IS  $Th(\dots + w(N+1) + w(N) + \dots + w + 1 + w(w), \langle \rangle)$ , ARE DEFINED SIMILARLY. IT IS SHOWN THAT ANY ULTRASHORT MODEL OF  $T$  IS AN ORDERED SUM OF  $\Omega$  MODELS OF THE FORM  $\langle w(N), \langle \rangle \rangle$ , WHERE  $N$  IS A NATURAL NUMBER. A SIMILAR RESULT HOLDS FOR  $S$ . ALSO IT IS SHOWN THAT ANY MODEL OF  $T$  CONSISTS OF AN ULTRASHORT MODEL OF  $T$  FOLLOWED BY AT EACH POINT OF AN ARBITRARY (POSSIBLY EMPTY) LINEAR ORDER ULTRASHORT MODELS OF  $T$  OR  $S$ . OTHER SIMILAR THEOREMS ARE PROVED. (ABSTRACT REWRITTEN BY THE EDITOR).

ROSENTHAL, SANDRA B. RECENT PERSPECTIVES ON AMERICAN PRAGMATISM: PART I.  
 TRANS PEIRCE SOC 10,76-93 SPR 74.

THIS ESSAY EXPLORES SOME OF THE SIGNIFICANT INSIGHTS BROUGHT TO BEAR ON THE WRITINGS OF THE AMERICAN PRAGMATISTS BY THE PERSPECTIVES OF PHENOMENOLOGY AND ANALYTIC PHILOSOPHY. IT ATTEMPTS TO SHOW BOTH THE ILLUMINATING LIGHT THEY CAN THROW ON THE PHILOSOPHIC IMPORT OF PRAGMATISM AND TO REVEAL THE IMPORTANT DIFFERENCES THAT LIE HIDDEN IN THE SHADOWS CAST BY THIS LIGHT. PART I FOCUSES MAINLY UPON QUESTIONS OF PHILOSOPHIC METHODOLOGY AND THE NATURE OF EXPERIENCE AS THESE RELATE TO THE ISSUE OF EMPIRICAL GIVENNESS. THE PRAGMATISTS INCORPORATED INTO THE DISCUSSION ARE PEIRCE, JAMES, DEWEY, MEAD, AND LEWIS.

ROSENTHAL, SANDRA B. RECENT PERSPECTIVES ON AMERICAN PRAGMATISM: PART II.  
 TRANS PEIRCE SOC 10,166-184 SUM 74.

THE PHENOMENOLOGICAL AND ANALYTIC PERSPECTIVES ON AMERICAN PRAGMATISM WHICH ARE PROMINENT IN RECENT SCHOLARSHIP PROVIDE IMPORTANT CONCEPTUAL TOOLS FOR BRINGING TO LIGHT KEY INSIGHTS OF PRAGMATISM, AS WELL AS OBSTACLES WHICH STAND IN THE WAY OF GRASPING THE UNIQUENESS OF PRAGMATISM AS A PHILOSOPHIC SYSTEM. THIS ESSAY ATTEMPTS TO SHOW THE INSIGHTS AND OBSTACLES PRESENTED BY THESE TWO PERSPECTIVES ON PRAGMATISM IN THE AREAS OF THE A PRIORI AND OF METAPHYSICS, AND TO INDICATE THEIR ROLE IN BRINGING INTO FOCUS THE SYSTEMATIC SIGNIFICANCE OF PRAGMATIC PHILOSOPHY. THE PRAGMATISTS INCLUDED IN THE DEVELOPMENT ARE PEIRCE, JAMES, DEWEY, LEWIS, AND MEAD.

ROSENWASSER, MARIE AND BLANKENSHIP, JANE AND MURPHY, EDWARD. PIVOTAL TERMS IN THE EARLY WORKS OF KENNETH BURKE. PHIL RHET 7,1-24 WINT 74.

AN EXAMINATION OF "COUNTER-STATEMENT", "PERMANENCE AND CHANGE", "ATTITUDES TOWARD HISTORY", AND "PHILOSOPHY OF LITERARY FORM" REVEALS THAT THE METHODOLOGY THAT INFORMS THEM IS "PERSPECTIVE BY INCONGRUITY." FURTHER, CERTAIN "ASSOCIATIONAL CLUSTERS" OF TERMS SEEM TO REVOLVE AROUND SEVERAL PIVOTAL TERMS: ORIENTATION, MOTIVE, SYMBOLIC ACTION, AND FORM. OTHER PIVOTAL TERMS INTRODUCED IN THESE EARLY WORKS ARE IDENTIFICATION AND TRANSCENDENCE. ALTHOUGH THESE LAST TWO TERMS ARE TREATED LESS EXHAUSTIVELY IN THE EARLY WORKS, THEY ARE PERVASIVE ENOUGH TO CALL FOR EXAMINATION. THE KEY TERMS GRAPPLIED WITH BY BURKE REMAIN ESSENTIAL TERMS IN ANY ATTEMPT AT FORMULATING A COMPREHENSIVE THEORY OF RHETORIC.



ROSS, DAVID. CHURCH'S THESIS: WHAT ITS DIFFICULTIES ARE AND ARE NOT. J PHIL 71,515-525 S 74.

ROSS, GEOFFREY. UTILITIES FOR DISTRIBUTIVE JUSTICE: THE MESHING PROBLEM AND A SOLUTION TO IT. THEOR DECIS 4,239-258 F-AP 74.

THIS PAPER FALLS WITHIN THE FIELD OF DISTRIBUTIVE JUSTICE AND ADDRESSES ITSELF SPECIFICALLY TO THE 'MESHING PROBLEM'. BRIEFLY STATED, THE 'MESHING PROBLEM' IS THE DIFFICULTY ENCOUNTERED WHEN ONE TRIES TO AGGREGATE THE TWO PARAMETERS OF 'BENEFICENCE' AND 'EQUITY' IN A WAY THAT RESULTS IN DETERMINING WHICH OF TWO OR MORE ALTERNATIVE UTILITY DISTRIBUTIONS IS MOST JUST. A SOLUTION TO THIS PROBLEM, IN THE FORM OF A FORMAL 'WELFARE MEASURE', IS PRESENTED IN THE PAPER. THIS FORMULA INCORPORATES THE NOTIONS OF 'EQUITY' AND 'BENEFICENCE' AND WEIGHS THEM AGAINST EACH OTHER TO COMPUTE A NUMERICAL VALUE WHICH REPRESENTS THE 'DEGREE OF JUSTICE' A GIVEN DISTRIBUTION POSSESSES. THIS VALUE CAN IN TURN BE USED COMPARATIVELY TO SELECT WHICH UTILITY SCHEME, OF THOSE BEING CONSIDERED, IS BEST. (EDITED).

ROSS, JAMES F. JUSTICE IS REASONABLENESS: AQUINAS ON HUMAN LAW AND MORALITY. MONIST 58,86-103 JA 74.

THIS PAPER IS A REINTERPRETATION OF AQUINAS' NATURAL LAW THEORY. THE NOTION THAT HUMAN LAW IS 'DERIVED' FROM NATURAL LAW HAS BEEN MISUNDERSTOOD TO MEAN SOMETHING LIKE 'INFERENCE' OR 'LOGICAL ENTAILMENT', THAT CANNOT BE SUPPORTED BY AQUINAS' TEXT. THE PRINCIPLES OF NATURAL LAW HAVE THEMSELVES BEEN MISUNDERSTOOD BECAUSE THE PRINCIPLES OPERATE AS 'POLICIES', RATHER THAN UNIVERSAL TRUTHS, AND ARE NOT TO BE APPLIED BY UNIVERSAL INSTANTIATION AS ONE APPLIES SIMPLE UNIVERSAL LAWS. AQUINAS' SURPRISING DOCTRINE THAT ALL BUT THE FIRST PRINCIPLES OF NATURAL LAW HAVE EXCEPTIONS WHICH CANNOT BE ELIMINATED BY ADDING QUALIFYING PHRASES TO THE STATEMENT OF THE PRINCIPLES IS THE KEY ARGUMENT IN SUPPORT OF THE 'POLICY' INTERPRETATION OF NATURAL LAW. LASTLY, IT IS ARGUED THAT AQUINAS' FUNDAMENTAL TEST FOR THE JUSTICE OF A LAW IS WHETHER OR NOT THE LAW IS 'REASONABLE' (A) IN RELATION TO A LEGITIMATE PUBLIC OBJECTIVE, (B) AS A MEANS FOR ACHIEVING SUCH AN OBJECTIVE, (C) WAS ENACTED IN A REASONABLE WAY AND (D) HAS REASONABLE EFFECTS UPON THE SOCIETY.\*

ROSS, STEPHANIE. CARICATURE. MONIST 48,285-293 AP 74.

THE PAPER EXPLORES HOW CARICATURE TRANSFORMS EXAGGERATION, DISTORTION, AND FALSIFICATION INTO VEHICLES FOR SUCCINCT COMMENT AND EASY IDENTIFICATION. EXPLANATIONS OF CARICATURE IN TERMS OF ESSENTIAL FEATURES, RELEVANT INFORMATION, AND 'PARAMETRIC' EXAGGERATION ARE CONSIDERED AND REJECTED. THE FOLLOWING NICHE IS CARVED OUT FOR CARICATURE IN THE CONTINUUM OF PICTORIAL REPRESENTATIONS: CARICATURES ARE THOSE REPRESENTATIONS OF PEOPLE WHICH ARE JUDGED TO BE LESS REALISTIC AND WHICH DEMAND THAT WE SEE REALITY (WHICH INCLUDES PEOPLE AND PICTURES) IN TERMS OF THEM. CARICATURE RECOGNITION IS COMPARED WITH THAT OF REALISTIC PORTRAITS ON THE ONE HAND, AND OF PEOPLE (AND TABLES AND CHAIRS) ON THE OTHER. COMPARISONS ARE MADE WITH THE WORKINGS OF METAPHOR. IT IS CONCLUDED THAT CORRECTLY IDENTIFYING A CARICATURE IS NO MORE, AND NO LESS, PARADOXICAL THAN IDENTIFYING ANY OTHER OF THE EVERYDAY OBJECTS THAT OCCUPY OUR WORLD.

ROSS, STEPHEN DAVID. THE INEXHAUSTIBILITY OF NATURE. J VALUE INQ 7,241-253 WINT 73.

THE PRINCIPLE THAT NATURE IS RADICALLY INEXHAUSTIBLE--THAT IS, ONE IN NO SENSE--IS TRACED IN JAMES AND DEWEY. WHITEHEAD'S NATURALISM IS REGARDED AS INCOMPATIBLE WITH THE PLURALISM OF THE AMERICAN PHILOSOPHERS, FOR ALTHOUGH ACTUAL ENTITIES ARE PLURAL AND DIVERSE, WHITEHEAD TAKES MANY STEPS TO UNIFY THE WORLD. JUSTUS BUCHLER'S



"METAPHYSICS OF NATURAL COMPLEXES" IS CONTRASTED WITH "PROCESS AND REALITY," AND BUCHLER'S CRITICISMS OF WHITEHEAD ARE RELATED TO THE PRINCIPLE OF THE INEXHAUSTIBILITY OF NATURE AND TO ITS PRACTICAL EQUIVALENT IN BUCHLER'S WORK: THE PRINCIPLE OF ONTOLOGICAL PARITY--THAT THERE IS NO FUNDAMENTAL REALITY. THE PURPOSE OF THE ARTICLE IS TO CLARIFY THE ISSUES INVOLVED IN ONTOLOGICAL PLURALISM BY A BRIEF COMPARISON OF THE ISSUES IN THE WORK OF WHITEHEAD AND BUCHLER.

ROSS, WERNER. NOCH EINMAL, DIE VERANTWORTUNG DER INTELLEKTUELLEN: OFFENER BRIEF AN F J RADDATZ. MERKUR 25,605-610 1971.

ROSSANO, PIERC. LA TESTIMONIANZA DEL NOME CRITIANO. ARCH FILOSOF 331-340 1972.

ROSSI, A. LE DUE STRADE DELLA FISICA. SCIENTIA 108,543-584 1973.

EUROPEAN PHYSICS, NOWADAYS INTERPRETED ACCORDING TO THE DEVELOPMENT OF A SCIENTIFIC TRADITION WHICH IS EVERYWHERE UNIFORM, WAS CHARACTERIZED IN THE EIGHTEENTH CENTURY BY A COMPLETE ABSENCE OF UNIFORMITY WHETHER OF METHOD OR OF INSTITUTIONS. THE LACK OF UNIFORMITY SEEMS TO HAVE BEEN DUE IN PARTICULAR TO STRUCTURAL AND POLITICAL DIFFERENCES AND TO THE DIVERGENT PHILOSOPHICAL PREMISES OF BRITISH AND FRENCH SOCIETY. THE WORK ACCOMPLISHED BY NEWTON (1642-1727), AND HIS CONTROVERSY WITH G W LEIBNIZ (1646-1717) ABOUT THE INFINITESIMAL CALCULUS, WERE JOINTLY A FIRST EXPRESSION OF THE EIGHTEENTH-CENTURY SCIENTIFIC DIVERGENCES BETWEEN BRITISH PHYSICS, SLANTED TOWARDS EXPERIMENT, AND FRENCH PHYSICS WITH ITS LEANING TOWARDS RATIONALISM. THESE OPPOSITE TENDENCIES OF BRITISH AND FRENCH SCIENTISTS BECOME CLEAR WHEN CONSIDERATION IS GIVEN TO THE ORIGIN AND CHARACTER OF SCIENTIFIC INSTITUTIONS IN THE TWO COUNTRIES. (EDITED).

ROSSI, G F. LA PERSONA COME RECIPROCITA IN MAURICE NEDONCELLE. G METAF 29,151-174 MR-JE 74.

ROSSI, ROBERT JOSEPH. EXPERIENCE AND REASON: THE THREE HYPOTHESES OF SEEING AS. EDUC PHIL THEOR 6,55-63 O 74.

ROSSNER, WILLIAM. TOWARD AN ANALYSIS OF "GOD IS LOVE". THOMIST 37,633-667 O 73.

IN THIS ARTICLE THE AUTHOR ANALYZES THE WAYS IN WHICH WE USE THE WORD LOVE IN ORDINARY LANGUAGE. AFTER MAKING VARIOUS TRANSFORMATIONS FROM METAPHYSICAL CONSIDERATIONS HE INQUIRES WHETHER AND HOW LOVE CAN BE SAID OF GOD. HE CONSIDERS THE MEANING OF THE STATEMENT, "GOD IS LOVE", BOTH FROM THE ASPECT OF PURE REALITY AND PROCESS.\*

ROTENSTREICH, NATHAN. HUMAN EMANCIPATION AND REVOLUTION. INTERPRETATION 3,205-220 WINT 73.

THE PAPER ANALYSES MARX'S CONCEPT OF THE HUMAN EMANCIPATION WHICH IS JUXTAPOSED BY HIM TO THE CONCEPT OF POLITICAL EMANCIPATION. REVOLUTION AMOUNTS TO THE CHANGE FROM THE FIRST EMANCIPATION TO THE SECOND. THE CRITICAL ANALYSIS ATTEMPTS TO SHOW THAT MARX SAW SOCIETY ONLY AS A HUMAN COMMUNITY BASED ON RECIPROCITY OF EXCHANGE, BUT FAILED TO SEE SOCIETY AS A HUMAN COMMUNITY BASED ON TOGETHERNESS. THE ASPECT OF TOGETHERNESS IS PRESENT IN THE HUMAN CONTEXT EVEN WHEN IT MAY CLASH WITH THE ASPECT OF EXCHANGE AND RECIPROCITY.

ROTH, ROBERT J. JOHN DEWEY: SOCIAL PHILOSOPHER AND EDUCATOR. PROC CATH  
PHIL ASS 47,115-122 1973.

DEWEY'S WORK IN EDUCATION HAS OFTEN BEEN MISUNDERSTOOD, AND HENCE  
CRITICIZED UNFAIRLY, BECAUSE OF A FAILURE TO APPRECIATE THE  
PHILOSOPHICAL ISSUES THAT INSPIRED HIS WORK. THIS ARTICLE DISCUSSES  
(1) DEWEY'S SOCIAL PHILOSOPHY, (2) THE SPECIFIC CHANGES IN SOCIETY  
THAT DEMANDED A RECONSTRUCTION IN THE THEORY OF EDUCATION, (3) SOME  
ASPECTS OF THAT RECONSTRUCTION, E.G., THE STRESS ON THE SOCIAL  
DIMENSION OF THE STUDENT, INCLUDING INITIATIVE, IMAGINATION, AND  
RESPONSIBILITY, (4) A REEVALUATION OF DEWEY'S WORK IN EDUCATION IN  
THE LIGHT OF HIS VIEW OF EDUCATION AS AN EXPERIENCE IN DEMOCRATIC  
AND SOCIAL LIVING.\*

ROTHSCHILD, F S. BIOSEMIOTIC ANALYSIS OF THE BODY-MIND RELATION. PHIL  
FORUM (DEKALB) 14,33-51 S 73.

SEMIOTIC METHODS OF SIGN SYSTEM ANALYSIS, COMPRISING SEMANTIC,  
SYNTACTIC, AND PRAGMATIC ASPECTS WHEN APPLIED TO INTRAORGANISMIC  
COMMUNICATION SYSTEMS, ESPECIALLY THE CENTRAL NERVOUS SYSTEM,  
('BIOSEMIOTIC'),--YIELD NEW INSIGHTS INTO THE DEVELOPMENT OF  
PSYCHOPHYSICAL RELATIONSHIPS DURING PHYLOGENESIS UP TO MAN. BASIC  
SYSTEM PROTOTYPES FORMED THROUGHOUT EVOLUTION FROM PROTOZOA OVER  
INVERTEBRATES AND VERTEBRATES, DISCLOSE ELEMENTAL SYNTACTIC  
QUALITIES. HIGHER ORGANISMS, LIKE VERTEBRATES AND MAN, ARE  
CONSTITUTED OF HIERARCHICALLY ORDERED COMMUNICATION SUBSYSTEMS. THE  
DOMINANT SYSTEM IN MAN, WITH ITS SPIRITUAL ACTS AND THEIR SOCIAL  
ASPECT, IS SPECIFICALLY CHARACTERIZED AND DISTINGUISHED FROM THE  
ANIMAL SYSTEMS, POINTING TO ITS EVOLVING RELATIONSHIPS TO THESE  
PRECEDING SYSTEMS IN THE COURSE OF HUMAN HISTORY.

ROUGES, ALBERTO. EDUCACION Y TRADICION. ENSAY ESTUD 36-44 N 73.

ROUNER, LERCY S. CREATIONISM AND EMANATIONISM: A PROBLEM IN  
RADHAKRISHNAN'S PHILOSOPHY. PHIL EAST WEST 24,227-238 AP 74.

ROUSSOS, E N. LEXIKON DER VORSOKRATIKER: VORBEMERKUNG ZU EINIGEN  
PROBESEITEN (IN GREEK). PHILOSOPHIA (ATHENS) 3,163-186 1973.

EIN NEUES UND ZWAR VIELSPRACHIGES LEXIKON DER PHILOSOPHISCHEN BZW.  
WISSENSCHAFTLICHEN TERMINOLOGIE DER VORSOKRATIKER IST BEI DEM  
FORSCHUNGSINSTITUT FUER GRIECHISCHE PHILOSOPHIE AN DER ATHENER  
AKADEMIE DER WISSENSCHAFTEN IN VORBEREITUNG. DIESES WERK IST NICHT  
IM SINNE DES KRANZSCHEN WORTINDEX VERFASST, SONDERN HIER WIRD  
ANGESTREBT, EIN MOEGLICHST AUTHENTISCHES BILD VON DEM  
SPRACHINSTRUMENT DER ERSTEN GRIECHISCHEN PHILOSOPHEN ZU GEBEN.  
DESHALB IST DAS MATERIAL AUSSCHLIESSLICH AUS DEN NACH DEM HEUTIGEN  
STAND DER TEXTKRITIK ECHTEN FRAGMENTEN DER VORSOKRATIKER IM ENGEREN  
SINNE, NAEMLICH VON THALES BIS DEMOKRIT, ENTNOMMEN (DIE TEXTE DER  
SOGENANNTEN THEOLOGEN, DER SIEBEN WEISEN UND DER SOPHISTEN SIND ALSO  
AUSGEKLAMMERT). (EDITED).

ROUTILA, LAURI. ZUM PROBLEM DER PHILOSOPHISCHEN GESCHICHTE DER  
PHILOSOPHIE. AJATUS 35,21-48 1973.

ROUTLEY, R AND MEYER, R K AND GODDARD, L. CHOICE AND DESCRIPTIONS IN  
ENRICHED INTENSIONAL LANGUAGES-I. J PHIL LOG 3,292-316 JL 74.

IT IS SUGGESTED THAT CHURCH'S FORMULATION OF TYPE THEORY,  
SUPPLEMENTED BY HENKIN'S SEMANTICS, CAN BE REINTERPRETED AS A  
CATEGORIAL GRAMMAR AND AS SUCH PROVIDES A MORE SATISFACTORY BASIS  
FOR A LOGIC OF NATURAL LANGUAGE THAN STANDARD QUANTIFICATION THEORY.  
HOWEVER, IT STILL REQUIRES EXTENSION IN A NUMBER OF DIRECTIONS TO  
PROVIDE FOR NONSIGNIFICANCE, CONTEXT-DEPENDENCE AND INTENSIONALITY.  
THE PROBLEM OF INTENSIONALITY IS EXAMINED IN MORE DETAIL WITH  
PARTICULAR REFERENCE TO THE ROLE OF DESCRIPTORS. VARIOUS FORMAL

PRINCIPLES ARE PROPOSED AND AN INDICATION IS GIVEN OF THE SEMANTICS.\*

ROUTLEY, R AND MEYER, R K. ALGEBRAIC ANALYSIS OF ENTAILMENT I. LOG ANAL 15,407-427 S=D 72.

IN (1) - (4), THE AUTHORS HAVE DEVELOPED A SEMANTICAL ANALYSIS OF ACKERMANN-ANDERSON-BELNAP STYLE SYSTEMS OF ENTAILMENT SIMILAR TO THE WELL-KNOWN ANALYSES OF LEWIS STYLE STRICT IMPLICATION DUE TO KRIPKE, HINTIKKA, LEMMON, AND OTHERS. THE PRESENT PAPER USES THESE SEMANTIC INSIGHTS--IN PARTICULAR THOSE OF (3)--TO DEVELOP A GENERAL ALGEBRAIC ANALYSIS OF ENTAILMENT LOGICS. THE PRESENT PAPER WILL ANALYZE CHIEFLY NEGATION-FREE ENTAILMENT LOGICS, WHICH ARE THE MOST NATURAL ALGEBRAICALLY; SOME REMARKS, HOWEVER, WILL BE INSERTED TO SHOW WHERE THE ENTERPRISE TENDS WHEN NEGATION TOO IS ADDED. OUR KEY ALGEBRAIC NOTION WILL BE THAT OF AN "ACKERMANN GROUPOID," WHICH SERVES TO EXPLICATE ALGEBRAICALLY THE MINIMAL RELEVANT LOGIC B+ OF (3) AND WHICH COMES ON THE ADDITION OF POSTULATES TO EXPLICATE ALSO MORE FAMILIAR RELEVANT, MODAL, AND INTUITIONIST LOGICS, SUCH AS T+, E+, R+, S4+, AND THE INTUITIONIST SENTENTIAL CALCULUS J.\*

ROUTLEY, RICHARD AND BRADY, ROSS. DON'T CARE WAS MADE TO CARE. AUSTL J PHIL 51,211-225 D 73.

THE AUTHORS CRITICIZE SOME ARGUMENTS WHICH HAVE RECENTLY BEEN PUT FORWARD AGAINST THREE-VALUED SIGNIFICANCE LOGIC. THERE ARE SIX SECTIONS DEALING WITH R J HAACK'S "NO NEED FOR NONSENSE", "AUSTRALASIAN JOURNAL OF PHILOSOPHY," VOLUME 49 (1971), PAGES 71-77 AND THERE IS ONE SECTION DEALING WITH E ERWIN'S "THE CONCEPT OF MEANINGLESSNESS," JOHNS HOPKINS (1970). THE AUTHORS SHOW THAT ALL OF HAACK'S ARGUMENTS AGAINST THREE-VALUED SIGNIFICANCE LOGIC ARE FALLACIOUS. THEY ALSO SHOW THAT THE CENTRAL ARGUMENT OF ERWIN'S BOOK, I.E., THE ARGUMENT ESTABLISHING THAT THE 'SO-CALLED MEANINGLESS STATEMENTS' ARE FALSE, IS QUESTION-BEGGING.

ROUTLEY, RICHARD AND MEYER, ROBERT K. CLASSICAL RELEVANT LOGICS. STUD LOG 32,51-68 1973.

ROUTLEY, RICHARD AND MEYER, ROBERT K. THE SEMANTICS OF ENTAILMENT - III. J PHIL LOG 1,192-208 MY 72.

AN ATTEMPT WAS MADE TO EXTEND SEMANTIC METHODS TO OTHER SYSTEMS OF RELEVANT LOGIC BESIDES THE SYSTEM OF RELEVANT IMPLICATION. ONLY POSITIVE SYSTEMS OF ENTAILMENT ARE DEALT WITH HERE, PRESENTED IN TWO STAGES. ACCORDINGLY, THERE IS A SEMANTIC ANALYSIS OF THE ANDERSON-BELNAP SYSTEMS R+ OF POSITIVE RELEVANT IMPLICATION, E+ OF POSITIVE ENTAILMENT, AND T+ OF POSITIVE TICKET ARGUMENT ENTAILMENT; BY RINGING THE CHANGES ON THE AXIOMATIZATIONS OF THESE PARTICULAR SYSTEMS, ALL RELATED RELEVANT LOGICAL SYSTEMS ARE INCLUDED AS WELL.\*

ROUTLEY, RICHARD AND ROUTLEY, V. REHABILITATING MEINONG'S THEORY OF OBJECTS. REV INT PHIL 27,224-254 1973.

ROUTLEY, RICHARD. ANOTHER 'FATAL' OBJECTION TO MEINONGIAN OBJECTS. PHIL STUD 25,131-134 F 74.

ROUTLEY, V AND ROUTLEY, RICHARD. REHABILITATING MEINONG'S THEORY OF OBJECTS. REV INT PHIL 27,224-254 1973.

ROVATTI, PIER ALDO. THE CRITIQUE OF FETISHISM IN MARX'S "GRUNDRISSE". TELOS 56-69 FALL 73.

IL SAGGIO COMMENTA IL FAMOSO "FRAMMENTO SULLE MACCHINE" CONTENUTO NEI "GRUNDRISSE" DI MARX. TANTO LA LETTURA UTOPISTICA DI MARCUSE, QUANTO QUELLA RIFORMISTICA (DEI PARTITI COMUNISTI UFFICIALI) NON SUPERANO IL 'FETICISMO' INSITO NEL CONSIDERARE IL COMUNISMO COME PROSPETTIVA INTERNA AL CAPITALISMO.



ROVIRA, M C. SEGURIDAD Y ESTADO DE DERECHO. AN CATED SUAREZ 11,69-90 1971.

SE PREGUNTA EXISTE EN EL DERECHO ESPANOL ACTUAL UNA SEGURIDAD JURIDICA QUE PUEDA SER TOMADA COMO FUNDAMENTO PARA ESTABLECER LA EXISTENCIA DE UN ESTADO DE DERECHO? SE AFIRMA QUE SEGURIDAD JURIDICA, DOCTRINALMENTE, ES ELEMENTO DE LA NORMATIVA JURIDICA POR EL QUE SE HA DE HACER COMPATIBLE LA SEGURIDAD INDIVIDUAL CON LA SOCIAL PARA ALCANZAR LA JUSTICIA; QUE SE MANIFIESTA EN ESTABILIDAD DE PRESUPUESTOS Y VARIABILIDAD DE REGULACIONES SEGUN PRUDENCIA, EN OBLIGACION DE PRESTACIONES NORMATIVAMENTE ESTABLECIDAS Y EN CERTEZA DE RECONOCIMIENTO DE LIBERTADES. SE SOSTIENE QUE ESTA SEGURIDAD SE EXPRESA EN EL ORDENAMIENTO JURIDICO ESPANOL POR NORMAS PREESTABLECIDAS, ORDENADAS JERARQUICAMENTE SOLO VARIABLES POR PROCEDIMIENTOS JURIDICOS QUE RESPATAN DERECHOS ADQUIRIDOS, ESTA GUARDADA POR INSTITUCIONES JURIDICAS Y SE REFIERE A LOS SUJETOS DE DERECHO. SE CONTESTA AFIRMATIVAMENTE CONSTATANDO QUE SU FIJACION ES TAREA ABIERTA Y PERFECCIONABLE.

ROZYCKI, EDWARD G. MORE ON REWARDS AND REINFORCERS: A REPLY TO MICHAEL SCHLEIFER. ETHICS 84,354-358 JL 74.

MICHAEL SCHLEIFER, ATTEMPTING A CRITIQUE IN "CONTROLLING AUTONOMIC PROCESSES" (ETHICS, 84, 4, 349-353) SEVERELY MISCONSTRUES THE ARGUMENT GIVEN IN EDWARD G ROZYCKI, "REWARDS, REINFORCERS AND VOLUNTARY BEHAVIOR" (ETHICS, 84, 1, 38-47). ALTHOUGH THE TERM, 'REWARD' IS USED IN CONDITIONING THEORY AND IN MORAL CONTEXTS, DIFFERENT CRITERIA GOVERN ITS USAGE. VOLUNTARY BEHAVIOR, AS SUCH, IS NOT QUANTIFIABLE. THUS IT FOLLOWS THAT, DESPITE ANY TERMINOLOGICAL IDENTITY, THERE IS A LOGICAL INCOMPATIBILITY BETWEEN CONDITIONING THEORY CONCEPTS AND MORALLY USEFUL ONES.

ROZYCKI, EDWARD G. REWARDS, REINFORCERS, AND VOLUNTARY BEHAVIOR. ETHICS 84,38-47 O 73.

THE ARTICLE'S PURPOSE IS TO DESTROY THE PRESUMPTION OF RELEVANCE WHICH SUPPORTS AN EXTENSIVE LITERATURE RELATING INSTRUMENTAL CONDITIONING RESEARCH TO MORAL PROBLEMS. THE INITIAL ARGUMENT, BASED ON ORDINARY LANGUAGE CONSIDERATIONS, IS THAT REWARD AND PUNISHMENT ARE CONCEPTUALLY DISTINCT FROM THE NOTION OF REINFORCER. CONSIDERATION OF THE FOUNDATIONS OF THE PROBABILITY CALCULUS ESTABLISHES THAT NO PROBABILIZABLE SET OF ACT-TYPES CAN BE ADEQUATE TO IDENTIFY VOLUNTARY BEHAVIOR. ADDITIONAL COROLLARY POINTS ARE MADE.\*

ROZYCKI, EDWARD. MEASURABILITY AND EDUCATIONAL CONCERNS. EDUC THEORY 24,52-60 WINT 74.

NECESSARY CONDITIONS FOR AN OBJECT'S BEING MEASURABLE IN SOME ASPECTS ARE: A. THAT THAT ASPECT BE CONCEIVABLE SO AS TO PROVIDE A PARTITIONABLE SET OF CATEGORIES; B. THAT IDENTITY CRITERIA FOR THE OBJECT OR ASPECT BE COMPATIBLE WITH A. THE AMIDON-FLANDERS SYSTEM IS FAULTED. THE TYPIFICATION OF BEHAVIOR IS PROBLEMATIC BECAUSE BEHAVIOR IS NOT NATIVELY PARTITIONABLE. MAGER'S "BEHAVIORAL OBJECTIVES" PROGRAM CONFUSES INTENTIONAL WITH OUTCOME CRITERIA. BEHAVIOR IS CONDITIONABLE ONLY IF IT IS MEASURABLE. VOLUNTARY BEHAVIOR IS NOT PARTITIONABLE. BUT THE NORMS FOR EDUCATIONAL DECISION REST ON THE CONCEPT OF VOLUNTARINESS.

RUBEL, MAXIMILIEN. LA FONCTION HISTORIQUE DE LA NOUVELLE BOURGEOISIE. PRAXIS 257-268 1971.

LE MONDE ACTUEL EST LE REGNE UNIVERSEL DE L'ESPRIT BOURGEOIS, DE LA MORALE BOURGEOISE. TOUT SYSTEME DE DOMINATION DANS LEQUEL LE POUVOIR DIRIGEANT REMPLIT LA DOUBLE FONCTION, POLITIQUE ET ECONOMIQUE, DE LA CLASSE BOURGEOISE TRADITIONNELLE ET DE L'ETAT



CAPITALISTE RELEVÉ SOCIOLOGIQUEMENT DU MODE DE PRODUCTION CAPITALISTE. SELON LES POSTULATS DE LA THÉORIE MATERIALISTE DE L'HISTOIRE, TELLE QU'ELLE A ÉTÉ CONÇUE PAR MARX, LE MONDE DIT 'SOCIALISTE' NE PEUT ÊTRE QU'UNE SOCIÉTÉ DE TRANSITION AU MÊME TITRE QUE LE MONDE BOURGEOIS ET CAPITALISTE, LE 'MARXISME' ÉTANT SON IDÉOLOGIE JUSTIFICATRICE. IL CONVIENT DE DISTINGUER ENTRE LA NOTION DE 'FONCTION' HISTORIQUE DE LA BOURGEOISIE MONDIALE ET LA NOTION--INDISSOCIABLEMENT LIÉE À CELLE D'AUTO-ÉMANCIPATION OUVRIÈRE--DE 'MISSION' HISTORIQUE DU PROLÉTARIAT. TOUT CAPITALISME--LE CAPITALISME D'ÉTAT INCLUS--EST UN SYSTÈME ÉCONOMIQUE DE TRANSITION, LA CLASSE DOMINANTE ÉTANT L'INSTRUMENT DE L'ACCUMULATION DU CAPITAL ET DONC DE PROLÉTARIATISATION À DES FINS D'INDUSTRIALISATION.\*

RUBEN SANABRIA, JOSE. EL SER EN LA FILOSOFÍA DE SANTO TOMÁS DE AQUINO. REV FILOSOF (MEXICO) 6,99-147 JA-AG 74.

LA METAFÍSICA NACIÓ CON PARMÉNIDES. PERO LOS FILOSÓFOS POSTERIORES NO SUPIERON PROFUNDIZAR EN LA GENIAL INTUICIÓN DEL PENSADOR DE ELEA. EL SER SE CONVIERTE EN IDEA CON PLATÓN Y EN SUSTANCIA, CON ARISTÓTELES. EN S. AGUSTÍN EL SER TIENE FUNCIÓN PREDICATIVA; EN BOECIO EL SER ES LA FORMA. EN S. TOMÁS EL SER TIENE DIVERSOS SENTIDOS. EN KANT SIGNIFICA POSICIÓN; EN HEGEL, ES LA NADA. EL DE AQUINO HABLA MUCHAS VECES DEL SER; PERO SU DOCTRINA NI ES TAN CLARA NI TAN PRECISA, COMO SUPONEN LOS TOMISTAS. HAY SER NATURAL Y SER ESPIRITUAL; SER PARTICIPADO Y SER IMPARTICIPADO; SER EN ACTO Y SER COMO ACTO, ETC. ETC. S. TOMÁS, EN SUS PRIMERAS OBRAS, NUNCA IDENTIFICA SEGUNDA OPERACIÓN Y JUICIO. QUE EL 'ESSE' ES CAPTADO EN EL JUICIO NO ES DOCTRINA DEL SANTO. LOS TOMISTAS CASI SIEMPRE SE REPITEN Y HACEN LABOR DE APOLOGISTAS Y NO DE EXEGETAS. EL GENIO DE TOMÁS SE VE EN SU DOCTRINA DEL SER COMO ACTO.

RUBEN, D. H. SOCIAL RELATIVISM AND THE THEORY OF RIGHT. ANALYSIS 34,167-173 AP 74.

I DEFINE 'SOCIAL RELATIVISM' AS ANY THEORY WHICH HOLDS THAT THE RULES, LAWS, OR NORMS OF ANY SOCIETY (OR GROUP OR INSTITUTION) ARE ULTIMATE SOURCES OF (EVEN PRIMA FACIE) RIGHTNESS OR WRONGNESS. AFTER EXPLAINING SOME OF THE KEY TERMS IN MY CLAIM, I EXAMINE THE RATHER INTERESTING CASE OF SOLITAIRE, WHICH APPEARS TO OFFER A COUNTER-EXAMPLE. I ARGUE THAT CHEATING AT SOLITAIRE IS WRONG, NOT BECAUSE IT INVOLVES BREAKING A RULE (WHICH IS NEVER SUFFICIENT IN ANY CASE FOR WRONG TO HAVE TAKEN PLACE), BUT BECAUSE IT IS A SORT OF WEAKNESS OF THE WILL.

RUBINOFF, LIONEL. THE CONTEST BETWEEN FAUST AND PROMETHEUS: REFLECTIONS ON THE CRISIS OF THE PERSON IN A TECHNOLOGICAL SOCIETY. PHIL CONTEXT 3,7-22 1973.

THIS ARTICLE SEEKS (A) TO IDENTIFY THE SOURCES OF FUNCTIONAL RATIONALITY, (B) TO ANALYSE ITS STRUCTURE, AND (C) TO ASSESS ITS INFLUENCE IN THE CONTEMPORARY WORLD OF TECHNOLOGY. THE EXERCISE OF FUNCTIONAL RATIONALITY IS PRIMARILY A FAUSTIAN ACTIVITY EXPRESSING ITSELF IN THE FORM OF AN IMPERATIVE TO DOMINATE. FAUSTIAN RATIONALITY, HOWEVER, IS AN UNINTENDED CONSEQUENCE OF PROMETHEAN RATIONALITY. THIS IS DUE PRIMARILY TO THE AMBIVALENT MANNER IN WHICH MAN EXPERIENCES HIMSELF AS A BEING-IN-THE-WORLD. IN THE CONTEMPORARY WORLD FUNCTIONAL RATIONALITY FOSTERS A CONFUSION BETWEEN DESIRE AND DESIRABILITY. AS TECHNOLOGY MAKES IT MORE AND MORE POSSIBLE TO SATISFY DESIRES SO MORE AND MORE DOES THE SATISFACTION OF DESIRE PRESENT ITSELF AS RATIONALLY DESIRABLE. THUS ARISES A CRISIS WITH RESPECT TO THE TRADITIONAL VALUES ASSOCIATED WITH RESPECT FOR PERSON.

RUCKER, RUDOLF B. UNDEFINABLE SETS. ANNALS MATH LOG 6,395-419 MR 74.

IT IS WELL-KNOWN THAT TRUTH IS UNDEFINABLE. OUR PURPOSE HERE WAS TO SEE IF TRUTH IS THE ONLY THING WHICH IS UNDEFINABLE. THAT IS, GIVEN AN UNDEFINABLE SET X, IS X UNDEFINABLE ONLY BECAUSE X CAN BE USED TO PROVIDE A DEFINITION OF TRUTH? WE SHOW THAT THE ANSWER IS YES IN THE UNIVERSE OF CONSTRUCTIBLE SETS FOR A LARGE CLASS OF X'S. IN ORDER TO SPECIFY THIS CLASS WE INTRODUCE THE NOTION OF INCONCEIVABLE ORDINALS--AN ORDINAL IS INCONCEIVABLE IF IT CANNOT BE DEFINED FROM ORDINALS LESS THAN ITSELF. SOME PROPERTIES OF INCONCEIVABLE ORDINALS RELATING TO NATURAL MODELS OF SET THEORY AND AXIOMS OF INFINITY ARE PROVED AS WELL.

RUDINOW, JOEL. ON 'THE SLIPPERY SLOPE'. ANALYSIS 34,173-176 AP 74.

AN ARGUMENT, BASED ON THE CONTINUITY OF THE GESTATION PROCESS, WHICH PURPORTS TO SHOW THAT THE FETUS IS, FROM THE MOMENT OF CONCEPTION, A BEARER OF RIGHTS, IS CRITICIZED. THE CRITICISM IS THEN LOCATED WITHIN A STRATEGY FOR THE DEFENSE OF ABORTION.

RUDOWSKI, VICTOR ANTHONY. THE THEORY OF SIGNS IN THE EIGHTEENTH CENTURY. J HIST IDEAS 35,683-690 O-D 74.

RUEPPEL, ERNST. DAS SEIN BEI THOMAS VON AQUIN. FREI Z PHIL THEOL 20,198-223 1973.

RUGGIERO, CORRADO. LA FUNZIONE DELLA MUSICA NELLA SOCIETA CAPITALISTICA. LOGOS (ITALY) 112-117 1972.

PREMESSO CHE OGNI ESPRESSIONE ARTISTICA (E PERCIO ANCHE QUELLA MUSICALE) SI PONE SEMPRE IN UN PRECISO CONTESTO 'DI CLASSE', SI AFFERMA IL CARATTERE IDEOLOGICO DEL MESSAGGIO MUSICALE E, SVELANDONE IL VOLTO NASCOSTO, SE NE DENUNZIA LA CONCRETA FUNZIONE SVOLTA NELLA SOCIETA TARDOCAPITALISTICA. FUNZIONE DELLA MUSICA (E DI OGNI ALTRA MANIFESTAZIONE CHE TENDA A CREARE IL CONSENSO AL POTERE IN OGNI CONTESTO IN CUI OPERI LA CD 'TOLLERANZA REPRESSIVA') E L'ADORNIANA 'NEUTRALIZZAZIONE DELLA COSCIENZA'. RECUPERO DELLA DIMENSIONE UMANA (NEL SUO CONNOTATO PIU' PROPRIO, IL RAZIONALE) E LO SPAZIO CHE ORA SI APRE, COME UNICA USCITA DI SICUREZZA, ALLA RICERCA FILOSOFICA.

RUIZ DE SANTIAGO, JAIME. NATURALEZA E IMPLICACIONES DEL JUICIO DE CONCIENCIA ERRONEO EN LAS PERSPECTIVAS DE LA REFLEXION MORAL. REV FILOSOF (MEXICO) 6,187-213 JA-AG 74.

RUMOLD, RAINER R. VERFREMUNG UND EXPERIMENT: ANALYSEN FUER EINE STANDORTBESTIMMUNG DER "DEMONSTRATIONEN" HELMUT HEISSENBUETTELS. SPRACHE TECH ZEIT 37,26-44 1971.

RUNCIMAN, W G AND SEN, AMARTYA. PRISONER'S DILEMMA AND SOCIAL JUSTICE: A REPLY. MIND 81,582 O 74.

RUPPEL, ERNESTO. OS PRIMEIROS PRINCIPIOS SEGUNDO A FILOSOFIA DE S TOMAS DE AQUINO. REV PORT FILOSOF 30,135-162 JA-S 74.

O ARTIGO PRETENDE MOSTRAR, PELAS OBRAS DE S TOMAS, O SENTIDO DOS PRIMEIROS PRINCIPIOS NA SUA FILOSOFIA. SENDO QUE TODA COISA NOVA PRECISA SER COMPREENDIDA POR CONHECIMENTOS ANTERIORES, DEVE HAVER PRIMEIROS CONHECIMENTOS OU PRINCIPIOS. O PRIMEIRO CONCEITO E O ENTE, A PRIMEIRA PROPOSICAO E O PRINCIPIO DE CONTRADICAO. POR ELES ENTENDEMOS TODOS OS MAIS CONCEITOS E PROPOSICOES. PELA REDUCAO A ELES TEMOS A EVIDENCIA E A CERTEZA. ESTAO INCLUIDOS RESPECTIVAMENTE EM TODOS OS CONCEITOS E PROPOSICOES. CONHECEMOLOS PELA ABSTRACCAO E INDUCAO, EM VIRTUDE DO OBJETO FORMAL DO INTELETO HUMANO. ELES INSPIRARAM A ARISTOTELES A IDEIA DA METAFISICA COMO PRIMEIRA FILOSOFIA.

RUSE, MICHAEL. A REPLY TO WRIGHT'S ANALYSIS OF FUNCTIONAL STATEMENTS. PHIL SCI 40,277-280 JE 73.

RUSSELL, BERTRAND. THE STATUS OF WOMEN. RUSSELL 3-12 SUM 74.

RUSSELL, O RUTH. MORAL AND LEGAL ASPECTS OF EUTHANASIA. HUMANIST 34,22-27 JL-AG 74.

EXCERPTED FROM THE BOOK "FREEDOM TO DIE: MORAL AND LEGAL ASPECTS OF EUTHANASIA," THE ARTICLE DESCRIBES HOW THE UNSATISFACTORY STATUS OF CURRENT LAW REGARDING EUTHANASIA MAY FORCE AN INDIVIDUAL TO CHOOSE BETWEEN WHAT IS LEGAL AND WHAT IS MERCIFUL. DR. RUSSELL REVIEWS THE LEGISLATIVE PROPOSALS TO DATE; SHE ADVOCATES A COMPREHENSIVE LAW THAT WOULD PERMIT EUTHANASIA AT THE REQUEST OF THE PATIENT OR GUARDIAN IN CASES OF IRREDEMIABLE SUFFERING OR MEANINGLESS EXISTENCE. PROPOSED SAFEGUARDS WOULD PROTECT THE INDIVIDUAL'S RIGHT TO LIVE AS WELL AS HIS RIGHT TO DIE, AND WOULD PROTECT PHYSICIANS WHO ACCEDE TO A PATIENT'S WISHES.

RUSSO, FRANCOIS. LES ETUDES NEWTONIENNES D'ALEXANDRE KOYRE. ARCH PHIL 37,107-132 JA-MR 74.

AVEC LA REVOLUTION ASTRONOMIQUE ET LES ETUDES GALILEENNES, LES 'ETUDES NEWTONIENNES' SONT LES OEUVRES MAJEURES D'ALEXANDRE KOYRE. ELLES SONT APPARUES MERITER UNE ANALYSE ET UNE PRESENTATION DEVELOPPEE ET ORGANIQUE DU FAIT QUE, JUSQU'ICI, ELLES N'ONT PAS RETENU L'ATTENTION AUTANT QU'ELLES LE MERITENT PAR LEUR PENETRATION ET LEUR RICHESSE, ET QUE, ETANT UN RASSEMBLEMENT D'ARTICLES QUI SOUVENT SE RECOUPENT, ELLES SONT D'UNE LECTURE DIRECTE DIFFICILE. CETTE CHRONIQUE REGROUPE LES VUES MAJEURES DE L'OUVRAGE SOUS LES RUBRIQUES SUIVANTES: LA MATIERE ET L'ESPACE, LE MOUVEMENT, LA GRAVITE ET L'ATTRACTION, L'ATTITUDE SCIENTIFIQUE DE NEWTON.

RUTKOWSKI, WOLFGANG. WARUM ABSTRAKT: REFLEXIONEN ZU EINEM AUFSATZ VON SIR HERBERT READ. Z AES ALLG KUNST 16,43-55 1971.

RUZSA, IMRE. REMARKS TO ZINOV'EV'S COMPLEX LOGIC. STUD LOG 32,149-158 1973.

THE PAPER DEALS WITH THE 'COMPLEX LOGIC' OF A A ZINOV'EV (SEE, E.G., THE ENGLISH TRANSLATION OF HIS BOOK, "FOUNDATIONS OF THE LOGICAL THEORY OF SCIENTIFIC KNOWLEDGE—COMPLEX LOGIC—," 1973, D REIDEL, DORDRECHT, HOLLAND). THE FIRST TWO SECTIONS OF THE PAPER PRESENT A SIMPLE SEMANTIC BASE OF ZINOV'EV'S NOTION OF STRICT CONSEQUENCE AS WELL AS A MORE SIMPLIFIED VERSION OF HIS GENERAL THEORY OF CONSEQUENCE RELATION. THE THIRD SECTION SHOWS THAT HIS THEORY OF TERMS IS CONTRADICTIONARY.

RYAN, ALAN. DEDUCTIVE EXPLANATION IN THE SOCIAL SCIENCES: PART II. ARIS SOC 47,165-185 1973.

RYAN, EUGENE E. PURE FORM IN ARISTOTLE. PHRONESIS 18,209-224 1973.

DESPITE THE FREQUENCY WITH WHICH MODERN COMMENTATORS ATTRIBUTE TO ARISTOTLE THE PARADOXICAL DOCTRINE OF PURE FORM (I.E., THE DOCTRINE THAT FORM IS AT ONCE BOTH (A) A CORRELATE OF MATTER AND (B) AN ENTITY CAPABLE OF INDEPENDENT EXISTENCE,) THERE IS NO EVIDENCE IN HIS WRITINGS THAT HE HELD THAT PURE FORMS EXIST. THAT HE WAS COMMITTED TO THIS VIEW BY HIS OTHER TENETS MIGHT BE ARGUED ON THE BASIS OF (1) THE CORRESPONDENCE BETWEEN ACTUALITY AND POTENCY, (2) THE EQUATION OF OUSIA AND FORM, (3) THE IDENTITY OF THE KNOWABLE AND FORM, OR (4) THE IDENTITY OF THE FINAL AND FORMAL CAUSE. BUT AN ANALYSIS OF THESE ARGUMENTS TURNS UP AN ESSENTIAL FLAW IN EACH. THE CONCLUSION IS THAT THE PARADOXICAL DOCTRINE OF PURE FORM IS NOT TO BE FOUND IN ARISTOTLE.



YBARCZYK, MARIC L. THE HISTORY OF PHILOSOPHY AS SCIENCE: AN OUTLINE. STUD SOVIET THO 14,89-91 MR-JE 74.

THE ARTICLE PRESENTS THE RESULTS OF A MORE EXTENSIVE WORK ON SOVIET HISTORIOGRAPHY OF PHILOSOPHY. THE FIRST THING TO NOTE IS THAT THERE IS A WELL-DEVELOPED SOVIET HISTORIOGRAPHY OF PHILOSOPHY. IT HAS DEVELOPED REMARKABLY SINCE 1947--INCLUDING EXPANSION OF THE HISTORY OF THE PHILOSOPHY OF THE PEOPLES OF THE SOVIET UNION. THE ARTICLE ALSO DISCUSSES THE PRINCIPLES THAT UNDERLIE SOVIET HISTORIOGRAPHY OF PHILOSOPHY: PARTISANSHIP, AND THE UNITY OF HISTORICISM AND INTERNATIONALISM. AN EXAMINATION OF THE DISCUSSIONS ABOUT THE OBJECT OF HISTORY OF PHILOSOPHY AS A SCIENCE SHOWS THAT THE BASIC STATEMENT IS THAT PHILOSOPHY DEVELOPS ACCORDING TO LAWS.

YLE, GILBERT. INTENTIONALITY-THEORY AND THE NATURE OF THINKING. REV INT PHIL 27,255-265 1973.

YLE, GILBERT. MOWGLI IN BABEL. PHILOSOPHY 49,5-11 JA 74.

VAEDRA, MODESTO. BIBLIOGRAFIA DE LA FILOSOFIA DEL DERECHO EN ESPANA (1961-1971). AN CATED SUAREZ 12,161-200 1972.

EL TRABAJO OFRECE UNA RELACION CASI COMPLETA DE LAS OBRAS DE FILOSOFIA DEL DERECHO PUBLICADAS POR AUTORES ESPANOLAS EN LA DECADA 1961-71, TANTO EN ESPANA COMO FUERA DE ELLA. LA BIBLIOGRAFIA INCLUYE ASIMISMO ARTICULOS DE REVISTAS. EL OBJETO DE LA PUBLICACION ES OFRECER UN INSTRUMENTO DE TRABAJO A AQUELLOS QUE DESEEN ESTUDIAR LA EVOLUCION DE LA FILOSOFIA JURIDICA EN ESPANA EN LOS ANOS SESENTA.\*

ABORTO, LUIS LARA. METAFISICA DE LAS SIGNIFICACIONES: EN TORNO A HUSSERL. REV FILOSOF (COSTA RICA) 8,79-152 JA-JE 70.

SINTESIS DEL TEMA Y SU OBJETIVO: HEMOS QUERIDO DEMOSTRAR EN NUESTRO ENSAYO, TOMANDO COMO HILO CONDUCTOR LA DOCTRINA EL METODO HUSSERLIANOS, COMO EN EL CAMPO ORIGINARIO DE LA FILOSOFIA CONVERGEN LA TEORIA DEL SER, LA TEORIA DEL DECIR Y LA TEORIA DEL CONOCIMIENTO. LA SUGERENCIA ORIGINARIA ACERCA DE LA REALIDAD ES EL TESORO DEL LENGUAJE UNIVERSAL Y UNICO QUE CONSTITUYE EL ELEMENTO VITAL DE TODOS LOS IDIOMAS PARTICULARES Y LA FUENTE DE DONDE PROCEDEN LAS IDEAS BASICAS DE TODAS LAS CIENCIAS Y LAS ARTES. POR ELLO ES LICITO DEFINIR LA FILOSOFIA COMO LA CIENCIA QUE BUSCA EL DECIR DE LAS COSAS. EL TERCER CAPITULO DE NUESTRA INVESTIGACION HACE UNA INCURSION ONTO-LOGICA Y SEMANTOLOGICA (RESPECTO A LAS SIGNIFICACIONES QUE EN LA HISTORIA DE LA FILOSOFIA SIEMPRE HAN FIGURADO COMO NUCLEOS CATEGORIALES) SOBRE ALGUNOS FENOMENOS DE LA FISICA ACTUAL EN LOS CUALES SE EVIDENCIA LA CONEXION DE ELLA CON LA METAFISICA Y LA FILOSOFIA DEL LENGUAJE.\*

ACCHI, MARIO ENRIQUE. LA PARTICIPACION DE LA INTELIGENCIA EN LA EXPERIENCIA SENSIBLE. SAPIENTIA 28,277-292 O-D 73.

LA PARTICIPACION DE LA INTELIGENCIA O DE LA RAZON EN LA EXPERIENCIA SENSIBLE ES CORRELATIVA A LA PARTICIPACION DEL ENTENDIMIENTO EN LA COGITATIVA. AL OCUPAR EL LUGAR SUPREMO EN LA PERFECCION SENSORIAL, LA COGITATIVA PARTICIPA LA VIRTUD DE LO INFIMO DEL ORDEN INTELCTJAL, ESTO ES, LA RACIONALIDAD. DE ALLI SURGE QUE, SIENDO LA EXPERIENCIA UN CONOCIMIENTO SENSIBLE DEPENDIENTE DE LA FUNCION DE LA COGITATIVA, ESA EXPERIENCIA PARTICIPA DE LA VIRTUD INTELCTUAL EN UN GRADO PARALELO A LA PARTICIPACION DEL INTELCTO EN EL SENTIDO INTERNO DESDE DONDE SE OPERA LA CAPTACION DE LAS 'INTENCIONES INSENSATAE'. EN ESTE CASO, LA MENCIONADA PARTICIPACION SE VERIFICA EN UN ASPECTO SUBJETIVO, ES DECIR, EN RAZON DE LA CONTINUIDAD DEL ENTENDIMIENTO EN LA COGITATIVA.\*



SACERDOTE, GEORGE S. PROJECTIVE MODEL COMPLETENESS. J SYM LOG 39,117-123 MR 74.

THIS MATHEMATICAL ARTICLE DEVELOPS THE NOTION OF AN ELEMENTARY SURJECTION RELATIVE TO SOME FIRST ORDER LANGUAGE. A CONSISTENT THEORY  $K$  IS PROJECTIVELY MODEL COMPLETE IF ALL SURJECTIONS BETWEEN MODELS OF  $K$  ARE ELEMENTARY. THEOREM: THE FOLLOWING ARE EQUIVALENT: (1)  $K$  IS PROJECTIVELY MODEL COMPLETE (2) IF  $G$  IS A SURJECTION FROM THE MODEL  $M$  OF  $K$  ONTO THE MODEL  $M'$  OF  $K$ , AND IF  $X$  IS A POSITIVE SENTENCE WITH PARAMETERS FROM  $M'$ , THEN  $X$  IS TRUE IN  $M$  IF AND ONLY IF  $X$  IS TRUE IN  $M'$ . ANALOGS OF THIS THEOREM EXIST FOR MANY OTHER TYPES OF HOMOMORPHISMS.

SACKSTEDER, WILLIAM. THE LOGIC OF ANALOGY. PHIL RHET 7,234-252 FALL 74.

THE TERMS 'LOGIC' AND 'ANALOGY' ARE RELATED MORE DEEPLY THAN THEIR COMMON ETYMOLOGY. BOTH STRONGLY SUGGEST ARGUMENTATIVE INFERENCES, THE FIRST WITH EVALUATIVE FORCE, THE SECOND WITH IMPLICATIONS OF FRUITFULNESS. THIS PAPER SURVEYS TYPES OF ANALOGY, AND ARGUES THAT THEIR GENERAL LACK OF LOGICAL VALIDITY IS COMPENSATED BY OTHER INFERENTIAL STRENGTHS AND BY THE HINT THAT EVEN A LOGIC DEPENDS ON A PRESUMED STRUCTURAL ANALOGY.

SADE, A. INDICE DE VERITE, FONCTIONS IMPLICATIONNELLES ACCESSIBLES, RECENSEMENT DES THESES. NOTRE DAME J FORM LOG 15,353-369 JL 74.

SADLER JR, ALFRED M AND SADLER, BLAIR L. PROVIDING CADAVER ORGANS: THREE LEGAL ALTERNATIVES. HASTINGS CENTER STUD 1,14-26 1973.

SADLER, BLAIR L AND SADLER JR, ALFRED M. PROVIDING CADAVER ORGANS: THREE LEGAL ALTERNATIVES. HASTINGS CENTER STUD 1,14-26 1973.

SADOVSKY, VADIM. PROBLEMS OF A GENERAL SYSTEMS THEORY AS A METATHEORY. RATIO 16,33-50 JE 74.

ON THE BASIS OF THE PRINCIPAL DIFFICULTIES OF THE CONSTRUCTION OF GENERAL SYSTEMS THEORY AS A UNIVERSAL SCIENTIFIC AND METHODOLOGICAL SYSTEMS CONCEPTION IT WAS FORMULATED THE ALTERNATIVE PROGRAM OF THE DEVELOPMENT OF GENERAL SYSTEMS THEORY AS A SYSTEMS METATHEORY. THE MAIN TASK OF THE GENERAL SYSTEMS THEORY IN THAT SENSE IS THE DEVELOPMENT OF THE METHODOLOGICAL PRINCIPLES OF THE CONSTRUCTION FOR THE DIVERSE SYSTEMS THEORIES. THE SYSTEM METATHEORY IS CONSIDERED IN NON-FORMAL TERMS. THE PARADOXES OF SYSTEMS THINKING WERE ANALYSED. THE SPECIFIC CHARACTER OF THE SYSTEM-METATHEORETICAL ANALYSIS WAS ILLUSTRATED BY THE EXAMPLE OF THE GENERAL DEFINITION OF THE CONCEPT OF 'SYSTEM' ACCORDING TO WHICH THE SYSTEM IS A CLASS OF THE SETS WITH A NUMBER OF CORRESPONDENCES FOR EACH PAIR OF SETS. ACCORDING TO ITS CONTENT THIS ARTICLE IS THE SUMMARY OF THE AUTHOR'S BOOK—"FOUNDATIONS OF GENERAL SYSTEMS THEORY: LOGICAL AND METHODOLOGICAL ANALYSIS" (MOSCOW, 'NAUKA', 1974 IN RUSSIAN).

SAGAL, P T. COMMON DECENCY FOR COMMON NAMES. PHIL STUD 26,63-67 S 74.

SAGAL, P T. PREDICATES, CONCEPTS, AND ONTOLOGICAL NEUTRALITY IN LORENZEN. RATIO 15,320-324 D 73.

SAGAL, P T. GUINE'S QUALMS ABOUT QUANTIFICATION. S J PHIL 12,231-237 SUM 74.

SAGAL, PAUL T. ANSELM'S REFUTATION OF ANSELM'S ONTOLOGICAL ARGUMENT. FRAN STUD 33,285-291 1973.

SAGAL, PAUL T. COUNTERING COUNTERPART THEORY. METAPHILOSOPHY 5,151-154 AP 74.

SAGAL, PAUL T. IMPLICIT DEFINITION. MONIST 57,443-450 JL 73.

SAISON, M. LES OBJETS DANS LA CREATION THEATRALE. REV METAPH MORALE 79,253-268 AP-JE 74.

L'UTILISATION THEATRALE DE L'OBJET ET LA FONCTION QUE L'AUTEUR OU LE METTEUR EN SCENE PEUVENT LUI CONFERER, VIENNENT AUTANT D'UNE REFLEXION SUR L'OBJET EXTERIEURE AU THEATRE QUE DES CONVENTIONS ET TRADITIONS THEATRALES. L'OBJET EXPRIME OU DECRIE UN MILIEU, EVOQUE UNE ATMOSPHERE; IL EST SIGNE ET VAUT EN TANT QU'ABSTRACTION QU'IL FAUT INTERPRETER ET DECODER; IL EST EGALEMENT MATIERE, MOTEUR ET INSTRUMENT DE LA CREATION. VUES LES MULTIPLES FONCTIONS POSSIBLES DE L'OBJET AU THEATRE, IL EST TRES DISCUTABLE DE LUI ASSIGNER UN SENS UNIVOQUE.

SAITO, MINORU. UEBER DEN AESTHETISCHEN CHARAKTER DER OTTONISCHEN BUCHMALEREI (IN JAPANESE). BIGAKU 24,12-20 D 73.

IN DEN ILLUMINIERTEN HANDSCHRIFTEN DER OTTONISCHEN ZEIT BILDETEN SICH IN MANNIGFACHER ART BEREICHETERTE ZUEGE HERAUS, MIT HOECHSTEN STEIGERUNGEN DER KUENSTLERISCHEN GESTALTUNG ZUR LITURGIE BESTIMMTEN BUECHER HERZUSTELLEN, WIE EVANGELIARE, PERIKOPEN, LEKTIONARE, SAKRAMENTARE, PSALTERIEN, APOKALYPSE. DIE DARSTELLUNGEN ZUM NEUEN TESTAMENT SIND ALS VERMITTLER CHRISTLICHER INHALTE UND ALS AUSSERUNGEN DIESER ZEIT IN IHREM VERHAELTNIS ZU GOTT UND WELT AN ERSTER STELLE ZU BETRACHTEN. DABEI GIBT ES NICHT NUR DIE VERANSCHAULICHUNG DER GLAUBENSINHALTE DURCH EINEN ILLUSTRIERENDEN BILDERKREIS. AUCH DIE ORNAMENTALE AUSSTATTUNG WIRKT ERHOEHEND UND AUSZEICHNEND IN BESONDEREM MASSE, SO WIE IN DEN PRACHTHANDSCHRIFTEN DIE ZIERSEITEN MIT INITIALEN UND BUCHSTABEN OFT VON KUENSTLERISCH NICHT GERINGERER BEDEUTUNG SIND ALS DIE FIGUERLICHEN UND NARRATIVEN VORSTELLUNGEN. DAS WORT (VERBUM) GOTTES ENTWICKELTE ALS SICHTBARES, EINER BESTIMMTEN GESTALTUNG FAEHIGES GEBILDE (SCHRIFTBILD) AUS SEINEM BESODEREN WERT HERAUS DIE KRAFT ZUR VERANSCHAULICHUNG SEINES SAKRALEN GEHALTS. SO ERGAENZT DIE VORSTELLUNGSKRAFT DAS, WAS AUS VERSTAENDNIS DES TEXTES ALLEIN ANSCHAULICH WERDEN KANN. HIER WIRD DER MYTHOS ZUR KUNST, DIE DEN LOGOS ERGAENZT....(EDITED).

SAITO, SUMIE AND YAMAZAKI, MASAKAZU. MODERN JAPAN IN ITS PHILOSOPHICAL DEVELOPMENT. REV INT PHIL 28,36-48 1974.

SURVEYING THE HISTORY OF THE INTRODUCTION OF WESTERN PHILOSOPHY INTO JAPAN SINCE THE MEIJI RESTORATION, AND EXAMINING IN LOGICAL TERMS THE MANNER IT HAS ASSUMED, THE AUTHORS EMPHASIZE THAT WESTERN PHILOSOPHY AS WE HAVE ACCEPTED IT IS NOTHING BUT AN OCCASION, CATALYST OR MEDIUM FOR CULTIVATING OUR OWN IDEAS, THAT WESTERN PHILOSOPHY ITSELF IS A PHILOSOPHY WHICH SEEKS FOR TRUE WISDOM, AND THAT OUR PHILOSOPHY, JUST LIKE WESTERN PHILOSOPHY, IS ONE OF THE VARIOUS ATTEMPTS TO FIND OUT TRUTH. TO CONCLUDE, WHAT IS REQUIRED OF PHILOSOPHY TODAY IS TO FIND OUT THE WISDOM, I.E., THE SUFFICIENT CONDITION THAT CAN MAKE LIFE REALLY WORTH LIVING.

SLAMUN, KURT. EINE KRITISCHE STUDIE ZUR ENTWICKLUNG DES LENINISMUS. STUD GEN 24,397-425 1971.

SLAMUN, KURT. ZUM MENSCHENBILD BEI MARX. CONCEPTUS 5,47-56 1971.

SLAZAR BONDY, AUGUSTO. METAFISICA Y ANTIMETAFISICA EN WITTGENSTEIN. DIALOGOS 6,75-99 AP-JE 69.

SALENTO, GIOACCHINO AND PERROTTA, COSIMO. DIE DREI WURZELN DES KATHOLISCHEN ANTIKOMMUNISMUS (AUS DEM ITALIENISCHEN VON G COLLET). INT DIALOG Z 4,277-281 1971.

SALGADO, CESAREC LOPEZ. LA ASCENSION DE LAS COSAS DESDE LA NADA EN LA TEOGONIA DE HESIODO. SAPIENTIA 28,169-178 JL-S 73.

HESIODO, AL HACER UNA TEOGONIA HACE TAMBIEN UNA COSMOGONIA: UNA NARRACION Y EXPLICACION DEL ORIGEN Y PROCESO DE TODA LA REALIDAD. POR ELLO ES UN PRECURSOR INMEDIATO DE LA FILOSOFIA, ES UN PASO DECISIVO DEL MITO AL LOGOS. EN ESTA COSMOGONIA SE PONE AL CAOS AL PRINCIPIO DE TODO: "EN EL PRINCIPIO DE TODO FUE EL CAOS?" QUE ES ESTE CAOS? LOS ESTOICOS PRINCIPALMENTE FIJARON UNA INTERPRETACION, CASI USUAL HASTA NUESTRO DIAS, SEGUN LA CUAL EL CAOS EQUIVALIA A: "LA MATERIA INFORME PRIMORDIAL." CREEMOS QUE ESTE NO ES EL SENTIDO VERDADERO DE LA EXPRESION DE HESIODO. SEGUN LA RAIZ INDOGERMANA, CHAOS SIGNIFICARIA: ABERTURA, HUECO, VACIO. ASI LO ENTENDIO YA ARISTOTELES (PHYS. IV, 4, 212 A 20). POR OTRA PARTE, EL POEMA DE HESIODO DEJA ENTREVER QUE ES ECO O COMPILACION DE TRADICIONES MAS ANTIGUAS. Y LAS TEOGONIAS QUE PARECEN MAS ANTIGUAS PONEN TAMBIEN EN EL ORIGEN A ALGO EQUIVALENTE AL CAOS. EL CAOS DE HESIODO ES EL ABISMO: LA "NADA PURA E INGENUA".

SALGADO, CESAREC LOPEZ. UNIDAD DE SER Y ANALOGIA EN SANTO TOMAS DE AQUINO. SAPIENTIA 29,107-124 AP-JE 74.

SALLIS, JOHN. TOWARDS THE SHOWING OF LANGUAGE. SW J PHIL 4,75-83 FALL 73.

THIS PAPER DEALS WITH THE PROBLEM OF LANGUAGE IN HEIDEGGER'S THOUGHT. IT THEMATIZES THIS PROBLEM AS THAT OF A TRANSFORMATION OF MAN'S RELATION TO THE ESSENCE OF LANGUAGE AND IN RELATION TO THIS PROBLEM CONSIDERS THE ISSUES INVOLVED IN THE DIALOGUE OF THOUGHT WITH POETRY.

SALMON, WESLEY C. REPLY TO LEHMAN. PHIL SCI 40,397-402 S 73.

THIS DISCUSSION NOTE IS AN ANSWER TO QUESTIONS AND OBJECTIONS RAISED BY H LEHMAN TO MY STATISTICAL-RELEVANCE MODEL OF SCIENTIFIC EXPLANATION, ESPECIALLY TO MY REQUIREMENTS CONCERNING HOMOGENEITY OF THE REFERENCE CLASS. I MAINTAIN THAT ALL OF HIS OBJECTIONS CAN BE OVERCOME, SAVE FOR PROBLEMS RELATING TO THE ROLE OF CAUSAL RELATIONS IN SCIENTIFIC EXPLANATION.

SALOMON, JEAN JACQUES. SCIENCE POLICY IN PERSPECTIVE. STUD GEN 24,1027-1037 1971.

SAMPSON, GEOFFREY. IN DEFENCE OF TURING. MIND 82,592-594 O 73.

PURTILL (MIND, VOLUME 80, 1971) ATTACKS TURING'S CLAIM THAT COMPUTERS MAY IN FUTURE CORRECTLY BE DESCRIBED AS CAPABLE OF THINKING. I DEFEND TURING, MAINLY BY SHOWING THAT PURTILL CONFUSES THE BEHAVIOURISM/RATIONALISM ISSUE WITH THE DETERMINISM/FREE-WILL ISSUE.

SAMSON, JEAN-MARC. THE OBJECTIVES OF SEX EDUCATION IN THE SCHOOLS. J MORAL EDUC 3,207-222 JE 74.

STRUCTURED SEX EDUCATION OFTEN LACKS PRECISE IDENTIFICATION OF ITS OBJECTIVES. REVIEWING LITERATURE, THIS PAPER REGROUPS INTO FIVE CATEGORIES THE OBJECTIVES MORE OR LESS EXPLICITLY ASSIGNED TO FORMAL SEX EDUCATION. A DISCUSSION OF THE RATIONALE UNDERLYING EACH TYPE OF OBJECTIVE IS PRESENTED, WITH THE LIMITATIONS THEY IMPOSE UPON THE INDIVIDUALIZATION OF THE STUDENTS. A SIXTH TYPE OF OBJECTIVE IS PRESENTED; IT AVOIDS INDOCTRINATION AND EXCESSIVE SOCIALIZATION OF THE STUDENTS, WITHOUT PUTTING ASIDE THE QUESTION OF VALUES. BASED

UPON LAWRENCE KOHLBERG'S THEORY OF THE DEVELOPMENT OF MORAL JUDGMENT, THIS OBJECTIVE WILL PLACE UPON SEX EDUCATORS AND PARENTS A NEW CHALLENGE.

SANABRIA, JOSE RUBEN. SOLEDAD Y PROBLEMA DE COMUNICACION. REV FILOSOF (MEXICO) 6,427-448 S=D 73.

LA PALABRA MANIFIESTA LA DIGNIDAD DEL HOMBRE PORQUE EL HOMBRE ES EL UNICO ANIMAL QUE HABLA. LA PALABRA CONVIERTE AL MUNDO EN UN UNIVERSO DE SIGNIFICACIONES Y DESIGNACIONES. LA PALABRA NO ES EL SER, PERO EL SER ES PALABRA. ES COMPROMISO DE LA PERSONA CON LAS DEMAS PERSONAS. LA PALABRA ES UNA FORMA DE TRASCENDENCIA, DE COMUNICACION. Y SIN EMBARGO, HOY MAS QUE NUNCA EL HOMBRE ESTA SOLO. HAY DIFERENTES FORMAS DE SOLEDAD. LA SOLEDAD ES INTERIOR AL HOMBRE; ES UN ABURRIMIENTO, UNA TRISTEZA INFINITA QUE DESGARRA AL HOMBRE A PESAR DEL PROGRESO Y DE LA TECNICA. SE HABLA MUCHO DE COMUNICACION; CON TODO, NUNCA COMO HOY, EL HOMBRE HA ESTADO TAN SOLO CON LA PROFUNDA Y AMARGA SOLEDAD DEL CORAZON, PORQUE LA COMUNICACION ES ALGO PREFABRICADO, ALGO QUE SE LE IMPONE. EN LA "COMUNICACION" LOS MENSAJES SE DIRIGEN A OYENTES ANONIMOS. HAY COMUNICACION, PERO NO HAY COMUNION. FALTA AUTENTICIDAD, SINCERIDAD. AMEMOS LA VERDADERA SOLEDAD QUE NOS LLEVA A LA COMUNICACION, AL ABSOLUTO. PORQUE "CUANTO MAS PROFUNDA ES LA SOLEDAD, TANTO MAS PROFUNDAMENTE SE EXPERIMENTA LA COMUNICACION."

SANDERS, GERALD A. PRECEDENCE RELATIONS IN LANGUAGE. FOUND LANG 11,361-400 MY 74.

MANY GENERALIZATIONS ABOUT NATURAL LANGUAGES CAN BE EXPRESSED AS SPECIAL CASES OF THE FORMULA 'A TAKES PRECEDENCE OVER B WITH RESPECT TO C', WHERE 'A' AND 'B' ARE DISTINCT CONSTITUENTS, AND 'C' IS SOME WELL-DEFINED GRAMMATICAL FUNCTION, POSITION, OR RELATION. A GENERAL THEORY OF SUCH PRECEDENCE RELATIONS IS PROPOSED AND TESTED WITH RESPECT TO CERTAIN REPRESENTATIVE FACTS ABOUT NATURAL-LANGUAGE PHONOLOGY AND SYNTAX. THE CENTRAL POSTULATES OF THIS THEORY ARE (1) THAT ALL OBSERVED PRECEDENCE RELATIONS FOLLOW FROM PRECEDENCES IN THE APPLICATION OR DERIVATIONAL USE OF GRAMMATICAL RULES; AND (2) THAT ALL SUCH PRECEDENCES IN RULE APPLICATION ARE DETERMINED BY THE GENERAL PRINCIPLE THAT ANY RULE 'A' TAKES APPLICATIONAL PRECEDENCE OVER ANY RULE 'B' IF THE STRUCTURAL DESCRIPTION OF 'A' PROPERLY INCLUDES THE STRUCTURAL DESCRIPTION OF 'B'.

SANDERS, SCOTT. TOWARDS A SOCIAL THEORY OF LITERATURE. TELOS 122-135 WINT 73-74.

THE ARTICLE SETS OUT TO LAY THE GROUNDWORK FOR A SOCIOLOGICAL THEORY OF LITERATURE, DRAWING PRINCIPALLY UPON THE THEORY OF GENETIC STRUCTURALISM ARTICULATED BY LUCIEN GOLDMANN. IT BEGINS BY DESCRIBING THE ABORTIVE EFFORTS TO ESTABLISH A SOCIAL THEORY OF LITERATURE IN THE LEFT-WING CRITICISM OF THE THIRTIES, AND THEN TREATS NEW CRITICISM AS A REACTION AGAINST THIS RADICAL IDEOLOGICAL APPROACH. THE ARTICLE CONCLUDES BY OUTLINING GOLDMANN'S SOCIOLOGICAL THEORY OF LITERATURE, STRESSING HIS CONCEPT OF INTEGRATIVE 'WORLD-VIEW' AS A MEANS OF SYNTHESIZING THE STRENGTHS OF FORMALIST AND IDEOLOGICAL CRITICISM.\*

SANDVOSS, ERNST. DAS PROBLEM DES WERTSYSTEMS. Z PHIL FORSCH 25,511-522 1971.

SANTOS, M I. BUSQUEDA DE UN NUEVO ESPACIO PARA LA EMERGENCIA DEL HOMBRE. STROMATA 29,215-239 JL-S 73.



SARDELLO, ROBERT J. DEATH AND IMAGINATION. HUMANITAS 10,61-73 F 74.

THE PURPOSE OF THE ARTICLE IS TO UNDERSTAND THE MANNER OF IMAGINING DEATH. THIS UNDERSTANDING IS ACHIEVED THROUGH A PHENOMENOLOGY OF THE IMAGE WHICH IS THEN APPLIED TO THE IMAGE OF DEATH. FANTASY IMAGES OF DEATH ARE DIFFERENTIATED FROM REVERIES OF DEATH AND BOTH ARE COMPARED WITH THE IMAGINATION OF DEATH. IN FANTASY, DEATH IS NEVER ACTUALIZED--THERE ARE ALWAYS FUTURE POSSIBILITIES. IN REVERIE, THE CHANGING BODY PRESENTS US WITH THE FEELING OF VULNERABILITY. IN IMAGINATION DEATH IS PRESENTED AS NO-THING, AN EXPERIENCE WHICH TRANSFORMS THE LONGING OF REVERIE AND THE KNOWLEDGE OF FANTASY INTO HOPE.

SARGENTICH, THOMAS. LOCKE AND ETHICAL THEORY: TWO MS PIECES. LOCKE NEWS 24-31 SUM 74.

THIS ARTICLE DISCUSSES TWO PREVIOUSLY UNPUBLISHED MANUSCRIPT PIECES FROM THE ALOVELACE @COLLECTION OF @LOCKE'S PAPERS IN THE @BODLEIAN @LIBRARY AT THE @UNIVERSITY OF @OXFORD. THESE PIECES SHED LIGHT ON THE DEVELOPMENT AND THE PREMISES OF @LOCKE'S MATURE ETHICAL THEORY, IN PARTICULAR BOTH HIS HIGHLY HEDONISTIC ASSUMPTIONS AS WELL AS THE THEOLOGICAL CONTEXT IN WHICH @LOCKE PUTS FORTH HIS TELEOLOGICAL ARGUMENT ABOUT WHAT MAN OUGHT TO DO AS AN INTELLECTUAL AND SOCIAL BEING.

SARLEMIJN, ANDRIES. DIE METHODE DES SOWJETATHEISMUS. Z PHIL FORSCH 25,372-401 1971.

SARRI, FRANCESCO. ISOCRATE COME TESTIMONE DEL MESSAGGIO SOCRATICO. RIV FILOSOF NEO-SCOLAS 66,40-58 JA-MR 74.

ISOCRATE NON COMPRESSE A FONDO LA FILOSOFIA, MA NUTRI UNA VIVA CURIOSITA PER LE IDEE DEI FILOSOFI AL PUNTO DA ACCETTARE EGLI STESSO, SIA PURE IN MODO RAPSDODICO, ALCUNE PROPOSIZIONI FILOSOFICHE. INOLTRE, EGLI CONOBBE SOCRATE PERSONALMENTE E DOVETTE ESSERSI DOCUMENTATO IN MODO PUNTUALE SULLA SUA PERSONALITA E SUL SUO PENSIERO. STANDO COSI LE COSE, LA SUA TESTIMONIANZA, SOLITAMENTE IGNORATA, DIVIENE PER CONTRO ASSAI PREZIOSA. IN BASE AD ESSA, IL MESSAGGIO SOCRATICO DI FONDO RISULTA INCENTRATO INTORNO ALLA TEMATICA DELL'ANIMA E DELLA 'CURA DELL'ANIMA', CONSIDERATA NON COME SOSTANZA SOPRASENSIBILE E IMMORTALE, MA COME COSCIENZA E SEDE DELLA VERA PERSONALITA DELL'UOMO. ISOCRATE PRESENTA COSI UN SOSTANZIALE ACCORDO CON LA QUASI TOTALITA DELLE ALTRE FONTI SOCRATICHE. EGLI, DUNQUE, PUO OFFRIRCI QUEL 'CRITERIO ESTERNO' DA LUNGO TEMPO DESIDERATO CHE, APPLICATO AI DIALOGHI DI PLATONE, PUO SEGNARE LA LINEA DI DEMARCAZIONE TRA CIO CHE VA FATTO STORICAMENTE RISALIRE A SOCRATE E CIO CHE E, INVECE, CREAZIONE DEL DISCEPOLO.

SARRI, FRANCESCO. RILETTURA DELLE "NUVOLE" DI ARISTOFANE COME FONTE PER LA CONOSCENZA DI SOCRATE. RIV FILOSOF NEO-SCOLAS 65,532-550 JL-S 73.

LA SCONCERTANTE PRESENTAZIONE CHE ARISTOFANE FA DI SOCRATE NELLE "NUVOLE" SI SPIEGA CON LE ESIGENZE DEL TEATRO COMICO E CON LA NOVITA' DEL LINGUAGGIO SOCRATICO, CHE FACEVA LEVA SULLA TEMATICA DELL'ANIMA INTESA COME COSCIENZA E SEDE DELLA PERSONALITA' CONSAPEVOLE DELL'UOMO. A CHI--COME ARISTOFANE--GIUDICAVA CON LE CATEGORIE DELL'UOMO COMUNE ED INTENDEVA LA 'PSYCHE' COME FANTASMA DELL'OLTRETOMBA, COME SEDE DELLE EMOZIONI INTERIORI O, ADDIRITTURA, COME SINONIMO DELL'ISTINTO PIU' SFRENATO, IL LINGUAGGIO SOCRATICO RISULTAVA RIDICOLO ED EVOCATURE DI SUGGERZIONI SUSCETTIBILI DI SVILUPPO PER PROCESSO ASSOCIATIVO. COSI', DOPO AVER DEFINITO LA SCUOLA DI SOCRATE UN "PENSATOIO DI ANIME SAGGE", ARISTOFANE FA DEL FILOSOFO UN SACERDOTE ORFICO E UN PENSATORE NATURALISTA, PERCHE' TANTO GLI ORFICI QUANTO I FISICI PARLAVANO DELLA 'PSYCHE' IN MANIERA ORIGINALE. COSI', INFINE, SOCRATE DIVIENE UN SOFISTA, PERCHE' CHI

NON ERA STATO IN GRADO DI COMPRENDERE LA NOVITA' DELLA CONCEZIONE SOCRATICA DI FONDO, NON ERA ALTRESI' IN GRADO DI COMPRENDERE LA NOVITA' DEL METODO CHE SCRREGGEVA QUELLA CONCEZIONE E, QUINDI, LA FUNDAMENTALE DIFFERENZA TRA SOCRATE E I SOFISTI.

SARTORI, GIOVANNI. PHILOSOPHY, THEORY AND SCIENCE OF POLITICS. POLIT THEOR 2,133-162 MY 74.

SARTORI, GIOVANNI. WHAT IS 'POLITICS'. POLIT THEOR 1,5-26 F 73.

SARTORIUS, ROLF. FALLACY AND POLITICAL RADICALISM IN PLATO'S "REPUBLIC". CAN J PHIL 3,349-363 MR 74.

DAVID SACHS' CHARGE THAT THE OVERALL ARGUMENT OF PLATO'S "REPUBLIC" COMMITS A FALLACY OF IRRELEVANCE THROUGH AN EQUIVOCATION ON THE NOTIONS OF CONVENTIONAL AND NATURAL JUSTICE IS REJECTED. YET IT IS ARGUED THAT A CONSIDERATION OF SACHS' CLAIM REVEALS AN ARGUMENT FOR A POSITION OF POLITICAL RADICALISM IN THE "REPUBLIC" WHICH WOULD EXPLAIN WHY EVEN PLATO WOULD AGREE THAT THE ARGUMENT FOR BEING JUST WOULD APPEAR TO BE UNSOUND TO AT LEAST SOME OF THOSE TO WHOM IT WAS DIRECTED.

SAVIN, HARRIS B. ETHICS FOR GODS AND MEN. COGNITION 2,257 1973.

A REPLY TO PHILLIP ZIMBARDO'S DEFENSE OF THE ETHICS OF HIS TREATMENT OF HUMAN EXPERIMENTAL SUBJECTS IN A MOCK PRISON. (ZIMBARDO'S ARTICLE APPEARS IN THE SAME ISSUE OF "COGNITION.")\*

SAVIN, HARRIS B. MEANINGS AND CONCEPTS: A REVIEW OF JERROLD J KATZ'S "SEMANTIC THEORY". COGNITION 2,213-238 1973.

A DISCUSSION OF KATZ'S VIEWS ABOUT SEMANTICS, WITH SPECIAL REFERENCE TO HIS CLAIM THAT 'SEMANTIC STRUCTURE', IN THE SENSE OF HIS THEORY, IS ISOMORPHIC TO CONCEPTUAL STRUCTURE.\*

SAXE FERNANDEZ, EDUARDO E. EL AGUA Y LA MUERTE EN GASTON BACHELARD. REV FILOSOF (COSTA RICA) 9,75-87 JA-JE 71.

EL ANALISIS PSICO-FILOSOFICO BACHELARDIANO OPERA IMAGINARIAMENTE; NO REDUCTIVAMENTE NI SEGUN LA LOGICA BI-POLAR ARISTOTELICA. LA RELACION EPISTEMICA, EN TODOS LOS CASOS, PRODUCE UN TERTIUM QUE ES LO REAL-VIVO. EN EL ENSUENO DEL AGUA SE MUESTRA A LA VEZ LA VIDA Y LA MUERTE. LA MORTALIDAD ACUATICA ESTA PRIMERAMENTE EN EL REFLEJO (NARCISO) Y POSTERIORMENTE EN LA INTERIORIDAD DESTRUCTIVA (POE) QUE SIN EMBARGO GUARDA EL EXTASIS (BELLEZA, UNIDAD) DEL SER AMADO (IRENE: LA PAZ) Y EN LA EMBRIAGUEZ DEL SER PLENO (ALCOHOLISMO) DIONISIACO QUE, POR ESA MISMA PATENCIA, MATA. EL AGUA ES UNA NADA SUSTANCIAL. EL AGUA OFRECE LA MUERTE ELEMENTAL. PARA CIERTAS ALMAS, EL AGUA ES LA MATERIA DE LA DESESPERACION.

SAXENA, S K. HEGEL ON THE SUBLIME. RELIG STUD 10,153-172 JE 74.

THE ESSAY ARGUES THAT HEGEL'S TREATMENT OF THE SUBLIME IS DISTINCTIVE, COMPREHENSIVE AND SELF-CONSISTENT. THE UNIQUENESS ARISES FROM HIS VIEWPOINT, OF GOD=WORLD RELATION. ADEQUACY IS BROUGHT OUT BY OUTLINING HEGEL'S VIEWS, IN THE CONTEXT OF HISTORY AND DIVERSE CULTURES, ON: THE SUBLIME AND THE SYMBOLIC, SUBLIMITY AND BEAUTY, AND THE HINDU AND PERSIAN 'APPROXIMATIONS' TO THE SUBLIME. FINALLY, NOTICE IS TAKEN OF THE PSALMS WHICH MEET HEGEL'S TWIN CRITERIA OF GENUINE SUBLIMITY: NULLITY OF THE WORLD AND EXTOLMENT OF GOD. HERE, BY REFERRING TO PAINTING, THE AUTHOR REJECTS HEGEL'S VIEW THAT TRUE SUBLIMITY IS POSSIBLE IN POETRY ALONE.

SAYWARD, CHARLES AND VOSS, STEPHEN H. ABSURDITY AND SPANNING.  
PHILOSOPHIA (ISRAEL) 2,227-238 JL 72.

ON THE BASIS OF OBSERVATIONS J J C SMART ONCE MADE CONCERNING THE ABSURDITY OF SENTENCES LIKE 'THE SEAT OF THE BED IS HARD', A PLAUSIBLE CASE CAN BE MADE THAT THERE IS LITTLE POINT TO DEVELOPING A THEORY OF TYPES, PARTICULARLY ONE OF THE SORT ENVISAGED BY FRED SOMMERS. THE AUTHORS DEFEND SUCH THEORIES AGAINST THIS OBJECTION BY A PARTIAL ELUCIDATION OF THE DISTINCTIONS BETWEEN THE CONCEPTS OF SPANNING AND PREDICABILITY AND BETWEEN CATEGORY MISTAKENNESS AND ABSURDITY IN GENERAL. THE ARGUMENT SUGGESTS THAT FURTHER CLARIFICATION OF THE CONCEPTS OF SPANNING AND CATEGORY MISTAKENNESS SHOULD BE SOUGHT IN REFLECTION UPON THE MORE FAMILIAR CONCEPTS OF A SORT OF THING AND A PREDICATE CATEGORY.

SAYWARD, CHARLES. THE RECEIVED DISTINCTION BETWEEN PRAGMATICS, SEMANTICS AND SYNTAX. FOUND LANG 11,97-104 JA 74.

I CONCENTRATE ON CARNAP'S STATEMENT OF THE DISTINCTION BETWEEN PRAGMATICS, SEMANTICS AND SYNTAX. THIS STATEMENT ONLY TELLS US HOW TO APPLY THE THREE TERMS TO INVESTIGATIONS; BUT EVEN A CURSORY REVIEW OF THE LITERATURE REVEALS AN UNCITICAL APPLICATION OF THE THREE TERMS TO ALL SORTS OF THINGS BESIDES INVESTIGATIONS. I SHOW THAT THERE IS NO OBVIOUS WAY OF JUSTIFYING THIS PRACTICE. I ALSO CRITICIZE THE DEFINITION AS IT APPLIES TO INVESTIGATIONS BY ARGUING THAT EITHER THE DEFINITION DOES NOT FIT CARNAP'S ORIGINAL PURPOSE IN PROPOSING IT OR IT IS UNCLEAR WHAT USEFUL PURPOSE THE DEFINITION IS SUPPOSED TO SERVE.

SCANLAN, JAMES P. CAN REALISM BE SOCIALIST? BRIT J AES 14,41-55 WINT 74.

CONTRARY TO THE COMMON CONTENTION THAT SOCIALIST REALISM IS A SELF-CONTRADICTORY AESTHETIC THEORY, THE PRESENT PAPER ARGUES THAT ARTISTIC PORTRAYAL CAN BE BOTH REALISTIC AND PROMOTIVE OF SOCIALISM BY TRUTHFULLY PORTRAYING SOCIALIST REALITY IN A FAVORABLE LIGHT. THREE MODES OF SUCH PORTRAYAL ARE IDENTIFIED AND DESCRIBED: EXAGGERATION, SELECTION, AND COMMENDATORY PORTRAYAL.

SCANLAN, JAMES P. THE COMING OF AGE OF SOVIET AESTHETICS: AN EXAMINATION OF THE ARTICLES ON AESTHETICS IN THE NEW SOVIET "FILOSOFSKAJA ENCIKLOPEDIJA". STUD SOVIET THO 13,321-333 S-D 73.

STUDY OF THE MANY ARTICLES ON AESTHETICS IN THE 5-VOLUME "PHILOSOPHICAL ENCYCLOPEDIA" RECENTLY PUBLISHED IN THE USSR REVEALS AN INCREASING PROFESSIONALISM AND THE ADOPTION OF HIGHER SCHOLARLY STANDARDS IN SOVIET PHILOSOPHY. THE PHILOSOPHICAL APPROACH, THOUGH STILL FUNDAMENTALLY MARXIST, IS SHOWN TO BE MORE SOPHISTICATED, MORE OBJECTIVE, MORE INNOVATIVE, AND MORE TOLERANT OF DEBATE ON FUNDAMENTAL ISSUES THAN PREVIOUS SOVIET TREATMENTS OF AESTHETICS.\*

SCANNONE, J C. LA PREGUNTA POR EL SER EN LA FILOSOFIA ACTUAL. STROMATA 28,593-596 O-D 72.

EL AUTOR INTENTA UBICAR LA PREGUNTA POR EL SER EN SUS SITUACION ACTUAL Y LATINOAMERICANA. HOY, POR LA SUPERACION DE LA MODERNIDAD, SE DA UNA NUEVA EXPERIENCIA DEL SER COMO HISTORICO, GRATUITO, DIFERENTE Y MISTERICO, Y NO PRIMARIAMENTE COMO ETERNO, NECESARIO, IDENTICO E INTELIGIBLE. DESDE ESA NUEVA EXPERIENCIA ONTOLOGICA SE OFRECEN DOS TAREAS A LA FILOSOFIA: LA RELECTURA DE LA TRADICION FILOSOFICA, Y LA MEDIACION ONTICOPRACTICA DE DICHA EXPERIENCIA RADICAL EN LA CREACION REVOLUCIONARIA DE UN MUNDO: NUEVO SENTIDO DEL DERECHO, DEL PODER, DE LA PROPIEDAD, DEL TRABAJO, DE LA CULTURA, DE LA CIENCIA, ETC. ELLO ES URGENTE EN AMERICA LATINA, PERO HA DE SURGIR DE LA RADICALIDAD ONTOLOGICA QUE SUPERA A LA MODERNIDAD.



CAPIN, PIETRO. LIVELLI DELLA TESTIMONIANZA CRISTIANA. ARCH FILOSOF 523-529 1972.

CHIARITE L'INDOLE E L'IMPORTANZA DELLA TESTIMONIANZA CRISTIANA, QUESTA VIENE ANALIZZATA A TRE LIVELLI: DEL DIRE, DELL'AGIRE E DELL'ESSERE. I LIVELLI SONO DISTINTI, INTERDIPENDENTI, FONDATI SULL'ESSERE CRISTIANO: QUESTI VALE, ANZITUTTO, PER CIO CHE E E, QUINDI, PER CIO CHE FA E DICE. DI QUI LE STRUTTURE E LA DINAMICA DELLA TESTIMONIANZA CRISTIANA CHE SI RIASSUME NELLA DIALETTICA DELLA POSITIVITA, IMPLICANTE ALMENO TRE AFFERMAZIONI: UNA DI DIO CHE 'SI DICE'; UNA DEL CRISTIANO CHE 'LO RICONOSCE E LO DICE' E UNA, VIRTUALE, DELL'INTERLOCUTORE CUI E PROPOSTA PA PAROLA DI DIO E L'ESPERIENZA VISSUTA DAL CRISTIANO.

CAPIN, PIETRO. PREMESSE SCOTISTE PER UNA TEOLOGIA DELLA STORIA. ARCH FILOSOF 2,201-206 1971.

L'AUTORE CERCA DI MOSTRARE CHE DUNS SCOTO (1265/66-1308), POSSEDENDO UN SENSO ACUTO DELLA STORIA, OFFRE ELEMENTI INTERESSANTI PER UNA TEOLOGIA DELLA STORIA. TALI ELEMENTI SONO: DIO COME 'RATIONABILISSIME VOLENS'; LA VOLONTA UMANA COME LIBERTA E L'UNIVERSO COME NATURA CONTINGENTE NELL'ESSERE E NECESSARIA NELL'AGIRE. L'ANALISI DI ESSI PERMETTE DI CONCLUDERE: PER SCOTO LA TEOLOGIA DELLA STORIA IMPLICA IL GIOCO DI VARIE LIBERTA SULLO SFONDO DELL'UNIVERSO CHE, PUR ESSENDO CONTINGENTE, E RETTO DA LEGGI NECESSARIE. QUESTE SONO: ESPRESSIONE DELLA VOLONTA DIVINA SOMMAMENTE RAGIONEVOLE, CONDIZIONE INDISPENSABILE PER L'ESERCIZIO DELLA LIBERTA UMANA E, PERCIO, FONDAMENTO DEL PROCESSO DI LIBERAZIONE COINVOLGENTE L'UOMO IN QUANTO SPIRITO INCARNATO.

CHACHT, RICHARD. PHILOSOPHY AS LINGUISTIC ANALYSIS: A NIETZACHEAN CRITIQUE. PHIL STUD 25,153-171 AP 74.

WHILE NIETZSCHE HAS SOME SYMPATHY WITH THE PROGRAM OF ANALYTIC PHILOSOPHY, HE OFFERS WHAT IS IN EFFECT A POWERFUL CRITIQUE OF THE CONCEPTION OF PHILOSOPHY AS LINGUISTIC ANALYSIS AND ITS PRESUPPOSITIONS. IT IS THEREFORE OF SOME INTEREST TO CONSIDER HIS 'ANTE REM' CRITICISMS OF THIS CONCEPTION OF WHAT PHILOSOPHY IS (OR OUGHT TO BE), WITH A VIEW TO EVALUATING THE CLUSTER OF CURRENTLY POPULAR PHILOSOPHICAL TENDENCIES WHICH MAY BE SUBSUMED UNDER THIS LABEL. SEVERAL OF THE MOST IMPORTANT OF THESE TENDENCIES ARE DESCRIBED; AND THEN THOSE OF NIETZSCHE'S METHODOLOGICAL AND PROGRAMATIC ARGUMENTS WHICH BEAR UPON THEM ARE DISCUSSED. IN PARTICULAR, HIS REASONS ARE EXAMINED FOR HOLDING THAT PHILOSOPHICAL ISSUES NEED NOT BE DEALT WITH EXCLUSIVELY--AND CANNOT BE DEALT WITH SATISFACTORILY--WITHIN THE CONFINES OF ANALYSIS EITHER OF THE CONCEPTUAL SYSTEMS OF NON-PHILOSOPHICAL SPECIALISTS, OR OF ORDINARY LANGUAGE.

CHAEFER, DAVID LEWIS. A CRITIQUE OF RAWLS' CONTRACT DOCTRINE. REV METAPH 28,89-115 S 74.

CHAEFER, RUETGER. DIE TEOLOGISCHE FAKULTAET--EIN STAATSKIRCHLICHES RELIKT. CLUB VOLTAIRE 4,286-298 1970.

CHAEFER, LOTHAR. ZUR 'REGULATIVEN FUNKTION' DER KANTISCHEN ANTINOMIEN. SYNTHSE 23,96-120 AG 71.

AUSGEHEND VON FRAGEN DER METHODOLOGIE (POPPER, FEYERABEND, LAKATOS) WIRD DIE FUNKTION DER IDEEN BEI KANT THEMATISIERT. -UM DEREN POSITIVE ROLLE FUER DEN FORTSCHRITT DER ERKENNTNIS STAERKER HERAUSZUEHEBEN, WIRD VORGESCHLAGEN, KANTS "REGULATIVE FUNKTION" ALS EINE "PROLIFERATIVE" ZU REKONSTRUIEREN: DIE DIALEKTIK DER IDEEN SOLL ALTERNATIVE "FORSCHUNGSPROGRAMME" ERMOEGLICHEN, DIE DURCH PLURALISTISCHE THEORIENKRITIK DAS WACHSTUM DER ERFAHRUNGSWISSENSCHAFTEN GARANTIEREN.\*



SCHAFFNER, KENNETH F. EINSTEIN VERSUS LORENTZ: RESEARCH PROGRAMMES AND THE LOGIC OF THEORY EVALUATION. BRIT J PHIL SCI 25,45-78 MR 74.

SCHAFFNER, KENNETH. LOGIC OF DISCOVERY AND JUSTIFICATION IN REGULATORY GENETICS. STUD HIST PHIL SCI 4,349-385 F 74.

SCHAGRIN, MORTON L. WHEWELL'S THEORY OF SCIENTIFIC LANGUAGE. STUD HIST PHIL SCI 4,231-240 N 73.

WHEWELL'S DISCUSSION OF THE PRECONDITIONS FOR THE USE OF (1) NAMES, AND (2) GENERAL TERMS, IS EXTENDED TO THE PRECONDITION FOR A STATEMENT'S BEING NECESSARY, OR AN AXIOM. THESE CONDITIONS ARE RELATED TO RECENT DISCUSSIONS OF WHEWELL'S NOTION OF THE CONSILIENCE OF INDUCTIONS AND THE PROGRESSIVENESS OF NECESSARY TRUTH. IT IS FURTHER ARGUED THAT SYSTEMS OF SCIENTIFIC THEORIES, CONSTRUCTED IN ACCORDANCE WITH WHEWELL'S IDEAS, SERVE AS PARADIGMS OF INTELLIGIBILITY FOR THE SCIENTIFIC COMMUNITY.\*

SCHALUECK, HERMANN. DER WISSENSCHAFTSCHARAKTER DER THEOLOGIE NACH JOHANNES DUNS SCOTUS. WISS WEIS 34,141-153 1971.

SCHAPER, EVA. A REPLY BY EVA SCHAPER. J BRIT SOC PHEN 3,231-234 O 72.

SCHATZMAN, E. LA METHODE DE LA LIBERTE. SCIENTIA 108,173-174 1973.

SCHAYA, LEO. CONTEMPLATION AND ACTION IN JUDAISM AND IN ISLAM. MAIN CURRENTS 30,69-74 N-D 73.

SCHERER, DONALD. EXPLANATORY COMPLETENESS. PHILOSOPHY 49,198-204 AP 74.

SCHERER, DONALD. GOD: PROJECTION OR REALITY? SOPHIA 12,31-35 O 73.

FEUERBACH'S VIEW THAT ALL ASSERTIONS ABOUT GOD ARE TRANSLATABLE INTO ASSERTIONS ABOUT IDEAL QUALITIES OF MEN IS SHOWN TO BE ADEQUATE TO SOME ASSERTIONS IN SOME RELIGIOUS TRADITIONS BUT INADEQUATE TO ASSERTIONS OF GOD'S ACTIVITY IN WESTERN RELIGIONS. IN THE THEOCENTRIC TRADITIONS ASSERTIONS ABOUT GOD'S ACTIVITY HAVE IMPLICATIONS ABOUT THE POSSIBILITY OF HUMAN SALVATION WHICH THE CORRELATIVE ASSERTIONS ABOUT MEN LACK.

SCHERER, DONALD. INCORRIGIBILIST DILEMMAS. S J PHIL 11,237-239 FALL 73.

THE PREDICATES OF STOCK EXAMPLE INCORRIGIBILIST ASSERTIONS CONTAIN A MENTAL PREDICATE AND, USUALLY, AN OBJECT. THE AUTHOR SUPERCEDES THE STANDARD ANTI-INCORRIGIBILIST OBJECTION THAT MISDESCRIPTION IS POSSIBLE AT BOTH POINTS BY NOTING THAT INCORRIGIBILIST-FOUNDATIONALIST VIEWS HOLD BOTH THAT SOME ASSERTIONS ARE INCORRIGIBLE AND THAT THESE ARE THE FOUNDATION OF OTHER KNOWLEDGE CLAIMS. ARGUMENT SHOWS THAT EITHER THE ASSERTIONS ARE CORRIGIBLE OR THEY ARE NOT THE FOUNDATION OF ANY OTHER KNOWLEDGE CLAIMS.

SCHERF, ELSBETH. AUS DEM STEGREIF SOZIODRAMATISCHE SPIELE MIT ARBEITERKINDERN. KURSBUCH 34,103-156 1973.

SCHUEDEMANN, BEATE. KIND UND BUCH. KURSBUCH 34,79-100 1973.

SCHIENSTOCK, G AND BRANDENBURG, A G AND HETZLER, H W. BETRIEBLICHE LEISTUNGSNORMEN IM WANDEL. SOZ WELT 24,25-59 1973.

HIEVELLA, P. S. EMERGENT EVOLUTION AND REDUCTIONISM. SCIENTIA  
108,323-330 1973.

THE VIEW THAT THE 'RIGHT THEORY' OR 'ENOUGH INFORMATION' WILL ENABLE  
PREDICTION OF ORIGINAL NOVELTY IS A SPECIAL CASE OF PETITIO  
PRINCIPI--WHAT I CALL 'THE SUFFICIENCY FALLACY'. THERE IS, ALSO, A  
SUBTLE ANALOGY BETWEEN THE 'LOGIC' OF THE SUFFICIENCY THESIS AND  
THAT OF TELEOLOGY. FURTHERMORE, A HYPOTHETICO-DEDUCTIVE FRAMEWORK  
FOR DEDUCING EMERGENT NOVELTY INVOLVES A TRIVIALITY AND CONSTITUTES  
A RESTRICTIVE USE OF THE TERM 'DEDUCE'. THE REDUCTIONISM DERIVED  
THROUGH SUCH A STRICT DEDUCTIVE SYSTEM APPLIED TO LAWS AND THEORIES  
IS NOT APPLICABLE TO SUBSTANTIVE AND QUALITATIVE EMERGENTS.

HIPPER, EDITH WATSON. IS PLATO AN IDEALIST? STUD GEN 24,583-597 1971.

HIPPER, EDITH WATSON. TWO CONCEPTS OF HUMAN FREEDOM. S J PHIL  
11,309-315 WINT 73.

THIS PAPER DISTINGUISHES 'FREEDOM OF ORIGINATION', MAN'S ABILITY TO  
INFLUENCE HIS ACTS BY HIS DECISIONS, FROM THE MORE RESTRICTED  
CONCEPT OF 'MORAL FREEDOM', HIS POWER TO GUIDE HIS ACTS BY WHAT HE  
JUDGES TO BE BEST OR MOST OBLIGATORY. THESE TWO CONCEPTS ARE TRACED  
THROUGH THE HISTORY OF THOUGHT, STARTING WITH ARISTOTLE'S  
DISTINCTION BETWEEN 'VOLUNTARY' ACTS AND ACTS OF 'CHOICE'. THE  
FORMER CONCEPT IS USUALLY PRESUPPOSED BY THE LATTER, THOUGH SPINOZA  
DENIED THE FORMER WHILE AFFIRMING THE LATTER. THOUGH MUCH WORK HAS  
BEEN CONCENTRATED ON THE FORMER, WHICH SEEMS TIED TO THE MIND-BODY  
PROBLEM, THE LATTER CONCEPT RESULTS IN THE ACTUALITY, NOT ONLY THE  
POSSIBILITY, OF ONE'S DIRECTING HIS ACTS BY HIS CHOICE.

IRMACHER, WOLFGANG H. THEORIE UND PRAXIS, KRITISCHER BERICHT VOM 8:  
INTERNATIONALEN HEGELKONGRESS IN OSTBERLIN. Z PHIL FORSCH  
25,425-440 1971.

ISCHKOFF, GEORGI. STATISTISCHE REPRÄSENTATIVAUSWERTUNG  
PHILOSOPHISCHER PROBLEMBEREICHE. Z PHIL FORSCH 25,606-615 1971.

ISCHKOFF, GEORGI. WISSENSCHAFTSTHEORETISCHE BETRACHTUNG ZUM  
INFORMATIONSBEGRIFF. Z PHIL FORSCH 25,60-88 1971.

KOLNIK, SAMUEL. DE LOS MODOS DE VIDA COMO MODOS DE LA SIGNIFICACION.  
ENSAY ESTUD 17-18 AG 74.

MY PURPOSE IS TO DEDUCE SOME BASIC WAYS OF THE HUMAN BEHAVIOR FROM  
THE ELEMENTAL WAYS OF THE MEANING. ACCORDING TO NEARNESS DEGREE  
BETWEEN THE SIGN AND ITS MEANING, IT IS POSSIBLE: 1) THE SIGN  
'REFERS' TO ITS MEANING, OR 2) THE SIGN 'CONSTITUTES' ITS MEANING.  
ACCORDING TO MEANINGS EXHIBITION WAY, IT IS POSSIBLE: A) THE SIGN  
'SAYS' ITS MEANING, OR B) THE SIGN 'SHOWS' ITS MEANING. THE 1-A  
COMBINATION CORRESPONDS TO 'COMMON SPEECH', 2-B TO THE 'PRODUCTIVE  
ACTION' AND 2-A TO THE 'POETIC SPEECH'. 1-B IS NOT POSSIBLE. TO  
DEDUCE, FROM SEMANTIC CATEGORIES, SOME WAYS OF THE HUMAN BEHAVIOR,  
HAS BEEN POSSIBLE BECAUSE THIS BEHAVIOR IS ESSENTIALLY MEANING.

KOLNIK, SAMUEL. LA POTENCIA DE LO NEGATIVO. ENSAY ESTUD 18-20 MR 73.

LANGER, J. E. SUR LE PROBLEME EPISTEMOLOGIQUE DU NOUVEAU. REV METAPH  
MORALE 79,27-49 JA-MR 74.

LANGER, JUDITH E. POWER AND WEAKNESS OF THE UTOPIAN IMAGINATION.  
DIOGENES 1-24 WINT 73.

SCHLEGEL, RICHARD. QUANTUM PHYSICS AND HUMAN PURPOSE. ZYGMON 8,200-220 S-D 73.

PURPOSE IS RELATED TO VALUE, BASIC ASPECTS OF WHICH ARE GROUNDED BY A 'COSMOLOGICAL VALUE POSTULATE' IN THE NATURAL WORLD. ESSENTIAL ELEMENTS OF QUANTUM PHYSICS ARE PRESENTED (ABOUT HALF OF THE PAPER) IN A NON-TECHNICAL FORM, SHOWING THE CHANGE IN CONCEPTION OF NATURE THEY ENTAIL: BOTH NON-DETERMINISM AND A PLASTICITY (OR 'SUBJECTIVISM') ON THE LEVEL OF INDIVIDUAL MICRO-PHYSICAL EVENTS. IN CONSEQUENCE, MAN IS TO BE REGARDED AS A FACTOR IN THE CHANGE AND EVOLUTION OF NATURE, INCLUDING HIS OWN SELF AND ENVIRONMENT. PART OF THE CREATIVITY AND GUIDANCE THAT IS IN THE UNIVERSE IS INTRINSIC IN MAN HIMSELF.

SCHLEICHERT, HUBERT. DENKER OHNE WIRKUNG. CONCEPTUS 5,5-12 1971.

SCHLEICHERT, HUBERT. UEBER DIE LOGISCHE STELLUNG DER RELATIVISTISCHEN MESSTHEORIE. Z ALLG WISS 1,243-251 1970.

SCHLEICHERT, HUBERT. ZUM PROBLEM HISTORISCHER GESETZE. Z ALLG WISS 2,222-238 1971.

SCHLEIFER, MICHAEL. CONTROLLING AUTONOMIC PROCESSES. ETHICS 84,349-353 JL 74.

EDWARD ROZYCKI'S CRITICAL COMMENTS CONCERNING MY EARLIER ARTICLE "INSTRUMENTAL CONDITIONING AND THE CONCEPT OF THE VOLUNTARY" ARE DISCUSSED. IT IS ARGUED THAT THE TERMINOLOGICAL APPROACH TAKEN BY ROZYCKI FAILS TO MEET THE PHILOSOPHICALLY IMPORTANT ISSUE OF CONCEPTUAL CHANGE, AND IGNORES RELEVANT EMPIRICAL AND CLINICAL DATA. THE PHILOSOPHICAL IMPORTANCE OF THE BIOFEEDBACK RESEARCH IS SUMMARIZED, AND IT IS SHOWN THAT EVEN ON ROZYCKI'S ANALYSIS, THERE ARE CONCEPTUAL REVISIONS NECESSARY CONCERNING OUR CONCEPT OF THE VOLUNTARY.

SCHLEIFER, MICHAEL. THE FLEW-JENSEN UPROAR. PHILOSOPHY 48,386-390 O 73.

PROFESSOR FLEW'S EARLIER DEFENSE OF JENSEN MADE USE OF AN IS-UGHT DICHOTOMY. IT IS SHOWN THAT JENSEN HIMSELF IS GUILTY OF THE 'FALLACY' FLEW USES TO SAVE HIM. OTHER PHILOSOPHICAL ARGUMENTS ATTACKING JENSEN'S POSITION ARE PROVIDED.\*

SCHLEIFSTEIN, JOSEF. FRIEDRICH ENGELS UND DER BEGRIFF DES OPPORTUNISMUS. INT DIALOG Z 4,147-152 1971.

SCHLESINGER, GEORGE. INDUCTION AND OTHER MINDS. AUSTL J PHIL 52,3-21 MY 74.

SCHLESINGER, GEORGE. PROBABILISTIC ARGUMENTS FOR DIVINE DESIGN. PHILOSOPHIA (ISRAEL) 3,1-16 JA 73.

SCHLUETER, DIETRICH. DER WILLE UND DAS GUTE BEI THOMAS VON AQUIN. FREI Z PHIL THEOL 18,88-136 1971.

SCHMALSTIEG, DIETER OLAF. KYBERNETIK--THEOLOGIE--GESELLSCHAFT: MOEGLICHKEITEN INTERDISZIPLINAERER THEORIE. INT DIALOG Z 4,130-133 1971.

SCHMIDBAUER, WOLFGANG. "METHODENPROBLEME DER HUMANETHOLOGIE"--"DER MENSCH BIOLOGISCH GESEHEN". STUD GEN 24,516-522 1971.

HMIDBAUER, WOLFGANG. METHODENPROBLEME DER HUMAN-ETHOLOGIE. STUD GEN 24,462-494 1971.

HMIDT, FRANZ. GANZES UND TEIL BEI LEIBNIZ. ARCH GESCH PHIL 53,267-278 1971.

HMIDT, WOLFGANG. UEBER DAS VERHAELTNIS VON DEMOKRATISCHEM UND SOZIALISTISCHEM KAMPF GEGEN DEN IMPERIALISMUS UND DIE BEDEUTUNG DER KOMMUNISTISCHEN PARTEIEN. INT DIALOG 2 4,57-65 1971.

HMIEDECK, RAUL. MOTIVE ZUR AB- UND RUECKWANDERUNG BEI OESTERREICHISCHEN WISSENSCHAFTLERN UND AKADEMIKERN. KOELNER Z SOZ 25,594-605 1973.

HMITT, RICHARD. REPLY TO TORRANCE. INQUIRY 17,245-248 SUM 74.

THE NOTE COUNTERS TORRANCE'S ATTEMPTS TO SALVAGE THE PSYCHOLOGICAL DEFENSE OF CAPITALISM. I SHOW THAT THE SALVAGE ATTEMPT EITHER WEAKENS THE PSYCHOLOGICAL DEFENSE OR BEGS THE QUESTION AT ISSUE.\*

HMITZ, H R. L'OPTION DE BOEHME. REV THOMISTE 74,23-34 JA-MR 74.

HMITZ, KENNETH L. ENRICHING THE COPULA. REV METAPH 27,492-512 MR 74.

HNAEDELBAACH, HERBERT. DISPOSITIONSBEGRIFFE DER ERKENNTNISTHEORIE. Z ALLG WISS 2,89-100 1971.

HNEEWIND, J B. SIDGWICK AND THE CAMBRIDGE MORALISTS. MONIST 58,371-404 JL 74.

HNEEWIND, J B. TWO UNPUBLISHED LETTERS OF JOHN STUART MILL TO HENRY SIDGWICK. MILL NEWS LETTER 9,9-11 SUM 74.

HNEIDER, EBERHARD. EAST GERMAN RESEARCH ON THE WEST: THE ANALYSIS OF 'WEST GERMAN IMPERIALISM'. STUD SOVIET THO 14,264-274 S-D 74.

THE RESULTS OF EAST GERMAN RESEARCH ON THE WEST AS RESEARCH ON IMPERIALISM: (1) IN THE FEDERAL REPUBLIC OF GERMANY THE STATE OPERATES AS AN ECONOMIC FORCE IN ORDER TO STABILIZE THE CAPITALIST SYSTEM IN THE FORM OF A STATE-MONOPOLISTIC CAPITALISM; (2) INSTEAD OF HAPPENING IN A CYCLE, THE GENERAL CRISIS OF CAPITALISM IS TAKING THE FORM OF A PERMANENT CRISIS, WHERE THE SYMPTOMS ARE POLITICAL, CULTURAL AND IDEOLOGICAL AS WELL AS ECONOMIC; (3) THE WORKING CLASS IS EXPANDED TO INCLUDE THE BULK OF WHITE-COLLAR WORKERS BUT INTELLECTUALS ARE STILL IN A SEPARATE 'LAYER'. (4) THE ANTI-IMPERIALIST FIGHT REQUIRES STRATEGIC APPROPRIATION OF SECTORS OF THE ECONOMY AND THE STATE, ON THE BASIS OF PARLIAMENTARY ACTIVITY, DURING PERIODS OF CAPITALIST WEAKNESS, BY MEANS OF THE MILITARY STRENGTH OF THE SOCIALIST COUNTRIES.

HNEIDER, HERBERT. SPRACHE UND SOZIALISATION. WISS WEIS 36,62-66 1973.

HNEIDER, WERNER. THEORIE DER PRAXIS--IM GENETIVUS SUBJECTIVUS: WEGBEREITER EINER KRITISCHEN GESELLSCHAFTSTHEORIE. Z PHIL FORSCH 25,25-47 1971.

HNELLE, H. MEANING CONSTRAINTS. SYNTHESIS 26,13-35 O 73.

USUALLY, MEANING RELATIONS SUCH AS SYNONYMY, HYPONYMY, ANTONYMY A.O. ARE TAKEN AS PRIMITIVE IN LINGUISTICS. IF, HOWEVER, REFERENCE TO EXTENSIONS AND INTENSIONS IS A BASIS FOR SEMANTICS THESE RELATIONS CAN BE DEFINED AS SEMANTICAL CONSTRAINTS SHOWING THE RELATIVE DEPENDENCIES OF POSSIBLE REFERENCES OF EXPRESSIONS. A FORMALIZATION OF THIS IDEA IN THE FRAMEWORK OF MONTAGUE GRAMMARS IS PRESENTED IN THE ARTICLE. IN ITS CONCLUDING PART THE STATUS OF MEANING RELATIONS RELATIVE TO THE ANALYTIC-SYNTHETIC DISTINCTION IS DISCUSSED.



SCHOCHET, GORDON J. QUENTIN SKINNER'S METHOD. POLIT THEOR 2,261-276 AG 74.

SCHOCK, ROLF. A CRITIQUE OF SOME LOGICAL TREATMENTS OF ONTOLOGICAL PREDICATES. J PHIL LOG 3,317-322 JL 74.

SOME APPARENTLY POPULAR LOGICAL TREATMENTS OF EXISTENCE AND IDENTITY PREDICATES ARE CRITICIZED. IN PARTICULAR, IT IS SHOWN THAT THE EXISTENCE PREDICATES OF MOST FREE LOGICS ARE IN ACTUALITY PREDICATES. ALSO, IT IS SHOWN THAT SOME ARGUMENTS WHICH PURPORT TO ESTABLISH THAT SUCH PREDICATES ARE NOT LOGICAL CONSTANTS ARE ERRONEOUS.\*

SCHOCK, ROLF. ON STANDARD MODELS OF SET THEORIES. LOG ANAL 16,413-433 S-D 73.

SIX THEOREMS ABOUT ARBITRARY CLASS THEORIES (WITH NORMAL AXIOMATIZATIONS) AND THEIR MODELS ARE PROVED. THE FIRST GIVES TWO ALTERNATIVE CONDITIONS FOR ANY CLASS THEORY TO HAVE A COUNTABLE STANDARD COMPLETE MODEL. THE SECOND ESTABLISHES THE EQUICONSISTENCY AND EQUIFOUNDEDNESS OF ANY SET THEORY AND ITS PREDICATIVE CLASS VERSION. THE THIRD AND FOURTH LIST SOME WAYS IN WHICH THE NON-PREDICATIVE CLASS VERSION OF ANY SET THEORY NOT WEAKER THAN ZF IS STRONGER THAN THE SET THEORY. THE FIFTH DEALS WITH THE RELATIONSHIPS AMONG THE MINIMAL MODELS OF ANY SUCH SET THEORY AND ITS PREDICATIVE CLASS VERSION. THE LAST HAS TO DO WITH THE PROPER EMBEDDABILITY OF ANY SUCH SET THEORY IN ITS CLASS VERSIONS.

SCHOCK, ROLF. SET THEORY CAN PROVIDE FOR ALL ACCESSIBLE ORDINALS. LOG ANAL 16,595-598 S-D 73.

IT IS SHOWN THAT A STRONG FORMAL VERSION OF THE THESIS THAT SET THEORY PROVIDES FOR ALL ACCESSIBLE ORDINALS CAN BE ADDED TO ORDINARY SET THEORIES WITHOUT CONTRADICTION. SOME IMPLAUSIBLE CONSEQUENCES OF THE THESIS ARE ALSO DISCUSSED.\*

SCHOENLY, STEVEN B. THE ETYMOLOGIES OF THE NAMES OF THE GODS: 'CRATYLUS' 400D-404B. DIALOGUE (PST) 16,44-53 JA-MY 74.

THE ARTICLE OFFERS ANALYSES OF THE STRUCTURES OF SEVERAL ETYMOLOGIES PRESENTED BY SOCRATES IN THE CRATYLUS. AMBIGUITIES AND CONTRADICTIONS FOUND IN THESE SUGGEST THAT THE USE OF ETYMOLOGY IN THE DIALOGUE MAY BE UNDERSTOOD AS A METHOD OF ILLUSTRATING INDIRECTLY THE EDUCATIONAL AND PHILOSOPHICAL IDEALS OF SOCRATES--HIS THOUGHTFULNESS, HIS EAGERNESS TO COMBINE REASONED ARGUMENT WITH IMAGINATIVE INSIGHT--RATHER THAN AS A FRUSTRATED OR FOOLHARDY ATTEMPT BY PLATO AT A SYSTEMATIC THEORY OF LANGUAGE.

SCHOENWAEELDER, MANFRED AND FRICKE, ELSE AND FRICKE, WERNER. QUALIFIKATION UND BETRIEBLICHE ORGANISATION: ZUM PROBLEM DER ANALYSE VON QUALIFIKATIONEN IM ARBEITSPROZESS. SOZ WELT 24,219-241 1973.

SCHOEPS, HANS JOACHIM. WAS IST UND WAS WILL DIE GEISTESGESCHICHTE? Z RELIG GEIST 25,243-260 1973.

SCHOLLER, HEINRICH. INTERPRETAZIONE DEL DIRITTO NELLE CORRENTI CONTEMPORANEE DELLA FILOSOFIA. RIV INT FILOSOF DIRITTO 50,498-518 JL-S 73.

THE PROBLEM AS DEFINED IS TO LIMIT AND DETERMINE THE SELF EITHER AS A SINGLE ENTITY, OR AS AN ENTITY DEFINED THROUGH OTHERS. WITHIN THE MICROCOSM OF THE SELF, THERE IS A WELL-KNOWN TENSION BETWEEN LAW AND EXISTENCE. A LAW IS CONSIDERED AS PART OF THE PUBLIC WORLD OF INTERACTION (MACROCOSM). PHENOMENA, SUCH AS CONSCIENCE, SELF-AUTHENTICITY, THE SELF, CHATTER, CURIOSITY, AND DECADENCE ARE DISCUSSED AS EXISTENTIAL CONCEPTS, WITH REFERENCE TO THEIR RELEVANCE

TO THE LAW. THE AUTHOR REFERS TO HEIDEGGER, JASPERS, MAIHOFFER AND BUBER, AND THEIR SIGNIFICANCE FOR LEGAL STUDIES. ENCOUNTER AND COMMUNICATION ARE SIGNIFICANT PRINCIPLES OF INTERSUBJECTIVE INTERACTION. FINALLY, THE SELF AS ROLE-PLAYER AND THE SELF AS A PART OF HUMANITY ARE ANALYSED AS BRIDGES BETWEEN EXISTENTIALISM AND THE WORLD OF LAW.\*

HONSCHECK, JONATHAN. EATING CROW. KINESIS 5,108-110 SPR 73.

HRRAG, CALVIN O. THE TRANSVALUATION OF AESTHETICS AND THE WORK OF ART. SW J PHIL 4,109-124 FALL 73.

THE ARTICLE PROVIDES AN ANALYSIS OF HOW HEIDEGGER'S APPROACH TO THE WORK OF ART UNDERCUTS THE CONCEPTUAL SCHEMES OF TRADITIONAL AESTHETICS, IN WHICH THE WORK OF ART IS PREJUDGED AS AN OBJECT FOR THE AESTHETIC CONSCIOUSNESS, AND LAYS THE FOUNDATION FOR A FRESH APPROACH TO AN UNDERSTANDING OF THE WORK OF ART 'AS WORK' RATHER THAN 'AS OBJECT'.

HRRAG, OSWALD O. AN EXISTENTIALIST CHALLENGE TO PHILOSOPHY OF RELIGION. INT J PHIL RELIG 4,151-167 FALL 73.

THE PHILOSOPHY OF RELIGION OF THE PAST, DUE TO THE NATURE OF TRADITIONAL METAPHYSICS AND ONTOLOGY, HAS BEEN WEIGHTED TOWARD A PHILOSOPHY OF ESSENCE AT THE EXPENSE OF A PHILOSOPHY OF EXISTENCE. PAST PHILOSOPHY OF RELIGION HAS BEEN MORE A PHILOSOPHY OF GOD, A THEOLOGY IN THE LITERAL SENSE, THAN A PHILOSOPHY OF RELIGION. THE CHALLENGE FROM EXISTENTIALISM IS NOT WHETHER THE EXISTENCE OF GOD CAN BE DEMONSTRATED, BUT HOW THE HUMAN SITUATION GIVES RISE TO THE RELIGIOUS CONSCIOUSNESS. THE CHALLENGE IS ONCE AGAIN TO LOOK AT THE RELATION OF LIVED EXPERIENCE AND THE CONCEPTUALIZED WORLD AND SHOW HOW THIS LEADS US TO THE ROLE OF RELIGIOUS SYMBOL AND MYTH.\*

HROETER, KARL. INTERPRETATION DER INTUITIONISTISCHEN MATHEMATIK MIT HILFE DES BEWEISBARKEITSBEGRIFFS. AJATUS 35,222-245 1973.

HUCHARDT, WILGART. DIE MARXISTISCH-LENINISTISCHE PARTEI--WICHTIGSTE WAFFE IM KLASSENKAMPF. INT DIALOG Z 4,71-77 1971.

HUELER, G F. THE NOTION OF 'INCITEMENT'. PHIL RHET 7,89-97 SPR 74.

THE MAIN PURPOSE OF THIS PAPER IS TO ANSWER THE QUESTION OF HOW IT IS THAT A PERSON WHO INCITES ANOTHER TO DO SOMETHING CAN BE HELD MORALLY RESPONSIBLE FOR THIS SECOND PERSON'S ACTS. PROFESSOR BRUCE FRANKLIN'S DISMISSAL FROM STANFORD UNIVERSITY IS TAKEN AS THE MAIN EXAMPLE AND IT IS ARGUED THAT THOUGH THOSE INCITED ACT 'BECAUSE' OF WHAT THE INCITOR DOES, THIS 'BECAUSE' IS NOT EXPLAINABLE ON THE STANDARD MODELS OF PHYSICAL CAUSATION, COERCION OR HYPNOSIS. IT IS CLOSER TO THE TRUTH TO THINK OF THE INCITOR AS ARGUING, TO THOSE INCITED, THAT THEY SHOULD PERFORM SOME ACTION.

HUELLER, BRUNO. ZUR REDE VON DER RADIKALEN SITTLICHEN FORDERUNG. THEOL PHIL 46,321-341 1971.

HUHL, PIERRE-MAXIME. DESCENTE METAPHYSIQUE ET ASCENSION DE L'AME DANS LA PHILOSOPHIE DE PLOTIN. STUD INT FILOSOF 5,71-84 AUTUMN 73.

L'AME SE CARACTERISE PAR UN DOUBLE MOUVEMENT, L'UN ASCENSIONNEL QUI ELEVE DES SENS A L'INTELLIGENCE, PUIS A L'UN--L'AUTRE QUI REDESCEND DE L'UN A L'INTELLIGENCE ET A L'AME PROPREMENT DITE, QUI S'EFFORCE D'ECLAIRCIR L'OMBRE DES TENEBRES INFERIEURES. CETTE DESCENTE EST-ELLE UNE CHUTE? UNE FAUTE? ET COMMENT LE MOI S'IDENTIFIE-T-IL AU NIVEAU OU NOUS CHOISSONS DE NOUS FIXER?

SCHUHMANN, K. FRAGMENTAIRE METAFYSIEK: DE METAFYSIEK VAN D M DE PETTER. TIJDSCHR FILOSOF 36,574-584 S 74.

SCHULLER, ALEXANDER. PROBLEME UND MOEGLICHE INHALTE FUER DIE LEHRE DER MEDIZINISCHEN SOZIOLOGIE. KOELNER Z SOZ 25,629-636 1973.

SCHULTE, GJNTER. KANT AND THE PROBLEM OF THE CRITIQUE OF REASON. RATIO 16,1-14 JÉ 74.

SCHULTZ, JOSEPH. RECIPROCITY IN CONFUCIAN AND RABBINIC ETHICS. J RELIG ETHICS 2,143-150 SPR 74.

THE AUTHOR ANALYZES THE PRINCIPLE OF RECIPROCITY (I.E., THE GOLDEN RULE) IN BOTH CONFUCIAN AND RABBINIC TRADITIONS. GOING BEYOND A FOCUS ON THE SIMILARITY OF WORDING THAT HAS OFTEN BEEN NOTED, HE MAINTAINS THAT THE SIMILARITY EXTENDS TO THE INTERPRETATION OF THE PRINCIPLE IN EACH TRADITION. THE AUTHOR CONCLUDES WITH AN OBSERVATION ON HOW THE ISSUE OF THEODICY IS RESOLVED IN DIFFERENT WAYS IN THE TWO TRADITIONS.

SCHULTZ, MARGARITA. FORMALISMO Y COMUNICACION. ENSAY ESTUD 15-17 MR 73.

IT IS GENERALLY THOUGHT THAT ART MUST COMMUNICATE A CONTENT. AND THE ART THAT DOES NOT CLAIM TO DO THAT IS ACCUSED OF FORMALISM. THE 'COMMUNICATIVE' TENDENCY SPRINGS ITSELF FROM A DUALISTIC CONCEPTION IN WHICH THE SPIRITUAL ASPECT IS THE MORE IMPORTANT. HENCE ARISE THE REASONS FOR STRENGTHENING THE INTELLECTUAL, EMOTIONAL, AND IDEOLOGICAL ASPECTS IN DETRIMENT OF THE SENSORIAL. HOWEVER ART MUST NECESSARILY BE ENCLOSED IN A SENSUOUS 'JAIL'. THIS POINT OF VIEW IS SUSPICIOUS OF THAT ART THAT DOES NOT SHOW AN EVIDENT CONTENT. THIS IS CALLED 'INHUMAN' ART. BUT THE HUMAN BEING IS HIS BODY TOO, AND THE ARTIST IS THAT MAN WHO CHOOSES MATERIAL TO REVEAL HIMSELF OR PRESENT THIS MATERIAL. FINALLY WE MAY THINK OF AN IDENTIFICATION BETWEEN COMMUNICATION AND FORMALISM, IF WE ADMIT THAT FORMALISM IS AN ATTEMPT TO COMMUNICATE THE SENSORIAL.

SCHULZ, WALTER. GOD OF THE PHILOSOPHERS IN MODERN METAPHYSICS. MAN WORLD 6,353-371 N 73.

SCHUMACHER, JOACHIM. ANMERKUNGEN ZUR VORGESCHICHTE DES BEGRIFFES NICHTS BEI HEGEL UND SEINE AUFHEBUNG DURCH MARX UND ERNST BLOCH. PRAXIS 177-186 1971.

SCHUMM, GEORGE F AND LINSKY, LEONARD. TRIPPING OVER ONE'S OWN FOOTNOTE. ANALYSIS 34,32 O 73.

SCHUMM, GEORGE F. K AND Z. NOTRE DAME J FORM LOG 15,295-297 AP 74.

THE MEMBERS OF SOBOCINSKI'S FAMILY Z OF MODAL SYSTEMS ARE SHOWN TO BE INTERSECTIONS OF S5 AND CERTAIN MEMBERS OF HIS FAMILY K. THIS GENERALIZES CONSIDERABLY AN EARLIER RESULT FOR Z9 OBTAINED BY ZEMAN.

SCHUMM, GEORGE F. S3 POINT 02=S3 POINT 03 (TITLE EDITED). NOTRE DAME J FORM LOG 15,147-148 JA 74.

USING KRIPKE'S MODEL THEORY FOR S3, IT IS SHOWN THAT S3.02 = S3.03.

SCHUON, FRITHJOF. PARADOXES DE L'EXPRESSION SPIRITUELLE EN ISLAM ET AILLEURS. REV PHIL FR 164,15-32 JA-MR 74.

DANS LES ECRITS DES SAGES ET DES SAINTS IL ARRIVE QUE LES MOYENS DIALECTIQUES SOIENT INFERIEURS AU CONTENU INTELLECTUEL; LA RAISON EN EST, SOIT QUE TEL AUTEUR NE POSSEDE PAS L'ART D'EXPRIMER ADEQUATEMENT DES CONNAISSANCES SPIRITUELLES, SOIT QUE TEL MILIEU CULTUREL IMPOSE A L'ECRIVAIN SPIRITUEL UN LANGAGE DOCTRINAL TROP LIMITE. DU RESTE, TOUTES LES RELIGIONS INSISTENT SUR CECI:



L'INTELLIGENCE N'EST BONNE QUE PAR LA VERITE, ET IL VAUT MIEUX ETRE NAIF DANS LA VERITE QUE D'ETRE SUBTIL DANS L'ERREUR.\*

SCHURR, ADOLF. CONCEPT ET FONDEMENT DE LA PHILOSOPHIE CHEZ SCHELLING JUSQU'A SA "DARSTELLUNG MEINES SYSTEMS DER PHILOSOPHIE". ARCH PHIL 37,195-221 AP-JE 74.

ASPECTS HISTORIQUES DU CHEMINEMENT DE SCHELLING DEPUIS SES DEBUTS OU IL ACCEPTAIT LA PHILOSOPHIE DE FICHTE JUSQU'AU MOMENT OU IL A INVENTE SON PROPRE SYSTEME. DISCUSSION SYSTEMATIQUE: AVEC LE PREMIER SYSTEME DE SCHELLING EST-IL POSSIBLE DE FONDER UN SYSTEME? LES REFLEXIONS TENDENT A PROUVER QUE LA CONCEPTION PROPRE A SCHELLING MANQUE D'UN FONDEMENT EN CRITIQUE DE LA CONNAISSANCE ET NE PERMET DONC PAS DE DEPASSER LA CONCEPTION DE LA PHILOSOPHIE SELON FICHTE.

SCHWADRON, ABRAHAM A. COMPARATIVE MUSIC AESTHETICS: TOWARD A UNIVERSALITY OF MUSICALITY. MUSIC MAN 1,17-31 D 73.

PURPOSES OF STUDIES IN COMPARATIVE MUSIC AESTHETICS AS RELATED TO INTERPRETATIONS OF ETHNOMUSICOLOGICAL DATA AND SPECULATIVE AESTHETIC UNIVERSALISMS ARE CONSIDERED. ASSUMED IS THE PROPOSITION THAT THE FELT QUALITIES OF SOUND, SIGNIFICANT IN SOME MANNER TO ALL SENSITIVE MEN, ARE ROOTED IN BASIC HUMAN CONDITIONS AND ALLUDE TO AN AESTHETIC FRAME OF UNIVERSAL REFERENCE. QUESTIONS ARE RAISED AND SOME INTERDISCIPLINARY RESEARCH CONSTRUCTS PROPOSED.

SCHWANKL, PETER. ON THE PHENOMENOLOGY OF THE UNCONSCIOUS. HUMAN CONTEXT 5,318-329 SUM 73.

THE PREDOMINANT USE OF AN EITHER VAGUE OR CONTRADICTORY OR CONTROVERSIALLY EXPOUNDED CONCEPT OF THE UNCONSCIOUS CALLS FOR CRITICAL REASSESSMENT OF THE MEANING OF THIS CONCEPT AND ITS POSSIBLE ACCOMPLISHMENTS. THIS PAPER ATTEMPTS A SYSTEMATIC AND HENCE NOT HISTORIC INVESTIGATION (1) INTO THE OBJECT (SACHE) BEING MEANT BY THE CONCEPT 'UNCONSCIOUS', ITS ESSENCE AND ITS POSSIBILITY OF BEING EXPERIENCED AS WELL AS ITS FORMAL-LOGICAL AND EPISTEMOLOGICAL PRESUPPOSITIONS AND (2) INTO THOSE OBJECTS, WHICH INCORRECTLY ARE CALLED UNCONSCIOUS, AND THE PROBLEMS BEING REALLY AIMED AT. OBJECTIONS ARE RAISED, INTER ALIA, AGAINST MORITZ GEIGER'S PHENOMENOLOGICAL THEORY OF THE UNCONSCIOUS AND AGAINST THEORIES OF THE UNCONSCIOUS BEING MAINTAINED BY SEVERAL TYPES OF TIEFENPSYCHOLOGIE.\*

SCHWARTZ, BENJAMIN. ON THE ABSENCE OF REDUCTIONISM IN CHINESE THOUGHT. J CHIN PHIL 1,27-43 D 73.

SCHWARTZ, ROBERT AND ATHEPTON, MARGARET. LINGUISTIC INNATENESS AND ITS EVIDENCE. J PHIL 71,155-168 28 MR 74.

SCHWARTZMANN, F. SINGULARIDAD Y UNIVERSALIDAD DE LA EXPERIENCIA Y LA FILOSOFIA AMERICANAS. STROMATA 29,423-430 O-D 73.

THE REFLEXIVE AXIS THAT CONCILIATES THE SINGULAR AND UNIVERSAL ASPECTS IN THE LATIN AMERICAN PHILOSOPHY IS THE FEELINGS OF THE HUMAN, LIVED AS A VEHEMENT DESIRE OF IMMEDIATE LINKS WITH ONE'S NEIGHBOR. NEW IDEAS ABOUT NATURE AND SOCIETY ARISE OUT OF THIS HUMANISM. DECADES AGO THIS SEEMED A CONCEPTION PURELY LATIN AMERICAN (AUTOCHTHONOUS). TODAY IT HAS BECOME THE UNIVERSAL INSTITUTION OF LONELINESS AND AGRESSION SPREADING THROUGHOUT THE WORLD. THIS VIEW OF THE HUMAN LEADS TO SELF LIBERATION BY MEANS OF LIBERATING THE OPPRESSORS OF THE THIRD WORLD. SCHWARTZMANN THINKS THAT LATIN AMERICAN PHILOSOPHY FUSES THE IDEAS OF INTERHUMAN LIBERATION, EXPRESSION AND COMMUNICATION. WHAT WAS ORIGINAL TO LATIN AMERICAN HAS REACHED TO HUMAN=UNIVERSAL LEVEL.



SCHWARZ, JOACHIM. DIETRICH BONHOEFFERS ARKANKIRCHE. INT DIALOG Z 4,159-166 1971.

SCHWARZES KOLLEKTIV. OEKOLOGIE UND MACHT. KURSBUCH 33,95-122 1973.

SCHWEIZER, HERBERT. SPRACHE ALS SOZIALE KONTROLLE: EINIGE KRITISCHE BEMERKUNGEN ZU EINER SOZIOLOGISCHEN THEORIE DER SPRACHE. SOZ WELT 24,119-135 1973.

SCHWYZER, HUBERT. ESSENCE WITHOUT UNIVERSALS. CAN J PHIL 4,51-68 S 74.

SCIACCA, MICHELE FEDERICO. ONTOLOGIA TRIADICA Y TRINITARIA (FIN). REV FILOSOF (MEXICO) 6,311-375 S-D 73.

SCLAFANI, RICHARD J. ARTWORKS, ART THEORY, AND THE ARTWORLD. THEORIA 39,18-34 1973.

IN TWO RECENT PAPERS, ARTHUR DANTO DEVELOPS THE VIEW THAT THEORIES MAKE ART POSSIBLE (THAT 'ART' AND ITS CORRELATES ARE 'THEORY-LADEN'). I SYMPATHETICALLY EVALUATE THIS VIEW BY COMPARING AND CONTRASTING IT WITH KUHN'S VIEW OF SCIENCE. I ALSO RAISE SOME SERIOUS DIFFICULTIES WHICH DANTO MUST RESOLVE.

SCOTT, CHARLES E. HEIDEGGER, MADNESS, AND WELL-BEING. SW J PHIL 4,157-177 FALL 73.

THE ARTICLE DEVELOPS THE RELEVANCE OF HEIDEGGER'S UNDERSTANDING OF DASEIN FOR INTERPRETING SICKNESS AND HEALTH BY FOCUSING CRITICALLY ON BINSWANGER'S AND BOSS' THEORIES OF SCHIZOPHRENIA. HEIDEGGER'S INTERPRETATION OF CLAIM AND ANSWER AND HIS DESCRIPTIVE ACCOUNT OF TRUTH FORM THE BASIS FOR UNDERSTANDING HUMAN WELL-BEING IN RELATION TO SCHIZOPHRENIC STATES.

SCOTT, STEPHEN. RITUALS AND 'OUGHT'. AMER PHIL QUART 11,211-218 JL 74.

THE ARTICLE DISCUSSES THE DUTIES GENERATED BY A POSITION WITHIN A DIVISION OF LABOR, THE OBLIGATIONS THAT ARISE FROM GIVING ONE'S WORD WITHIN A SYSTEM OF EXCHANGE. THE NEGATIVE POINT ABOUT BOTH IS: FROM THE FACT THAT A PERSON HAS A DUTY OR AN OBLIGATION TO DO AN ACTION X, IT DOES NOT FOLLOW THAT HE OUGHT TO DO X, EXCEPT WITH THE ADDITION OF AN EVALUATIVE PREMISE THAT IS NOT ABOUT DUTIES AND OBLIGATIONS. THERE IS A CORRESPONDING POSITIVE POINT: A PERSON OUGHT TO DO HIS OVERRIDING DUTY (OBLIGATION) TO DO X, IF IT IS GIVEN, ON INDEPENDENT GROUNDS, THAT SOMEONE OUGHT TO DO X OR THAT X IS A COMPONENT OF A MORE COMPREHENSIVE TASK THAT SOMEONE OUGHT TO DO. 'OVERRIDING' DESCRIBES A RELATION BETWEEN A GIVEN PERSON'S PERFORMANCE OF A DUTY AND THE ACCOMPLISHMENT (NO MATTER BY WHOM) OF A TASK TO WHICH THE DUTY CONTRIBUTES.

SCUITO, FRANCESCO E. COME NON STUDIARE CORCE E LA SUA CONCEZIONE DELLA CULTURA. RIV STUD CROCE 10,335-342 S 73.

SEBBA, GREGOR. TIME AND THE MODERN SELF: DESCARTES, ROUSSEAU, BECKETT. STUD GEN 24,308-325 1971.

SECKINGER, DONALD S. MARTIN BUBER AND THE ONE-SIDED DIALOGICAL RELATION. J THOUGHT 8,295-300 N 73.

THIS ARTICLE ATTEMPTS TO DEMONSTRATE, BY REFERENCE TO THE ESSAY ON "EDUCATION" IN "BETWEEN MAN AND MAN", THAT MARTIN BUBER BELIEVED IN TWO KINDS OF DIALOGICAL RELATIONSHIPS, TWO-SIDED (AS IN FRIENDSHIP AND LOVE) AND ONE-SIDED (AS IN TEACHING OR OTHER HELPING RELATIONSHIPS). TEACHING IS ONE-SIDED BECAUSE WHILE THE TEACHER HAS BEEN A PUPIL IN A KNOWLEDGE SITUATION, AND CAN SEE BOTH SIDES OF THE RELATION, THE PUPIL HAS NOT YET BEEN A TEACHER IN THAT SAME SITUATION AND SO CAN SEE OR EXPERIENCE ONLY ONE SIDE. ONCE THE

PUPIL ACHIEVES THE CONDITION OF TWO-SIDED EXPERIENCE, THEN THE EDUCATIVE RELATION IS BURST ASUNDER, AS BUBER SAYS, AND GOES INTO FRIENDSHIP OR LOVE. THESE LATTER RELATIONS ARE BEYOND THE ARTS AND ASSUME A HIGH DEGREE OF MATURITY AND GROWTH ON THE PART BOTH OF FORMER PUPIL AND TEACHER.

EDGWICK, PETER. MEDICAL INDIVIDUALISM. FASTINGS CENTER STUD 2,69-80 5 74.

THE THEORIZING AND POLICY PROPOSALS EVOLVED BY HERBERT SPENCER FOR SOCIETY AS A WHOLE AND THE HEALTH SECTOR IN PARTICULAR ARE REVIEWED, AND A MODEL OF 'MEDICAL INDIVIDUALISM' BASED ON PERSON-TO-PERSON CONTRACT DESCRIBED AND DISCUSSED. IT IS ARGUED THAT IN TWO FIELDS PARTICULARLY, SURGERY AND PSYCHIATRY, A CONTRACTUAL-INDIVIDUALIST MODEL OF HEALTH CARE DISTORTS THE NATURE OF ILLNESS AND TREATMENT. AN ALTERNATIVE STRUCTURE OF CARE IS POSSIBLE FOUNDED ON PUBLIC INSTITUTIONS AND SOCIALIST IDEALS.

EBERH, THOMAS M. REFLEXION AND TOTALITY IN THE PHILOSOPHY OF W HUSSERL. J BRIT SOC PHEN 4,20-30 JA 73.

THE 'THIRD LOGICAL INVESTIGATION' IS OF BASIC SIGNIFICANCE FOR THE PHENOMENOLOGICAL METHOD IN THE GENUINE HUSSERLIAN SENSE. AN ANALYSIS OF THE 'INVESTIGATIONS' SHOWS THAT THIS METHOD DOES NOT ALLOW ANY ASSUMPTION OF CONCRETE TOTALITY AND THUS PREPARES THE NEED FOR AN EPOCHE AND THE TRANSCENDENTAL TURN. AN ANALYSIS OF THE TIME STRUCTURE OF REFLECTION PROVES, THAT THIS TURN REMAINS IN THE METHODOLOGICAL FRAMEWORK OF THE 'THIRD INVESTIGATION' AND THUS TRANSCENDENTAL SUBJECTIVITY, BECAUSE OF ITS TRANSFINITE CHARACTER, IS MISUNDERSTOOD IN ITS ABSOLUTENESS, IF IT IS UNDERSTOOD AS ABSOLUTE CONCRETE TOTALITY.

EL, OTTO. GEGENWARTSBEDINGUNGEN IN DER DEUTUNG ANTIKER TRAGOEDIEN? Z RELIG GEIST 25,193-224 1973.

ERVELD, CALVIN G. BIBLICAL WISDOM UNDERNEATH VOLLENHOVEN'S CATEGORIES FOR PHILOSOPHICAL HISTORIOGRAPHY. PHIL REFORM 38,127-143 1973.

CONTEMPORARY DUTCH PHILOSOPHER VOLLENHOVEN'S CONTRIBUTION TO PHILOSOPHICAL HISTORIOGRAPHY IS SET FORTH TO SHOW HOW BIBLICAL INSIGHT SHAPES HIS BASIC HISTORIOGRAPHIC CATEGORIES. VOLLENHOVEN'S BASIC THESIS IS THAT THE CONTINUITY IN PHILOSOPHY IS TYPOLOGICAL RATHER THAN TELEOLOGICAL OR GENETIC, AND THAT DEPICTION OF THE TRANSCENDENTAL ZEITGEIST PERMEATING PHILOSOPHIES OF AN AGE IS CRUCIAL TO ONE'S ANALYSIS OF SUCH HISTORY. VOLLENHOVEN'S REFORM OF HIS OWN NEO-IDEALISTIC BACKGROUND IS SKETCHED, AND THEN VOLLENHOVEN'S BASIC HISTORIOGRAPHIC CATEGORIES ARE EXPOSITED. CONCLUSION: VOLLENHOVEN'S CATEGORIES DISCLOSE THE REASONABLE SHORTCOMINGS AND DISTORTIONS OF PHILOSOPHIES UNFORMED BY THE TRUTHS OF BIBLICAL REVELATION. (EDITED).\*

FLER, GEORGE F. HEIDEGGER'S PHILOSOPHY OF SPACE. PHIL TODAY 17,246-254 FALL 73.

IT WILL BE ARGUED IN THIS PAPER THAT, DESPITE ITS THEMATIC SPARCITY, 'SPACE' IS A DETERMINATIVE CONCEPT OF HEIDEGGER'S OVERALL THOUGHT. THE PAPER IS DIVIDED IN THIS REGARD INTO THREE SECTIONS: 1) AN ELUCIDATION OF SPACE AS PRESENTED IN "BEING AND TIME;" HEREIN HEIDEGGER PROVIDES A DOUBLE VIEW OF SPACE, AS BOTH RELATIONAL AND ABSOLUTE. THE CONCEPTS OF SPACE ARE FUNDAMENTALLY EXPlicated THROUGH "GEGEND-HORIZONT" TERMINOLOGY. 2) A DISCOVERY OF THE EXTENDED USE OF THIS TERMINOLOGICAL SPATIAL DUO IN LATER WORKS AS "DISCOURSE ON THINKING" (1945), "ON THE ESSENCE OF TRUTH" (1943), AND "BUILDING, DWELLING, AND THINKING" (1951). 3) A POSSIBLE RESOLUTION TO THE PARADOX THAT, DESPITE ITS INDEPENDENT FORMATIVE CHARACTER TO HEIDEGGER'S THOUGHT, SPACE IS THEMATICALLY SUBDUED TO

THE CONCEPT OF 'TIME' WHENEVER THE TWO ARE JOINTLY DISCUSSED IN A TEXT.

SEFLER, GEORGE F. THE EXISTENTIAL VS THE ABSURD: THE AESTHETICS OF NIETZSCHE AND CAMUS. J AES ART CRIT 32,415-421 SPR 74.

ALTHOUGH ALBERT CAMUS CALLS NIETZSCHE A SPIRITUAL ANCESTOR, STRIKING CONTRASTS APPEAR BETWEEN THE MEN'S THOUGHTS. THIS PAPER ATTEMPTS TO ELUCIDATE CERTAIN DIVERGENT ELEMENTS IN THEIR AESTHETICS. NOTABLY, IN "MYTH OF SISYPHUS" AND THE "REBEL," CAMUS PURPORTS A DESCRIPTIVE THEORY OF ART; ITS CREATIONS CONFRONT INDIVIDUALS WITH THE ABSURDITY OF HUMAN EXISTENCE. BY CONTRAST, NIETZSCHE'S APOLLONIAN-DIONYSIAN AESTHETICS PORTRAYS ART WORKS AS PANACEAS FOR MAN'S ABSURD SITUATION; THEY OFFER HIM PARTIAL, FLEETING OBLIVION FROM LIFE'S SEVERITIES. RESPECTIVELY, CAMUS REFERS TO THESE AS THE ABSURD AND EXISTENTIAL THEORIES OF ART.

SEFLER, GEORGE F. TO CARE OR NOT TO CARE. RELIG HUM 8,121-122 SUM 74.

WITHIN OUR CONTEMPORARY WORLD, THERE EXISTS A RENEWED FEELING THAT PEOPLE OUGHT TO CARE FOR THEMSELVES, OTHER PEOPLE, THEIR COUNTRY, ETC. THERE IS SOMETHING INHERENTLY GOOD, THIS VIEWPOINT MAINTAINS, ABOUT CARING. IN THIS PAPER I ARGUE AGAINST SUCH A POSITION. USING THE TEXTS OF MILTON MAYEROFF'S "ON CARING," I SHOW THAT WITHIN AN EMPIRICAL FRAMEWORK THIS CORRELATION IS UNTENABLE AND THAT ON A LOGICAL LEVEL IT IS VICIOUSLY CIRCULAR. THERE IS NO ESSENTIAL CORRELATION BETWEEN CARING AND A MEANINGFUL LIFE. WHAT IS NECESSARILY TRUE, HOWEVER, IS THE STATEMENT "A MEANINGFUL LIFE OF CARE IS MEANINGFUL," WHICH OF COURSE DOES NOT PROVE THE ORIGINAL THESIS.

SEGERBERG, KRISTER. FRANZEN'S PROOF OF BULL'S THEOREM. AJATUS 35,216-221 1973.

SEIDEL, GEORGE J. CREATIVITY IN THE AESTHETICS OF SCHELLINGS. IDEAL STUD 4,170-180 MY 74.

THE ARTICLE PRESENTS THE STRUCTURE OF SCHELLING'S ROMANTIC AESTHETIC, INDICATING THE PECULIAR RELATIONSHIP HE ESTABLISHES BETWEEN THE ARTIST, NATURE, AND THE ABSOLUTE. THE BACKDROP OF FICHTE'S PHILOSOPHY IS BRIEFLY CONSIDERED, AS ALSO THE PROBLEMS ATTENDANT UPON THE TASK WHICH HE SETS FOR THE ARTIST; WHICH, IN ONE WAY, IS HIGHLY FLATTERING TO THE ARTIST; BUT WHICH, IN ANOTHER WAY, PROVES HOPELESSLY FRUSTRATING FOR HIM.

SEIDEL, MICHAEL A. POULAIN DE LA BARRE'S "THE WOMAN AS GOOD AS THE MAN". J HIST IDEAS 35,499-508 JL-S 74.

POULAIN, DE LA BARRE (1647-1723), A FRENCH ACADEMIC AND CARTESIAN PHILOSOPHER, OFFERS ONE OF THE MOST COMPREHENSIVE ARGUMENTS IN THE 17TH CENTURY FOR THE CAPACITIES AND RIGHTS OF WOMEN. HIS "DE L'EQUALITE DES DEUX SEXES" (1673), TRANSLATED IN ENGLISH AS "THE WOMAN AS GOOD AS THE MAN" (1677), ATTACKS THE 'PRECIEUSE' FEMINIST TRADITION IN FRANCE AND BUILDS WHAT HE THINKS IS A STRONGER CASE FOR WOMEN ON PREJUDICE-FREE SYSTEMS OF NATURAL LAW. HIS PREMISES ARE RADICAL, HIS ARGUMENTS 'A LITTLE STRANGE', AS HIS TRANSLATOR DESCRIBES THEM, BUT HIS BOOK IS ESSENTIAL FOR ANY UNDERSTANDING OF THE POLITICAL AND PHILOSOPHICAL ROOTS OF FEMINISM BEFORE THE ENLIGHTENMENT.

SEITGFRIED, HANS. LAW, REGULARITY, AND SAMENESS: A NIETZSCHEAN ACCOUNT. MAN WORLD 6,372-389 N 73.

NIETZSCHE CLAIMS THAT HE WAS THE FIRST ONE TO DISCOVER THE PROBLEM OF SCIENCE ITSELF, AND THAT A SOLUTION TO THIS PROBLEM CAN ONLY BE FOUND IF WE 'LOOK AT SCIENCE IN THE PERSPECTIVE OF THE ARTIST, BUT



AT ART IN THAT OF LIFE'. IN THE LIGHT OF SUCH PRONOUNCEMENTS, I CRITICIZE IN THIS PAPER THE SO-CALLED STANDARD VIEW OF SCIENCE, AS DESCRIBED BY PROFESSOR SCHEFFLER, AND RECONSTRUCT NIETZSCHEAN ARGUMENTS TO PROVE THE UNTENABILITY OF SEVERAL BASIC ASSUMPTIONS OF THE STANDARD VIEW OF SCIENCE REGARDING LAW, REGULARITY, AND SAMENESS. THE RECONSTRUCTION PROCEEDS FROM A CRITIQUE OF THE STANDARD VIEW OF THE GROWTH OF SCIENTIFIC KNOWLEDGE TO A CRITIQUE OF THE STANDARD VIEW OF SENSATION AND REASONING IN GENERAL. THE ARGUMENTS DEMONSTRATE THE NIHILISTIC CONSEQUENCES OF THE STANDARD VIEW OF SCIENCE, AND THEY SHOW THAT THERE IS MORE TO SCIENCE THAN THE STANDARD VIEW WOULD HAVE US BELIEVE.

ITTER, WALTER. WISSENSCHAFTSTHEORIE UND PHILOSOPHIE IN FRANKREICH. CONCEPTUS 5,79-93 1971.

LDEN, RAMAN. HOBBS AND LATE METAPHYSICAL POETRY. J HIST IDEAS 35,197-210 AP-JE 74.

TRADITIONALLY, HOBBS' AESTHETICS HAS BEEN LINKED WITH DEVELOPMENTS IN NEOCLASSICAL POETRY. HOWEVER, THE THEORIES OF WIT FOUND IN "ELEMENTS OF LAW" (1640) HAVE A GREATER AFFINITY WITH LATE METAPHYSICAL POETRY. THE SHIFT IN HOBBS' ACCOUNTS OF MENTAL DISCURSION FROM A MECHANICAL VIEW TO A PURPOSIVE VIEW (RATIONAL COHERENCE) CORRESPONDS TO A SHIFT IN LITERARY TRADITION TOWARDS THE DEVELOPMENT OF A NEOCLASSICAL AESTHETIC. HOBBS' METAPHYSIC OF MECHANICAL ACTION HAS A DEEP STRUCTURE AFFINITY WITH CLEVELAND'S MECHANICAL AND ASSOCIATIVE METHOD OF DEVELOPING 'TRAINS' OF IMAGES. THE MECHANICALISM IS PART OF A GENERAL TENDENCY TO 'NATURALISM' IN ROYALIST THOUGHT IN THE 1640'S.

LDIN, JONATHAN P. EQUALITY IN F-SUB-2-1. J SYM LOG 38,571-575 D 73.

THIS PAPER SOLVES THE PROBLEM POSED IN COMBINATORY LOGIC, VOL. II (AMSTERDAM & LONDON: NORTH-HOLLAND, 1972) SECTION 1586 OF INTRODUCING EQUALITY INTO SYSTEMS OF RESTRICTED GENERALITY SO THAT LEIBNITZ' RULE IS VALID. THIS IS DONE FOR THE CASE IN WHICH THE PREDICATES ARE BASIC CANOBS (SEE IBID. SECTION 1583). IN THE SEQUENT-CALCULUS FORMULATION, LEIBNITZ' RULE IS POSTULATED FOR BASIC CANOBS OF RANK 0 (ATOMIC FORMULAS). THE CUT ELIMINATION THEOREM STILL HOLDS. IT FOLLOWS BY INDUCTION ON THE RANK (NUMBER OF CONNECTIVES AND QUANTIFIERS) THAT LEIBNITZ' RULE IS VALID FOR ALL CANOBS (PREDICATES) OF ONE ARGUMENT.

LF, DONNIE J. SENSE-DATA AND THE ARGUMENT FROM ILLUSION. DIALOGUE (PST) 16,53-56 JA-MY 74.

IN ANALYZING THE SENSE-DATUM THEORY THIS ARTICLE GIVES A LOGICAL ANALYSIS OF THE ARGUMENT FROM ILLUSION IN TERMS OF ITS PRESUPPOSITIONS, PREMISES, MOVES, AND CONCLUSIONS. IT STATES CLEARLY THE CASE OF THE ARGUMENT, CRITICALLY ANALYZES IT, AND APPRAISES THE ADEQUACY OF IT. THE FOUNDATION IS CUT OUT FROM UNDER THE ARGUMENT BY DISCREDITING ITS PRESUPPOSITIONS. THE ARGUMENT IS JUDGED INADEQUATE WHEN IT IS ALSO POINTED OUT THAT THE CONCLUSION DOES NOT HOLD EVEN IF ONE DOES GRANT THE PRESUPPOSITIONS.\*

KIRK, ELISABETH O AND VERGNAUD, JEAN-ROGER. HOW ABSTRACT IS FRENCH PHONOLOGY? FOUND LANG 10,249-254 JL 73 (LLBA).

A DISCUSSION OF THE CONTROVERSY SURROUNDING KIPARSKY'S ABSTRACTNESS CONDITION IN PHONOLOGY (SEE LLBA VI/2, ABSTRACT 7202362) BASED ON THE PHONOLOGICAL BEHAVIOR OF WORDS BEGINNING WITH THE SO-CALLED 'H ASPIRE' IN FRENCH. KIPARSKY'S CONTENTION WAS THAT ABSTRACT SEGMENTS WERE NOT MOTIVATED BY HISTORICAL EVIDENCE, AND THEREFORE THAT THE PRESENCE OF ABSTRACT SEGMENTS SHOULD BE VERY COSTLY TO GRAMMARS. ON THE CONTRARY, ABSTRACT ANALYSIS IS DEMONSTRATED TO BE THE ONLY ANALYSIS WHICH PROVIDES A REASONABLE DESCRIPTION OF WORDS IN FRENCH



AND WHICH FURTHERMORE ACCOUNTS FOR FACTS OF THE DERIVATIONAL MORPHOLOGY.\*

SELL, A P F. CHRISTIANS, HUMANISTS AND COMMON GROUND. J MORAL EDUC 1,177-185 JE 72.

SOME HAVE TRIED TO FIND COMMON GROUND BETWEEN CHRISTIANS AND HUMANISTS IN A THEORY OF NATURAL LAW; OTHERS, BY CONCENTRATING NOT SO MUCH UPON THEORY AS PRACTICAL ACTION. THE SUGGESTION OF THIS PAPER IS THAT WHILE THERE IS MUCH TO BE SAID IN FAVOUR OF THESE APPROACHES, IN THE LAST RESORT A GULF IS FIXED--AS IS RECOGNIZED ON ALL SIDES. THIS GULF COMES INTO PROMINENCE FOR EXAMPLE IN CONNECTION WITH RESPECTIVE CHRISTIAN/HUMANIST VIEWS ON MAN. THE QUESTION OF HOW PEOPLE ARRIVE AT, AND CHANGE, SUCH VIEWS IS RAISED; AND THE BEARING OF THIS UPON THE MANNER OF APPROACHING MORAL EDUCATION IS INDICATED. A CONCLUDING SUMMARY UNDERLINES THE EXTENT AND NATURE OF THE COMMON GROUND.

SELLARS, WILFRID. REPLY TO QUINE. SYNTHESIS 26,122-144 O 73.

SELMAN, ALAN L AND JONES, NEIL D. TURING MACHINES AND THE SPECTRA OF FIRST-ORDER FORMULAS. J SYM LOG 39,139-150 MR 74.

SELTNER, GERHARD. IDEE UND ORGANISATION DES KONSUMERISMUS: EINE EMPIRISCHE UNTERSUCHUNG DER KONSUMERISMUSBEWEGUNG IN DEN USA. SOZ WELT 24,185-205 1973.

SEN, AMARTYA AND RUNCIMAN, W G. PRISONER'S DILEMMA AND SOCIAL JUSTICE: A REPLY. MIND 81,582 O 74.

SEN, AMARTYA. RAWLS VERSUS BENTHAM: AN AXIOMATIC EXAMINATION OF THE PURE DISTRIBUTION PROBLEM. THEOR DECIS 4,301-309 F-AP 74.

THE DECISION RULES YIELDED RESPECTIVELY BY THE RAWLSIAN 'MAXIMIN' CONCEPTION OF JUSTICE AND BY CLASSICAL UTILITARIANISM ARE COMPARED AND CONTRASTED. THE DISCUSSION IS BASED ON THE ASSUMPTION OF A PURE DISTRIBUTION PROBLEM AND SHARP DIFFERENCES ARE BROUGHT OUT. AN AXIOMATIC ANALYSIS OF THE TWO CONCEPTIONS IS UNDERTAKEN, THE RESULT OF WHICH IS THAT RAWLS AND UTILITARIANISM BOTH OMIT ESSENTIAL ASPECTS OF DISTRIBUTIONAL WELFARE JUDGMENTS: RAWLS LEAVES OUT QUESTIONS OF WELFARE DIFFERENCES, UTILITARIANISM LEAVES OUT QUESTIONS OF WELFARE LEVELS. IT IS POSSIBLE TO PAY ATTENTION TO THE RANKING OF WELFARE LEVELS WITHOUT CONCENTRATING EXCLUSIVELY ON THE WELFARE LEVELS OF WORST OFF PERSONS ONLY, THEREBY DEPARTING FROM BOTH BENTHAM AND RAWLS.

SENA, MICHELANTONIO. IL CONCETTO DI FINALITA IN KANT. LOGOS (ITALY) 415-457 1972.

RIFLETTENDO SULLE INSUFFICIENZE DELLA ESPERIENZA FENOMENICA E MECCANICA, KANT FORMULA IL PRINCIPIO RAZIONALE DI FINALITA INTERNA PER RENDERE POSSIBILE LA SISTEMATICA DETERMINAZIONE SCIENTIFICA DELLA REALTA. QUESTO PRINCIPIO REGOLATIVO, DI CARATTERE IDEALE E NOUMENICO, CIOE IPOTETICO E PROBLEMATICO, E CONDIZIONE INDISPENSABILE PER LA INVESTIGAZIONE SCIENTIFICA: SENZA IDEA NON SI FA SCIENZA; TELEOLOGIA COME SCIENZA. SI DEVE AMMETTERE UNA ORIGINARIA FORZA ORGANIZZATRICE PER SPIEGARSI IL GRANDIOSO SVILUPPO COSMICO CHE VA DALLA MATERIA BRUTA ALL'UOMO E ALLE ISTANZE ETICHE E COSMOPOLITICHE DELLA CULTURA.

SENA, MICHELANTONIO. L'ARTE NELLA CONCEZIONE KANTIANA. LOGOS (ITALY) 50-61 1973.

L'ARTE EST GUIDIZIO RIFLETTENTE, OSSIA AUTONOMA ATTIVITA RAZIONALE, CHE PARTE DALL'ESPERIENZA FENOMENICA PER INNALZARSI DIALETICAMENTE VERSO IL SOPRASENSIBILE NOUMENICO, VERSO L'IDEALITA TRASCENDENTALE

ED INFINITA. IL SUBLIME, PERCIO, COSTITUISCE L'ESSENZA DELL'ARTE. QUESTA DIMENSIONE METAFISICA, IN QUANTO NON SI DIRIGE VERSO UN POLO SPECIFICO DI CARATTERE SCIENTIFICO O ETICO, MA SI ESPRIME LIBERAMENTE NEL SUO PURO SLANCIO CREATIVO, SI CONVERTE IN OPERA D'ARTE. IN QUESTO LIBERO GIOCO, SENZA INTERESSI E SENZA SCOPI, CONSISTE LA BELLEZZA DELL'ARTE. DI QUI LA IDENTITA E LA DIFFERENZA DELL'ARTE RISPETTO ALLA SCIENZA E ALLA MORALE.

NDAYDIEGO, HENRY B. APPLYING HEIDEGGER'S 'ENTSCHLOSSENHEIT' TO A POLITICAL MATRIX. J W VIR PHIL SOC 15-17 SPR 74.

THIS ARTICLE EXPOUNDS ON HOW HEIDEGGER EXPLICATES THE AUTHENTICITY OF CONTEMPORARY DASEIN AS THE OSCILLATION OF THE POLITICAL AND APOLITICAL IN THE PRECARIOUSLY VOLATILE CONFRONTATION OF TECHNE AND DIKE, THAT IS, OF DEINON AS THE OVERPOWERING ONE AND OF DEINON AS THE VIOLENT ONE, SUSTAINED BY RESOLVE OR DECISION OR ENTSCHLOSSENHEIT, AND SITUATED IN THE ONLY SITE OF HISTORY WHICH IS HEIDEGGER'S POLIS. THE POLIS CANNOT SURVIVE ON SAMENESS. ONLY POLITICAL ENTSCHLOSSENHEIT CAN PROVIDE IT WITH AN ETCETERA OF CHANGE, OF THE EXTRA-ORDINARY AND OF THE PRE-EMINENT, EVEN BY RISKING DISPERSION, INSTABILITY, DISORDER AND MISCHIEF. IN SHORT, POLITICAL ENTSCHLOSSENHEIT IS THE EXERCISE OF POLITICAL BRINKMANSHIP TO SUSTAIN THE LIFE OF THE POLIS.

NDAYDIEGO, HENRY B. HEIDEGGERIAN METAPHYSICS, LOGIC AND EMOTION-ISM. J W VIR PHIL SOC 14-17 FALL 73.

THIS PAPER ATTEMPTS AN ABBREVIATED HERMENEUTICS OF HEIDEGGER'S POSITION ON THE RELATION OF METAPHYSICS AND LOGIC. IT EXPLICATES HEIDEGGER'S POSITION ON THE QUESTIONS OF THE LOGICAL 'IS', THE METAPHYSICAL 'IS', THE META-METAPHYSICAL 'IS' AND THE SILENCED 'IS'. IT INCLUDES WITH A QUESTION ON THESE QUESTIONS AND ALLUDES TO THE UNIQUE AND ESSENTIALLY E-MOTIVE QUALITY OF HEIDEGGER'S MORE RECENT THOUGHTS AND HIS ONLY PARTIALLY SUCCESSFUL EFFORTS TO RE-ORIENT AND RE-VITALIZE CONTEMPORARY WESTERN METAPHYSICS.

JANE, JULIO. EL CONOCIMIENTO CIBERNETICO EN LAS CIENCIAS DEL COMPORTAMIENTO. TEOREMA 2,127-137 JE 71.

SE MANTIENE LA TESIS DE QUE EL CONOCIMIENTO, LOS INSTRUMENTOS Y LAS TECNICAS CIBERNETICAS PROPONEN UNA ALTERNATIVA REVOLUCIONARIA A LA PRAXIS CIENTIFICA ACTUAL, PRINCIPALMENTE EN LAS CIENCIAS DEL COMPORTAMIENTO Y, PARTICULARMENTE, EN LA PSICOLOGIA. ESTA ORIENTACION COINCIDE CON EL RENIVADO INTERES DE LA PSICOLOGIA POR EL ESTUDIO Y EXPLICACION DE LOS PROCESOS CENTRALES DEL COMPORTAMIENTO (PENSAMIENTO, MEMORIA, IMAGINACION, ETC.), ABANDONADOS HASTA AHORA POR INFLUENCIA DE LAS CORRIENTES CONDUCTISTAS. FRENTE A ESTA NUEVA PRAXIS, LOS METODOS USUALES DE INVESTIGACION PSICOLOGICA QUEDAN RELEGADOS A UN SEGUNDO PLANO O A LA MERA APLICACION DE TECNICAS IDEOLOGICAS.\*

RA, GIUSEPPE. NOTE SULLA TRADUZIONE ARABO-LATINA DEL "DE GENERATIONE ET CORRUPTIONE" DI ARISTOTELE. G CRIT FILOSOF ITAL 52,383-427 JL-S 73.

RANO, JORGE A. ACERCA DE LA INTELIGIBILIDAD DEL MUNDO MATERIAL. LOGOS (MEXICO) 2,33-51 JA-AP 74.

LA INTELIGIBILIDAD DEL MUNDO MATERIAL PUEDE CONCEBIRSE COMO UNA RELACION, COMO UNA VINCULACION, REFERENCIA Y DEPENDENCIA RESPECTO AL ESPIRITU O PENSAMIENTO. EXISTE UN POSTULADO EN LA INVESTIGACION CIENTIFICA QUE NADIE DISCUTE: QUE LA NATURALEZA ES EXPLICABLE. PARA REFLEXIONAR SOBRE EL MUNDO ES PRECISO QUE LO SUPONGAMOS ADECUADO A NUESTRA RAZON; EXISTE, PUES, ALGO QUE CORRESPONDE--EN EL COSMOS--NO SOLAMENTE A LA LEGALIDAD, SINO A NUESTRAS LEYES. POR OTRA PARTE, LA NATURALEZA NI CONTRADICE ENTERAMENTE LO QUE NOSOTROS DESCUBRIMOS NI

NOS DEJA TOTALMENTE LIBRES; LO QUE DESCUBRIMOS NO PUEDE SER ENTERAMENTE EXTRANATURAL, PERO TAMPOCO SE PUEDE DECIR QUE ES EXCLUSIVAMENTE EL PRODUCTO DE NUESTRA INVESTIGACION SOBRE LA NATURALEZA. EL MUNDO ES PENETRABLE A NUESTRA INTELIGENCIA.

SERRANO, JORGE A. REFLEXIONES ACERCA DE UN TEXTO 'TOMISTA'. REV FILOSOF (MEXICO) 6,61-74 JA-AG 74.

SESHADRI, K. RADHAKRISHNAN'S PHILOSOPHY AND RELIGION OF THE SPIRIT. BRAHMAVADIN 8,20-33 JA-AP 73.

RADHAKRISHNAN--'A PHILOSOPHICAL BILINGUIST', 'A BRIDGE-BUILDER' BETWEEN EAST AND WEST; PROFOUNDLY SENSITIVE TO THE NEEDS OF THE CONTEMPORARY WORLD; VIEWS PHILOSOPHY AS COMMITMENT TO A CREATIVE TASK; WITHOUT REJECTING OR REVERSING VEDANTIC TRADITION RE-INTERPRETS IT IN THE CONTEXT OF RENASCENT INDIA'S SELF-DISCOVERY: E.G., THE CONCEPT OF 'SAMANVAYA' IN BRAHMA SUTRA. HIS INTERPRETATION OF 'MAYA' SEEKS TO 'SAVE THE WORLD'. HE RE-CONSTRUCTS REALITY IN TERMS OF EVOLUTION AND LINKS IT WITH 'VALUE=THINKING'. THE CONSUMMATION IS WHEN EVERY MAN KNOWS HIMSELF TO BE THE IMMORTAL SPIRIT'. RELIGION IS ROOTED IN SPIRITUAL EXPERIENCE, A REACTION OF THE WHOLE MAN TO THE WHOLE OF BEING.

SESONSKE, ALEXANDER. AESTHETICS OF FILM. J AES ART CRIT 33,51-57 FALL 74.

SESSIONS, WILLIAM LAD. CHARLES HARTSHORNE AND THIRDSNESS. S J PHIL 12,239-252 SUM 74.

THE PAPER SEEKS TO SHOW THE EPISTEMOLOGICAL INADEQUACY OF CHARLES HARTSHORNE'S METAPHYSICS OF DIPOLAR PANENTHEISM. IT IS ARGUED THAT HARTSHORNE'S CONCEPTUAL SYSTEM NEITHER CONTAINS NOR CAN ACCOMMODATE (WITHOUT SUBSTANTIAL REVISION) NOTIONS SUCH AS INTENTIONALITY AND TRANSCENDENCE. IN THE LANGUAGE OF CHARLES SANDERS PEIRCE, HARTSHORNE LACKS A DOCTRINE OF THIRDSNESS.

SETTA, SANDRO. ANCORA SU CORCE E LA RESISTENZA. RIV STUD CROCE 10,318-319 S 73.

SETTLE, TOM. CONCERNING THE RATIONALITY OF SCEPTICISM. PHIL FORUM (BOSTON) 4,432-437 SPR 74.

SETTLE, TOM. TOWARDS A THEORY OF OPENNESS TO CRITICISM. PHIL SOC SCI 4,83-90 MR 74.

SEUREN, PIETER A M. ZERO-OUTPUT RULES. FOUND LANG 10,317-328 JL 73.

IT IS NOT UNCOMMON TO FIND THAT IN A LANGUAGE CERTAIN THINGS CANNOT BE SAID, ALTHOUGH IN OTHER LANGUAGES THE SAME CAN BE SAID WITHOUT DIFFICULTY. IN SOME CASES THE LACK OF GRAMMATICAL SURFACE STRUCTURES CAN BE EXPLAINED BY UNIVERSAL CONSTRAINTS ON RULES OF GRAMMAR. THERE ARE OTHER CASES IN ENGLISH, HOWEVER, WHERE IT IS NOT CLEAR WHAT CAUSES THE ABSENCE OF A WELL-FORMED SURFACE STRUCTURE: 'HE IS THE MAN THAT I DON'T KNOW WHO KILLED'. POSSIBLY, THE UNGRAMMATICALITY OF THIS SENTENCE AND THE LACK OF ANY GRAMMATICAL VERSION FOR IT IN ENGLISH, IS TO BE EXPLAINED BY A NONUNIVERSAL CONSTRAINT, VALID FOR CERTAIN LANGUAGES ONLY, FORBIDDING MOVEMENT OUT OF AN EMBEDDED QUESTION. HOWEVER, OTHER CASES WHERE MOVEMENT OUT OF AN EMBEDDED QUESTION COULD CONCEIVABLY TAKE PLACE BUT WOULD BE BLOCKED BY SUCH A CONSTRAINT DO NOT SEEM TO EXIST. AN ALTERNATIVE SOLUTION MIGHT BE SOUGHT IN THE ASSUMPTION OF A TRANSFORMATIONAL RULE WHICH MAPS ONTO THE EMPTY SET OF TREES ANY STRUCTURE WHICH HAS A WH-ELEMENT INSIDE AN EMBEDDED QUESTION. SUCH A RULE WOULD BE A ZERO-OUTPUT RULE, DIFFERING FROM OTHER RULES IN THAT ITS OUTPUT IS ZERO.... (EDITED).\*



HAFFER, JEROME A. CRITERIA FOR MIND-BODY IDENTITY: A REJOINDER.  
BEHAVIORISM 2,120-123 SPR 74.

THIS PAPER IS A REJOINDER TO A CRITIQUE BY RICHARD HULL IN A PREVIOUS ISSUE. HULL DENIED THE LEGITIMACY OF MOVING FROM THE THESIS THAT THERE ARE CERTAIN ONE-TO-ONE CORRELATIONS BETWEEN MENTAL AND PHYSICAL PROPERTIES TO THE THESIS THAT THE MENTAL AND PHYSICAL ARE ONE AND THE SAME. I ARGUE THAT THE MOVE CAN BE JUSTIFIED IF IT IS TAKEN NOT AS DEDUCTIVE BUT AS INDUCTIVE. GIVEN THE RIGHT SORT OF CORRELATIONS, IT MAY BE FRUITFUL TO CONCEIVE OF THE MENTAL AS IDENTICAL WITH THE PHYSICAL.

HAH, K J. A NOTE TOWARDS THE DISCUSSION OF SANKARA'S THEORY OF ERROR.  
INDIAN PHIL QUART 2,1-7 O 74.

HAH, MIAM MOHAMMAD. DEWEY'S THEORY OF KNOWLEDGE: MAIN FEATURES.  
PAKISTAN PHIL J 11,68-73 JA-JE 73.

HAIDA, S A. MOORE'S EVALUATION OF SIDGWICK'S HEDONISM. INDIAN PHIL  
QUART 1,112-123 JA 74.

THE PURPOSE OF THE ARTICLE IS TO EXAMINE MOORE'S OBJECTIONS AGAINST SIDGWICK'S HEDONISM AND TO SHOW THAT SIDGWICK DID NOT SUFFER FROM THE CONFUSIONS WHICH HAVE BEEN ALLEGED TO BE INVOLVED IN HIS VIEWS. MOORE'S MAIN CHARGES ARE BASED ON THE MISTAKEN ASSUMPTIONS THAT 'PLEASURE' MUST BE DISTINGUISHED FROM 'CONSCIOUSNESS OF PLEASURE' AND IT IS ONLY THE LATTER WHICH CAN BE GOOD; BUT THE LATTER ALSO CAN NOT BE THE SOLE GOOD AS THERE ARE OTHER THINGS WHICH ARE GOOD. BUT 'PLEASURE' INCLUDES CONSCIOUSNESS AND OTHER THINGS AS ITS OBJECTS.

HANDS, HARLEY C. OTHER-THAN-NEUROLOGICAL COMPONENTS BASIC TO HUMAN  
DATA-PROCESSING OPERATIONS. PHIL FORUM (DEKALB) 14,13-32 S 73.

APIRO, GARY. INTENTION AND INTERPRETATION IN ART: A SEMIOTIC ANALYSIS.  
J AES ART CRIT 33,33-42 FALL 74.

WE ARE OBLIGATED TO INTERPRET WORKS OF ART, YET OUR INTERPRETATIONS ARE NEVER EXHAUSTIVE. THE NECESSARY CONDITION OF OUR INTERPRETATIONS IS THE ARTIST'S INTENTION; YET THE MEANING OF THE WORK IS NOT IDENTICAL WITH THE INTENTION BUT CONSISTS IN THE INTENTION AS INTERPRETED. BECAUSE WORKS OF ART ARE SYMBOLS (NOT ICONS OR INDICES) OF THEIR ARTISTS' INTENTIONS, THEY ARE OPEN TO INTERPRETATION. SEVERAL VIEWS WHICH ATTRIBUTE AN OVERLY DETERMINATE MEANING TO ART-WORKS ARE CRITICALLY DISCUSSED; PEIRCE'S THEORY OF SIGNS IS EMPLOYED BOTH IN ORDER TO CLARIFY THESE CLAIMS AND TO SHOW THAT ART-WORKS ARE SIMULTANEOUSLY DETERMINATE AND INDETERMINATE IN MEANING.

ARMA, DHIRENDRA. PHENOMENOLOGY OF RELIGION AND SRI AUROBINDO. INDIAN  
PHIL QUART 1,83-95 JA 74.

PHENOMENON OF RELIGION IS RELATED TO MAN'S QUEST FOR TRUTH AND CHALLENGE OF DEATH. MOST RELIGIOUS CONCEPTUALIZATIONS ARE BEST EXPLAINED IN TERMS OF PSYCHOLOGY AND SOCIAL ANTHROPOLOGY. FORWARD LOOKING FAITH MUST NOT REST UPON SANDY FOUNDATION OF FEAR AND THREAT OF THE INEVITABLE BUT UPON KNOWLEDGE, REASON AND DISCOVERY OF TRUTH; IT CANNOT IGNORE DISCOVERIES OF SCIENCES. LITTLE PHILOSOPHICAL AND EPISTEMIC SIGNIFICANCE IS FOUND IN THE MYSTIC EXPERIENCES CLAIMED BY SRI AUROBINDO AND HIS FOLLOWERS. THEY OFFER NO NEW INFORMATION ABOUT NATURE OF SOUL OR ULTIMATE REALITY; MERELY REVEAL ELEMENTS OF RELIGIOUS METAMORPHISM.\*



SHARPE, R A. IDEOLOGY AND ONTOLOGY. PHIL SOC SCI 4,55-64 MR 74.

AFTER SUGGESTING A DEFINITION OF IDEOLOGY, I ARGUE THAT ANY IDEOLOGY CONTAINS AN ONTOLOGY WHICH, IN TURN, RAISES PHILOSOPHICAL PROBLEMS WHICH IT IS THE TASK OF PHILOSOPHICAL ANALYSIS TO CONSIDER. ACCORDING TO THIS ACCOUNT, PHILOSOPHY THUS EXHIBITS A HYPOTHETICO-DEDUCTIVE STRUCTURE, I END WITH SOME REFLECTIONS ON THE WAYS IN WHICH CONTEMPORARY ANALYTIC PHILOSOPHY SERVES A DOMINANT IDEOLOGY AND WHAT ITS TASK COULD BE.

SHARVY, RICHARD. REPLY TO WICKERKER. PHILOSOPHIA 3,453-455 O 73.

I CLARIFY SOME NOTIONS USED IN MY EARLIER "TRUTH-FUNCTIONALITY AND REFERENTIAL OPACITY."\*

SHAW, J L. EMPTY TERMS: THE NYAYA AND THE BUDDHISTS. J INDIAN PHIL 2,332-343 MR-JE 74.

THE PURPOSE OF THIS PAPER IS TO EXPLAIN THE BUDDHISTS' CONCEPTION OF EMPTY TERM, WHICH IS LINKED UP WITH THEIR CONCEPTION OF SUNYATA, AND TO ANSWER SOME OF THE QUESTIONS RAISED BY CERTAIN CONTEMPORARY WRITERS ON NYAYA AND BUDDHISM. MOREOVER, THE AIM IS TO SHOW AN IMPORTANT FUNCTION OF LANGUAGE WHICH IS EMBEDDED IN THE BUDDHIST PHILOSOPHY AS A WHOLE. A COMPARISON BETWEEN RUSSELL AND THE NYAYA HAS BEEN DRAWN, AND SOME OF THE QUESTIONS RAISED BY QUINE HAVE BEEN DISCUSSED IN THIS CONTEXT.

SHEA, JOHN J. THE SELF IN WILLIAM JAMES. PHIL TODAY 17,319-327 WINT 73.

SHEEHAN, P J. QUINE ON REVISION - A CRITIQUE. AUSTL J PHIL 51,95-104 AG 73 (LLBA).

QUINE'S POSITIVE THESIS ABOUT ANALYTICITY IS DISCUSSED AND CRITICIZED. IN PARTICULAR, THE IDEA THAT "NO STATEMENT IS IMMUNE FROM REVISION" IS AMBIGUOUS. IN A FOUR-PART ARTICLE, THIS AMBIGUITY IS EXPANDED AND COMMENTED ON. THE FINAL CONCLUSION IS THAT QUINE'S THESIS IS EITHER PHILOSOPHICALLY UNINTERESTING OR, AT WORST, FALSE.\*

SHEEHAN, ROBERT. SELF-ACTUALIZING PERSONS AND THE IDEAL SOCIETY. PHIL FORUM (DEKALB) 13,233-247 JE 73.

THE ASSUMPTION UNDERLYING THE PAPER IS THAT MASLOW'S STUDY OF SELF-ACTUALIZING (S.A.) PERSONS PROVIDES AN EMPIRICAL BASIS ON WHICH TO CONSTRUCT AN IMPROVED SOCIETY. S.A. CHARACTERISTICS SUGGEST A NUMBER OF DIRECTIONS FOR SOCIAL THEORY AND PRACTICE WHICH OTHERWISE TEND TO BE GROUNDED ONLY IN THE INTUITIONS OF THEORISTS AND CUSTOMS AND LAWS OF A CULTURE. A CENTRAL THEORETICAL IMPLICATION IS THAT MORAL FEELINGS BE TAKEN HEAVILY INTO ACCOUNT IN ANY NORMATIVE APPROACH, SPECIFICALLY FEELINGS OF A DEMOCRATIC NATURE. SUCH FEELINGS, ALONG WITH THE S.A. PROPERTY OF IDENTIFYING WITH THE HUMAN SPECIES, PROVIDE A VIABLE PSYCHOLOGICAL FOOTING FOR THOSE WHO CONCEIVE OF A WORLD ORDER. ALSO DISCUSSED ARE SOME OF THE IMPLICATIONS OF S.A. THEORY FOR POLITICAL/ECONOMIC AS WELL AS TECHNOLOGICAL/ECOLOGICAL PROBLEMS.

SHEEHAN, THOMAS J. HEIDEGGER: FROM BEINGNESS TO THE TIME-BEING. LISTENING 8,17-31 1973.

THE AUTHOR ARGUES THAT HEIDEGGER'S CENTRAL CONCERN IS NOT 'BEING' BUT 'BEING-AS-TIME' OR THE 'TIME-BEING'. HEIDEGGER DROPS 'BEING' FROM HIS LEXICON BECAUSE OF ITS CONFUSION WITH 'BEINGNESS' (SEIENDHFT), I.E., THE BEING-OF-BEINGS THAT METAPHYSICS KNOWS IN ONLY THE ONE (AND UNTHEMATIC) DIMENSION OF 'PRESENT'. HEIDEGGER'S 'TIME-BEING' IS EREIGNIS AND ALETHEIA: THE TEMPORAL TOGETHERNESS OF BEING AND MAN WITH PRIMACY GIVEN TO THE TEMPORAL DIMENSIONS OF HIDDENNESS (LETHE). THE ARTICLE ALSO COMMENTS BRIEFLY ON

HEIDEGGER'S "THE PATHWAY" AND "MESSKIRCH'S SEVENTH CENTENNIAL" AS  
MEDITATIONS ON OVERCOMING METAPHYSICS AND TECHNOLOGY.

SHEEKS, WAYNE. HUME'S DOCTRINE OF BELIEF: TRUTH BASED ON FEELING.  
MIDWEST J PHIL 39-43 SPR 74.

HUME'S PROBLEM OF DIFFERENTIATING BETWEEN FACT AND FANCY OR TRUTH  
AND FICTION WAS SOLVED BY HIS DOCTRINE ('SYSTEM', 'HYPOTHESIS') OF  
BELIEF. AFTER AN EXPOSITION OF THIS DOCTRINE, SOME IMPLICATION ARE  
OFFERED, ONE OF WHICH IS THAT OUR MEANING OF 'TRUTH' NEEDS RADICAL  
REVISION.

SHEIKH, M SAEED. AL-GHAZALI'S INFLUENCE ON THE WEST. PAKISTAN PHIL J  
11,53-67 JA-JE 73.

SHELANSKI, V B. NAGEL'S TRANSLATION OF TELEOLOGICAL STATEMENTS: A  
CRITIQUE. BRIT J PHIL SCI 24,397-401 D 73.

NAGEL HAS SUGGESTED A TRANSLATION SCHEMA WHICH PURPORTEDLY SHOWS  
THAT TELEOLOGICAL STATEMENTS ARE ALWAYS REPLACEABLE BY EQUIVALENT  
NONTLEOLOGICAL ONES, AND THAT THE EQUIVALENCE OF THE STATEMENTS IS  
A MATTER OF LOGIC, INDEPENDENT OF EMPIRICAL EVIDENCE. IT IS SHOWN,  
FIRST: THAT THE NONTLEOLOGICAL STATEMENTS GENERATED BY THE SCHEMA  
ARE NOT EQUIVALENT TO THE ORIGINAL TELEOLOGICAL ONES; AND SECOND:  
THAT ALTHOUGH THE SCHEMA PURPORTS TO RELY ON SYNTAX AND SEMANTICS  
ALONE, EMPIRICAL DATA ARE IN FACT REQUIRED.\*

SHELDON, M H. THE "DISCOVERY" OF OPERANTS. BEHAVIORISM 2,172-179 FALL  
74.

B F SKINNER'S USE OF THE TERM 'OPERANT' IS EXAMINED IN VIEW OF  
CLAIMS THAT WORK IN OPERANT CONDITIONING MAY EXPLAIN ABNORMAL HUMAN  
BEHAVIOUR. IT IS ARGUED THAT THESE CLAIMS ARE MISTAKEN: A CLASS OF  
RESPONSES IS NOT CALLED AN 'OPERANT' UNTIL IT HAS BEEN SHOWN THAT  
ITS STRENGTH CAN BE CONTROLLED BY REINFORCEMENT, AND IT THEREFORE  
FOLLOWS THAT THE FACT OF THIS CONTROL CANNOT BE EXPLAINED BY  
STATEMENTS ABOUT THE EFFECTS OF REINFORCERS ON OPERANTS.

SHEPHERD, JOHN J. PANPSYCHISM AND PARSIMONY. PROCESS STUD 4,3-10 SPR  
74.

AN ARGUMENT FOR WHITEHEADIAN PANPSYCHISM IS THAT BY OCCAM'S RAZOR IT  
IS PREFERABLE TO DUALIST SYSTEMS. THIS ARGUMENT FACES THE OBVERSE  
DIFFICULTY OF MATERIALISM. THE LATTER MUST URGE THAT MENTAL IMAGES  
ARE MERE APPEARANCES RATHER THAN IN MENTAL SPACE; THE FORMER SHOULD  
URGE THAT EXTENDED PHYSICAL ENTITIES ARE MERE APPEARANCES SINCE  
THERE IS ONLY THE MENTAL SPACE FORMED BY OCCASIONS OF EXPERIENCE.  
INCOMPATIBLE NATURES OF MENTAL AND PHYSICAL EXTENSION ENTAIL THE  
FALSITY OF THIS PANPSYCHISM.

SHEPHERD, JOHN J. REFERRING TO GOD. RELIG STUD 10,67-80 MR 74.

THE PURPOSE IS TO SHOW THAT DESPITE CONTEMPORARY EMPIRICIST  
CRITIQUES IT IS STILL POSSIBLE TO MAKE A SIGNIFICANT REFERENCE TO  
GOD. THE EMPIRICIST APPEAL TO BODILY CONTINUITY AS A NECESSARY  
CRITERION OF PERSONAL IDENTITY AT THE HUMAN LEVEL IS IMPUGNED BY  
ARGUMENTS PURPORTING TO ELEVATE MEMORY AS A SUFFICIENT THOUGH NOT  
NECESSARY CRITERION. ON THIS BASIS A CASE IS DEVELOPED FOR THE  
INTELLIGIBILITY OF NOTIONS OF DISEMBODIED ACTION REFLECTING THE  
CHARACTER OF DISEMBODIED PERSONALITY, AND IT IS ARGUED THAT  
CONSEQUENTLY, PROVIDED GOD IS MODELED ON HUMAN PERSONALITY, THERE IS  
NO OBSTACLE IN PRINCIPLE TO FACTUALLY MEANINGFUL GOD-TALK, ALBEIT  
PERHAPS OF A TEMPORAL DEITY.\*

SHER, GEORGE. ON EVENT=IDENTITY. AUSTL J PHIL 52,39-47 MY 74.

THIS PAPER EXAMINES THE CLAIMS THAT (A) TWO EVENTS ARE IDENTICAL IF AND ONLY IF THEY HAVE ALL THE SAME CAUSES AND EFFECTS, AND (B) SOME EVENT=IDENTITIES ARE MERELY PARTICULAR, AND NOT GENERAL. I ARGUE THAT EVENTS MUST BE DEFINED AS SETS OF INSTANTIATED PROPERTIES WITH THE SAME CAUSES AND EFFECTS IF THE FIRST CLAIM IS TO AVOID CIRCULARITY, AND THAT GIVEN THIS CONCEPTION OF AN EVENT, THE SECOND CLAIM IS INCOMPATIBLE WITH THE FIRST. FINALLY, SOME OF THE RAMIFICATIONS OF THIS INCOMPATIBILITY ARE DISCUSSED.

SHERBURNE, DONALD W. REASON AND THE CLAIM OF ULYSSES: A COMPARATIVE STUDY OF TWO RATIONALISTS, BLANSHARD AND WHITEHEAD. IDEAL STUD 4,18-34 JA 74.

SHERMAN, ROBERT R. VOCATIONAL EDUCATION AND DEMOCRACY. STUD PHIL EDUC 8,205-222 WINT 74.

THE 'SOCIAL EFFICIENCY' PHILOSOPHERS OF EDUCATION OF THE EARLY 1900'S HAD A RUNNING BATTLE WITH JOHN DEWEY OVER THE ROLE OF VOCATIONAL EDUCATION IN DEMOCRACY. THE THESIS OF THIS PAPER IS THAT THE DIFFERENCES BETWEEN THE VIEWS DENOTES THE EXTENT TO WHICH EACH GROUP IS MORE OR LESS A PHILOSOPHY. A BRIEF CONCEPTION OF PHILOSOPHY IS SET OUT, AND THE VIEWS ARE JUDGED BY THAT CONCEPTION. DEWEY'S IDEAS ABOUT THE ROLE OF VOCATIONAL EDUCATION IN A DEMOCRACY ARE SHOWN TO BE MORE PHILOSOPHIC. AND THE LIMITS OF A 'BUSINESS-MINDED' VOCATIONAL EDUCATION ARE NOTED. FURTHER, THE CURRENT INTEREST IN 'CAREER EDUCATION' IS SHOWN TO BE LIKE THE SOCIAL EFFICIENCY MOVEMENT, AND THEREBY IT IS TOO NARROW-VISIONED FOR DEMOCRACY.

SHERWIN, BYRON L. JEWISH VIEWS ON EUTHANASIA. HUMANIST 34,19-21 JL-AG 74.

AN ATTEMPT TO DEFINE POSITIONS ON EUTHANASIA WITHIN CLASSICAL JEWISH LEGAL, MORAL AND THEOLOGICAL LITERATURE. THIS IS DONE BY: DISTINGUISHING JUDAISM'S LEGAL-MORAL CATEGORIES FROM THOSE OF OTHER IDEOLOGICAL-MORAL-LEGAL SYSTEMS; BY EVALUATING AND FORMULATING THE ISSUE OUT OF CLASSICAL JUDAICA. ON THE BASIS OF THAT EVALUATION IT IS CONCLUDED THAT: A) THE DOMINANT POSITION IN JEWISH RELIGIO-MORAL-LEGAL LITERATURE FORBIDS ACTIVE EUTHANASIA OF ANY KIND BUT PERMITS, WHILE IN NO WAY REQUIRING, PASSIVE EUTHANASIA. B) THAT A LIMITED, 'MINORITY' CASE MAY BE MADE FOR ACTIVE EUTHANASIA WITHIN THE FRAMEWORK OF JEWISH RELIGIOUS LAW.

SHIBLES, WARREN. L'ORIGINALITE DE WITTGENSTEIN. REV INT PHIL 27,526-534 1973.

THIS PAPER ARGUES THAT WITTGENSTEIN'S STYLE IS ONE OF HIS GREATEST CONTRIBUTIONS TO PHILOSOPHY. HIS METHOD IS SEEN TO CONSIST OF A KIND OF METAPHORICAL METHOD INVOLVING MODELS, JUXTAPOSITION, ANALOGY, CRITICALLY PUT STATEMENT, CONTRAST, INTENDED CATEGORY=MISTAKE, ENLIVENING DEAD METAPHOR, AND CONSTRUCTING NEW METAPHORS. WITTGENSTEIN ONCE SAID TO HIS STUDENTS, "A USEFUL METHOD IS TO SEE PARALLELS AND TO SEE WHERE THEY FADE." HIS QUESTIONS ARE USUALLY OF THE FORM, 'WHAT IS IT LIKE?' HIS THEORY IS CONTRASTED WITH THAT OF W M URBAN. WHAT WITTGENSTEIN IS SEEN TO HAVE PRIMARILY GIVEN US IS A WAY OF PHILOSOPHIZING, A STYLE.

SHIBLES, WARREN. THE METAPHORICAL METHOD. J AES EDUC 8,25-36 AP 74.

THE PURPOSE OF THIS ARTICLE IS TO ESTABLISH THE METAPHORICAL METHOD AS A METHOD OF PHILOSOPHICAL AND SCIENTIFIC REASONING, AND OF ARTISTIC ENDEAVOR. THE TYPES OF METAPHORS ARE DESCRIBED AND THE METAPHORICAL TECHNIQUES USED BY THE METHOD ARE SPECIFIED. THE METHOD IS BASED ON THE INSIGHT THAT EACH PHILOSOPHY, SCIENCE, OR

MODE OF UNDERSTANDING IS FOUNDED ON ONE OR MORE BASIC METAPHORS WHICH ARE THEN EXPANDED. BY SEEMINGLY INCONGRUOUS JUXTAPositionS NEW KNOWLEDGE IS ATTAINED AND REVEALING HYPOTHESES SUGGESTED. A KNOWLEDGE OF METAPHOR ALLOWS US TO AVOID THE METAPHOR-TO-MYTH FALLACY. THE METAPHORICAL METHOD UNDERLIES BOTH SCIENCE AND HUMANITY AND BRINGS THEM CLOSER TOGETHER.

IELDS, ALLAN. SOME IMPRESSIONS OF F C S SCHILLER. PERSONALIST 55,290-297 SUM 74.

F C S SCHILLER, THE BRITISH PRAGMATIST, FOR MANY YEARS EDITOR OF "MIND," WAS A SINGULARLY INTERESTING PERSONALITY WHOSE PHILOSOPHIC CONTACTS WERE NUMEROUS. BASED ON QUESTIONNAIRE RESULTS FROM 1950, MANY OF HIS COLLEAGUES GIVE THEIR IMPRESSIONS OF HIS PERSONALITY, HIS POLEMIC WIT, ABILITIES, HIS RATING AS A PHILOSOPHER AND MORE. AMONG THE RESPONDENTS WERE B A G FULLER, BERTRAND RUSSELL, C D BROAD, J B S HALDANE, HORACE KALLEN, JOHN DEWEY (NOT QUOTED IN THE ARTICLE), T V SMITH AND OTHERS. BIBLIOGRAPHICAL FOOTNOTES INCLUDED.

IELDS, ALLAN. WILDERNESS, ITS MEANING AND VALUE. S J PHIL 11,240-253 FALL 73.

EXPLORES AND EXPLICATES VARIOUS PARADOXES OF BELIEF RESPECTING THE LAND AND MAN'S ENVIRONMENTAL CONDITIONS. PURSUES THE HISTORICAL VARIATIONS OF THE CONCEPT OF 'WILDERNESS', ESPECIALLY IN THE UNITED STATES SINCE 1620. DISTINGUISHES CONSERVATION FROM PRESERVATION AND ARGUES FOR STEWARDSHIP AND A CATEGORICAL IMPERATIVE FOR THE LAND AND ANIMALS ON IT. ARGUES THAT BOTH CONCEPTS, CONSERVATIONISM AND PRESERVATIONISM, ARE INADEQUATE, IMPRACTICAL BELIEFS THAT ENDANGER MAN'S CONDITION.

INER, L E. SOME STRUCTURES OF HISTORIOGRAPHICAL TIME. S J PHIL 11,317-328 WINT 73.

THE CONTRASTS BETWEEN THE LINEAR, HOMOGENEOUS TIME CONCEPT OF THE HISTORIAN AND THE VARIABLE RHYTHMS OF EXPERIENCED TIME ARE PHENOMENOLOGICALLY SITUATED IN ORDER TO SHOW HOW THE IDEALIZED TIME CONCEPT OF HISTORICAL SCIENCE IS DERIVED FROM LIVED HISTORY. THE ANALYSIS AIMS AT TWO QUESTIONS: 1) THE ROLE OF CHRONOLOGY IN HISTORICAL NARRATIVE 2) AN UNDERSTANDING OF THE CONSTITUTION OF THE HISTORICAL WORLD AND ITS IDEALIZATION IN HISTORICAL SCIENCE.

INER, ROGER A. A DEFENCE OF ENCOUNTERS. SOPHIA 12,1-6 O 73.

THE CLAIM THAT EXPERIENCE OF GOD IN AN ENCOUNTER CAN PROVIDE SUPPORT FOR RELIGIOUS KNOWLEDGE CLAIMS HAS BEEN OBJECTED TO ON THE GROUNDS OF A GAP BETWEEN THE EXPERIENCE AND THE REPORT OF THAT EXPERIENCE. MY CLAIM IS THAT SUCH A GAP EXISTS IN ANY CASE OF PERCEPTUAL EXPERIENCE, AND THEREFORE CANNOT BE USED TO SUPPORT A SCEPTICAL ARGUMENT AGAINST ENCOUNTERS WHICH CONTRASTS ENCOUNTERS UNFAVOURABLY WITH OTHER MODES OF PERCEPTION JUST BECAUSE THEY CONTAIN SUCH A GAP.

INER, ROGER A. THE NON-RATIONALITY OF BURIDAN'S ASS. S J PHIL 11,329-335 WINT 73.

THE THESIS HAS BEEN ADVANCED THAT THE CHOICE OF EITHER ALTERNATIVE IN A BURIDAN'S ASS SITUATION CANNOT BE RATIONAL. ONE MAY HOWEVER OFFER AS A CONDITION OF A CHOICE'S BEING GENUINE AND RATIONAL THAT A CHOICE BETWEEN TWO ALTERNATIVES IS RATIONAL, IF THERE IS REASONABLE AND SUFFICIENT JUSTIFICATION FOR CHOOSING THE ALTERNATIVE SELECTED. ON THIS CONDITION, BURIDAN'S ASS SITUATIONS DO YIELD RATIONAL CHOICES. THE CHOICE OF EITHER ALTERNATIVE IS RATIONALLY AND OBJECTIVELY JUSTIFIED, AND ONLY THE DESIRE TO REDUCE ALTERNATIVES ALWAYS TO A SINGLE ONE PREVENTS PHILOSOPHERS FROM SEEING THIS. ONE CAN THEN PROCEED TO ARGUE THAT BURIDAN'S ASS CHOICES, CONTRARY TO WHAT SOME HAVE CLAIMED, DO NOT UNDERPIN SCEPTICISM ABOUT MORAL



## KNOWLEDGE.

SHINER, ROGER A. WITTGENSTEIN AND HERACLITUS: TWO RIVER IMAGES.  
PHILOSOPHY 49,191-197 AP 74.

WITTGENSTEIN AND HERACLITUS BOTH MAKE USE OF A RIVER-IMAGE TO MAKE A KEY PHILOSOPHICAL POINT. PLATO AND PARMENIDES SEEM TO DEMAND THAT NOT ONLY MUST THERE BE A ROCKY RIVER-BED, BUT ALSO THE WATERS MUST BE FROZEN, IF THERE IS TO BE A RIVER AND WE ARE TO KNOW OF IT. HERACLITUS ALLOWS A THAW, BUT STILL INSISTS ON THE ROCK. WITTGENSTEIN WANTS NOT ONLY TO QUALIFY THE HARDNESS OF THE ROCK, BUT ALSO TO POINT OUT THAT A SANDY RIVER-BED IS STILL A RIVER-BED. IF WE UNDERSTAND HOW AND WHY HIS RIVER-IMAGE DIFFERS FROM THAT OF HERACLITUS, THEN WE HAVE LEARNED SOMETHING SIGNIFICANT ABOUT THE FOUNDATIONS OF KNOWLEDGE.

SHINER, ROGER A. WITTGENSTEIN ON THE BEAUTIFUL, THE GOOD AND THE TREMENDOUS. BRIT J AES 14,258-271 SUM 74.

MY PURPOSE IS TO SHOW HOW FAR WITTGENSTEIN'S LATER VIEWS ON AESTHETICS ARE DIFFERENT FROM HIS TRACTATUS VIEWS, AND TO OFFER SOME THOUGHTS ON THE LOGIC OF AESTHETIC JUDGMENTS. MY THESIS IN GENERAL IS THAT THE LATER AESTHETICS IS CONFUSED AND INCONSISTENT, THAT THIS INCONSISTENCY RESULTS IN PART FROM RESIDUAL INFLUENCE EXERCISED BY THE TRACTATUS AESTHETICS AND THAT THE INCONSISTENCY IS UNNECESSARY. I OUTLINE A VIEW OF THE LOGIC OF AESTHETIC JUDGMENTS WHICH PRESERVES WHAT IS RIGHT IN THE LATER AESTHETICS AND REJECTS WHAT IS WRONG; THIS VIEW MAKES USE OF THE THEORY OF MEANING AND EPISTEMOLOGY OF WITTGENSTEIN'S LATER WORK.

SHIRLEY, EDWARD S. RORTY'S 'DISAPPEARANCE' VERSION OF THE IDENTITY THEORY. PHIL STUD 25,73-75 JA 74.

IN "MIND-BODY IDENTITY, PRIVACY AND CATEGORIES" RICHARD RORTY SET FORTH A NEW FORM OF THE IDENTITY THEORY OF THE MIND, (CALLED THE 'DISAPPEARANCE' VERSION) IN WHICH HE SUGGESTED THAT INSTEAD OF IDENTIFYING SENSATIONS WITH NEURAL EVENTS, SENSATIONS MIGHT BE ELIMINATED. USING AN ILLUSTRATION OF RORTY'S I SHOW THAT 'PAIN' CANNOT COME TO REFER TO A BRAIN PROCESS FOR NEURAL EVENTS ARE NEITHER PLEASANT NOR UNPLEASANT. FOR 'PAIN' TO REFER TO SOMETHING UNPLEASANT, WE WOULD HAVE TO GIVE 'BRAIN PROCESS' THE CONNOTATION OF UNPLEASANTNESS. BUT TO DO THIS WOULD BE TO IDENTIFY THE BRAIN PROCESS WITH THE SENSATION OF PAIN—I.E., TO RETURN TO THE OLDER IDENTITY THEORY.

SHISHKIN, A F. ON SOME PROBLEMS OF RESEARCH IN THE FIELD OF ETHICS (REFLECTIONS ON READING THE LITERATURE ON ETHICS). SOVIET STUD PHIL 12,3-24 WINT 73-74.

SHKLAR, JUDITH N. COMMENT ON AVINERI. POLIT THEOR 1,399-404 N 73.

SHKLAR, JUDITH N. HEGEL'S "PHENOMENOLOGY": THE MORAL FAILURES OF ASOCIAL MAN. POLIT THEOR 1,259-286 AG 73.

SHMUELI, EFRAIM. CAN PHENOMENOLOGY ACCOMMODATE MARXISM? TELOS 169-180 FALL 73.

THE ARTICLE DEALS WITH RECENT ATTEMPTS TO BRING TOGETHER HUSSERL'S PHENOMENOLOGY WITH MARX'S DIALECTICAL MATERIALISM. IT COMMENTS CRITICALLY ON THE MOST SYSTEMATIC AND ORIGINAL ATTEMPT PRESENTED IN ENZO PACI'S BOOK, "THE FUNCTION OF THE SCIENCES AND THE MEANING OF MAN." AFTER AN ANALYSIS OF THE CONCEPT OF DIALECTIC IN MARX AND THE BASICALLY NON-DIALECTICAL, IF NOT ANTI-DIALECTICAL, METHOD OF PHENOMENOLOGY, AND THE RELATIONSHIPS BETWEEN THEORY AND PRAXIS IN MARX AND HUSSERL, THE ARTICLE CONCLUDES THAT ONLY IN A LOOSE WAY CAN BOTH THE SUBSTANTIVE AIMS AND THE METHODS OF PHENOMENOLOGY AND

MARXISM BE RECONCILED.

SHMUELI, EFRAIM. NOTES ON A DIALECTICAL ONTOLOGY OF SELFHOOD. PHIL  
CONTEXT 3,71-93 1973.

THIS PAPER ATTEMPTS TO PROVIDE A DIALECTICAL ANALYSIS OF THE BASIC  
ONTOLOGY OF SELFHOOD AND ITS RELATION TO THE "WORLD." SELFHOOD IS  
COMPELLINGLY EVIDENT IN ITS IMMEDIATE PRESENCE AND YET IT ALWAYS  
SLIPS INTO OBJECTIVITY, WHICH IT IS NOT. THE PARADOXICAL  
CORRELATION WITH THE "WORLD" IS DESCRIBED IN DIALECTICAL STEPS BY  
WHICH DETERMINATION AND INDETERMINATION ARE RECONCILED IN CONCRETE  
MEDIATIONS. THE AUTHOR ELABORATES HIS THEORY ON MEN AS  
"INCONVENIENCE" AND SELFHOOD AS "FUNCTIONAL SUBSTANCE" OF A  
DIALECTICAL STRUCTURE. THIS CRITICAL-TRANSCENDENTAL PHILOSOPHY  
BELONGS TO A TYPE OF KNOWLEDGE WHICH IS DIFFERENT FROM TWO OTHER  
TYPES: (1) DOMINEERING KNOWLEDGE; AND (2) HERMENEUTICAL ORIENTATION.\*

SHORE, RICHARD A. SIGMA-N SETS WHICH ARE DELTA-N-INCOMPARABLE  
(UNIFORMLY). J SYM LOG 39,295-304 JE 74.

A FINITE INJURY PRIORITY ARGUMENT IS COMBINED WITH A FORCING  
CONSTRUCTION TO PROVE THAT THERE ARE INTEGERS M AND N WHICH ARE, FOR  
EVERY SIGMA-N-ADMISSIBLE ORDINAL, INDICES OF SIGMA-N SETS WHICH ARE  
DELTA-N-INCOMPARABLE.

SHOTTER, JOHN. ACQUIRED POWERS: THE TRANSFORMATION OF NATURAL INTO  
PERSONAL POWERS. J THEOR SOC BEHAV 3,141-156 O 73.

PEOPLE'S POWERS OF ACTION, BESIDES BEING MANIFESTED IN INTERACTION  
WITH THEIR CIRCUMSTANCES, MAY ALSO BE IMPAIRED OR AUGMENTED IN THE  
PROCESS. THE PAPER DISCUSSES THE CHILD'S ACQUISITION OF PERSONAL  
POWERS IN THE COURSE OF HIS INTERACTIONS WITH HIS MOTHER. IT  
CONCLUDES THAT WHAT COMES TO LINK MOTHER AND CHILD IS NOT AN  
EMOTIONAL BOND BUT THE 'NEED' THAT THEY HAVE FOR ONE ANOTHER TO PLAY  
THEIR 'PARTS' IN ARTIFICIALLY CONSTRUCTED FORMS OF INTERACTION, THE  
MOTHER BEARING MOST RESPONSIBILITY FOR THE CONSTRUCTION OF SUCH  
FORMS.

SHRADER, KRISTIA. THE PHILOSOPHER IN A CYBERNETIC SOCIETY. PROC CATH  
PHIL ASS 47,170-176 1973.

SHUDY, JOHN. FREGE'S 'INCOMPLETENESS'. DIANOIA 12-15 SPR 73.

A BRIEF ANALOGICAL ANALYSIS OF THE TERM 'INCOMPLETE', AS USED IN  
FREGE'S DESCRIPTION OF A FUNCTION, SHOWS THE MEANING OF THE TERM IN  
SUCH A CONTEXT TO BE UNINTELLIGIBLE.

SJUE, HENRY. THE CURRENT FASHIONS: TRICKLE-DOWNS BY ARROW AND CLOSE-KNITS  
BY RAWLS. J PHIL 71,319-327 13 JE 74.

KENNETH ARROW HAS CRITICIZED THE CONCEPTION OF JUSTICE ADVANCED BY  
JOHN RAWLS IN "A THEORY OF JUSTICE." THE AUTHOR MAINTAINS THAT  
ARROW HAS MISINTERPRETED THE RAWLSIAN ASSUMPTION OF CLOSE-KNITNESS  
AND THAT A CLEARER ACCOUNT OF CLOSE-KNITNESS, WHICH IS PRESENTED,  
SHOWS SOME OF ARROW'S CRITICISMS TO BE WITHOUT BASIS. IN  
PARTICULAR, ARROW HAS SHOWN NEITHER THAT UTILITARIANISM AND JUSTICE  
AS FAIRNESS HAVE THE SAME POLICY-IMPLICATIONS NOR THAT RAWLS IS  
COMMITTED IN PRINCIPLE TO OPPOSING EQUALITY OF INCOME.  
CLOSE-KNITNESS IS COMPARED TO PARETIAN OPTIMALITY, AND A DIFFICULTY  
FOR RAWLS CONCERNING SELF-RESPECT IS OUTLINED.

SHUMELI, FFRAIM. PRAGMATIC, EXISTENTIALIST AND PHENOMENOLOGICAL INTERPRETATIONS OF MARXISM. J BRIT SOC PHEN 4,139-152 MY 73.

THE PAPER DISCUSSES THE DIFFICULTIES PRAGMATIST, EXISTENTIALIST AND PHENOMENOLOGIST PHILOSOPHERS ON THE HUSSERLIAN LEFT ENCOUNTER WITH MARXIST DOCTRINE OF THEORY AND PRACTICE. LIKE MARXISTS, PRAGMATIC PHILOSOPHERS INTENDED TO BRIDGE THE GAP BETWEEN FACTS AND VALUES BUT AMONG THEM BOTH ONE FINDS METAPHYSICAL NOTIONS DESPITE CLAIMED ABHORRENCE OF THEM. EXISTENTIALISTS QUA MARXISTS STRUGGLE FOR EXPLAINING THEIR OWN INDIVIDUALISTIC CONCEPTS IN MARX'S HOLISTIC TERMS. ULTIMATELY, HUSSERL'S 'TELOS' OF A RATIO-LIBERAL SOCIETY IS RADICALLY DIFFERENT FROM THE DIALECTICS OF HISTORICAL MATERIALISM.

SIBLEY, F N. PARTICULARITY, ART AND EVALUATION. ARIS SOC 48,1-21 1974.

AESTHETIC EVALUATION OFTEN SUPPOSED DIFFERENT FROM OTHER EVALUATION BECAUSE OF THE CRITERION OF IDENTITY OF A WORK OF ART AND BECAUSE CRITERIA OF MERIT IN AESTHETICS HAVE BEEN SUPPOSED EVALUATIVE RATHER THAN DESCRIPTIVE. BUT THE DIFFERENCE LIES ELSEWHERE. IN AESTHETICS, MERIT-CONSTITUTING PROPERTIES ARE DEPENDENT ON MERIT-RESPONSIBLE PROPERTIES, AND THE LATTER ARE DETERMINATE, NOT DETERMINABLE. THAT IS WHY WE CANNOT GIVE AESTHETIC CRITERIA IN MERIT-RESPONSIBLE DESCRIPTIVE TERMS. THIS IS A FEATURE OF AESTHETIC EVALUATION WHETHER WE ARE JUDGING WORKS OF ART OR OTHER THINGS. HENCE IT DOES NOT RESULT FROM THE NATURE OF THE CONCEPT 'WORK OF ART'.

SIDDIQUI, B H. PHILOSOPHY OF HISTORY. PAKISTAN PHIL J 12,77-96 JL-D 73.

SIDEL, VICTOR W. MEDICINE IN CHINA: INDIVIDUAL AND SOCIETY. HASTINGS CENTER STUD 2,23-36 S 74.

THE RIGHTS AND DUTIES OF THE INDIVIDUAL AND OF SOCIETY ARE SEEN QUITE DIFFERENTLY IN THE PEOPLE'S REPUBLIC OF CHINA THAN THEY ARE IN THE WEST. THESE ASPECTS OF LIFE IN CHINA, AND THE AREAS OF CONFLICT AND CONFLUENCE BETWEEN THEM, ARE EXPLORED USING MEDICAL CARE IN CHINA AS AN EXAMPLE.

SIDER, DAVID. A NOTE ON ANAXAGORAS, FR 1. ARCH BEGRIFF 55,249-251 1973.

SIEBERT, CHARLES. A CONVERSATION WITH F J VON RINTELEN. LISTENING 8,125-128 1973.

SIEGHART, PAUL. THE SOCIAL OBLIGATIONS OF THE SCIENTIST. HASTINGS CENTER STUD 1,7-16 1973.

THIS PAPER EXAMINES THE QUESTION WHETHER A SCIENTIST HAS SPECIAL MORAL OBLIGATIONS TO SOCIETY, OVER AND ABOVE THOSE WHICH HE OWES AS AN ORDINARY CITIZEN. IT CONCLUDES THAT HE DOES, AND LISTS AND DISCUSSES WHAT THEY ARE. IT CONSIDERS VARIOUS MEANS OF PERFORMING THESE OBLIGATIONS, REJECTS PROPOSALS FOR A "HIPPOCRATIC OATH" OR FOR INCREASED SOCIAL DECISION-MAKING BY SCIENTISTS, AND PROPOSES INSTEAD A NEW INSTITUTION TO ARTICULATE THE SOCIAL CONSCIENCE OF THE SCIENTIFIC COMMUNITY IN GREAT BRITAIN. (THAT INSTITUTION HAS SINCE BEEN FORMED TO PERFORM THIS FUNCTION, UNDER THE NAME OF "THE COUNCIL FOR SCIENCE AND SOCIETY").

SIEVERS, BURKARD. AUTORITAET UND ORGANISATION, EIN LABORATORIUM DES TAVISTOCK INSTITUTES. SOZ WELT 24,361-383 1973.

SIEVERT, DONALD. HUME, SECRET POWERS, AND INDUCTION. PHIL STUD 25,247-260 MY 74.

HUME ALLEGEDLY RAISED A PROBLEM ABOUT INDUCTION: PREDICTIONS ARE PRECARIOUS BECAUSE EXPERIENCE AND REASON PROVIDE INADEQUATE FOUNDATION FOR THEM. ACCORDING TO THIS VIEW, THE AMOUNT OF

INFORMATION (INCLUDING INDUCTIVE GENERALITIES) ABOUT PAST AND PRESENT IS IRRELEVANT TO OUR RIGHT TO PREDICT. EVEN COMPLETE INFORMATION IS INSUFFICIENT TO WARRANT PREDICTION. A REEXAMINATION OF TEXTS REVEALS THAT AN IMPORTANT HUMAN POINT IS THAT WE NEVER DO OR CAN HAVE COMPLETE INFORMATION ABOUT PAST AND PRESENT BECAUSE WE ARE IGNORANT OF 'SECRET POWERS' (UNOBSERVABLE INTERVENING VARIABLES WHICH CAN AND DOES RENDER PREDICTION PRECARIOUS).

KOKA, R I. RORTY'S MARK OF THE MENTAL AND HIS DISAPPEARANCE THEORY. CAN J PHIL 4,191-193 S 74.

KORA, RICHARD I. CONFIRMABILITY AND MEANINGFULNESS. ANALYSIS 34,142-144 MR 74.

LK, DAVID N. AUTHORITY AND CONSENT IN EDUCATION. EDUC THEORY 24,247-258 SUM 74.

THIS ARTICLE IS AN ANALYSIS OF THE HEAVILY RELIED UPON APPEAL TO CONSENT AS A JUSTIFICATION OF AUTHORITY IN EDUCATION. THE PUBLISHED WORK OF R S PETERS AND KENNETH BENNE ON AUTHORITY ARE TAKEN AS TYPICAL OF THIS GAMBIT AND ARE USED AS MODELS FOR ANALYSIS. A MAJOR CONCLUSION REACHED IS THAT THERE IS A FUNDAMENTAL INCONSISTENCY BETWEEN BENNE'S AND PETERS' CONCEPTS OF EDUCATION AS INDUCTION INTO THE CULTURE (BENNE) OR INITIATION INTO A CERTAIN COGNITIVE STYLE AND OUTLOOK (PETERS), AND THE USE OF THE CONSENT JUSTIFICATION OF AUTHORITY. EVIDENCE OF THIS INCONSISTENCY IS CITED IN THEIR BIZARRE CONCLUSIONS ABOUT STUDENTS, THEIR MISLEADING ANALOGIES BETWEEN STUDENTS AND, FOR EXAMPLE DOCTORS, AND THEIR IDENTIFICATION OF GENERAL EDUCATION WITH ISOLATED EXAMPLES WHICH THEY TAKE TO BE PARADIGMATIC.

LKSTONE, T W. BRADLEY ON RELATIONS. IDEAL STUD 4,160-169 MY 74.

THE ARTICLE SEEKS TO ESTABLISH THAT THE MOST IMPORTANT OF BRADLEY'S IDEAS ABOUT RELATIONS IS THAT 'QUALITIES WITHOUT RELATIONS ARE UNINTELLIGIBLE'. THIS IMPLIES THAT ALL QUALITIES ARE 'PURELY RELATIVE'. THE IMPORTANCE OF THIS FOR THE DISPUTE ABOUT THE INTERNALITY OF RELATIONS IS EXAMINED AND IT IS ARGUED THAT THIS IS REALLY ABOUT WHETHER AN ENTITY'S QUALITIES MAY PROPERLY BE DIVIDED INTO ESSENTIAL AND ACCIDENTAL ONES. BRADLEY DID NOT MAINTAIN THAT ALL RELATIONS WERE INTERNAL, BUT THAT 'INTERNAL' AND 'EXTERNAL' WERE THEMSELVES RELATIVE TERMS. THE IMPORTANCE OF THIS FOR PLURALISM, MONISM AND NECESSARY TRUTHS IS THEN BRIEFLY EXAMINED.\*

LIIMAN, A CUTLER. MOZART'S SYMPHONY IN G MINOR, K 550: AN AESTHETIC ANALYSIS. J AES EDUC 7,9-19 JL 73.

VER, BRUCE. A NOTE ON BERKELEY'S NEW THEORY OF VISION AND THOMAS REID'S DISTINCTION BETWEEN PRIMARY AND SECONDARY QUALITIES. S J PHIL 12,253-263 SUM 74.

DESPITE THE FACT THAT BERKELEY WAS A PERSISTENT CRITIC OF THE DISTINCTION BETWEEN PRIMARY AND SECONDARY QUALITIES, THERE IS EVIDENCE OF SUCH A DISTINCTION IN HIS OWN "NEW THEORY OF VISION." THOMAS REID KNEW AND ADMIRER THIS WORK, AND THERE ARE INDICATIONS THAT REID'S OWN STATEMENT OF THE PRIMARY-SECONDARY DISTINCTION WAS SHAPED BY BERKELEY'S DISCUSSION OF VISUAL AND TANGIBLE OBJECTS IN THE "NEW THEORY OF VISION."

VERS, STUART. THE CRITICAL THEORY OF SCIENCE. Z ALLG WISS 4,108-132 1973.



SILVERSTEIN, HARRY S. A CORRECTION TO SMYTH'S 'BETTER'. ANALYSIS 34,55-56 D 73.

THE AUTHOR POINTS OUT A TECHNICAL FLAW IN M B SMYTH'S DEFINITION OF 'X IS A BETTER X THAN Y' (SMYTH, "THE PRESCRIPTIVIST DEFINITION OF 'BETTER'", "ANALYSIS", 33.1., 4-9), AND THEN SHOWS HOW THE DEFINITION CAN BE REVISED SO THAT THIS DIFFICULTY IS AVOIDED.

SILVERSTEIN, HARRY S. PRACTICAL REASONS AND UNIVERSALITY. AUSTRAL J PHIL 52,146-153 AG 74.

A NUMBER OF PHILOSOPHERS HAVE ACCEPTED THE THESIS THAT REASONS FOR ACTION ARE 'UNIVERSALIZABLE' IN THE SENSE THAT EVERY SUCH REASON COMMITTS ONE TO A UNIVERSAL PRESCRIPTION OR PRACTICAL JUDGMENT. THE PURPOSE OF THE PRESENT PAPER IS TO REFUTE THIS THESIS. THE AUTHOR PRESENTS AND DEFENDS COUNTEREXAMPLES TO BOTH STRONG AND WEAK VERSIONS OF THE THESIS, AND SHOWS THAT THE THESIS CAN BE GIVEN UP WITHOUT DENYING THE GENERAL CONTENTION THAT 'REASON'-STATEMENTS IMPLY UNIVERSALS.

SILVERSTEIN, HARRY S. SIMPLE AND GENERAL UTILITARIANISM. PHIL REV 83,339-363 JL 74.

DOES IT MAKE ANY DIFFERENCE, FROM A UTILITARIAN POINT OF VIEW, IF WE ASK 'WHAT WOULD HAPPEN IF EVERYBODY DID THAT?' RATHER THAN 'WHAT WOULD HAPPEN IF YOU DID THAT?' IN "FORMS AND LIMITS OF UTILITARIANISM" DAVID LYONS ARGUES THAT IT DOES NOT; 'ANALOGOUS' FORMS OF 'SIMPLE' AND 'GENERAL' UTILITARIANISM, LYONS ARGUES, ARE NECESSARILY 'EXTENSIONALLY EQUIVALENT'. IN THE PRESENT PAPER THE AUTHOR ATTEMPTS TO REFUTE THIS 'EXTENSIONAL EQUIVALENCE' THESIS AND, IN SO DOING, TO PRESENT THE BEGINNINGS OF A GENERAL, THEORETICAL ACCOUNT OF SOME OF THE RELEVANT ISSUES--IN PARTICULAR, THE AUTHOR ATTEMPTS TO PROVIDE THE BEGINNINGS OF A THEORETICAL FRAMEWORK FOR THE ASSESSMENT OF THE RELATION BETWEEN THE COLLECTIVE UTILITY OF A SET OF ACTS OR EVENTS AND THE INDIVIDUAL UTILITIES OF ITS MEMBERS.

SILVERSTEIN, HARRY S. UNIVERSALITY AND TREATING PERSONS AS PERSONS. J PHIL 71,57-71 14 F 74.

DESPITE ITS PROMINENCE IN BOTH POPULAR AND PHILOSOPHICAL ETHICS, THE IDEA THAT PERSONS SHOULD BE TREATED AS PERSONS HAS BEEN NEGLECTED BY ANGLO-AMERICAN MORAL PHILOSOPHERS IN THE 20TH CENTURY. THE PURPOSE OF THE PRESENT PAPER IS TO ATTACK AN ASSUMPTION UNDERLYING THIS NEGLECT, THE ASSUMPTION THAT THE IDEA OF UNIVERSALITY INCORPORATES WHATEVER IS WORTH PRESERVING IN THE IDEA THAT PERSONS SHOULD BE TREATED AS PERSONS. AS R M HARE IS PERHAPS THE BEST KNOWN RECENT DEFENDER OF A THEORY BASED ON THE IDEA OF UNIVERSALITY, THE AUTHOR TAKES HARE'S "FREEDOM AND REASON" AS HIS TARGET; AND BY RAISING VARIOUS OBJECTIONS TO HARE'S VIEWS, THE AUTHOR TRIES TO SHOW THAT NO THEORY WHICH SUBSTITUTES THE IDEA OF UNIVERSALITY FOR THAT OF TREATING PERSONS AS PERSONS CAN GIVE AN ADEQUATE ACCOUNT OF MORALITY.

SILVERSTEIN, HARRY S. VON WRIGHT'S DEONTIC LOGICS. PHIL STUD 25,365-371 JL 74.

IN TWO RECENT WORKS ("DEONTIC LOGICS", "AMERICAN PHILOSOPHICAL QUARTERLY," 4, 1967, AND "AN ESSAY IN DEONTIC LOGIC AND THE GENERAL THEORY OF ACTION", "ACTA PHILOSOPHICA FENNICA 21"), G H VON WRIGHT DISTINGUISHES DIFFERENT DEONTIC LOGICS BASED ON DIFFERENT CONDITIONAL OR 'DYADIC' CONCEPTS OF PERMISSION. IN THE PRESENT PAPER THE AUTHOR SHOWS THAT SOME OF THE ALLEGED 'DISTRIBUTION AXIOMS' FOR THESE LOGICS ARE MISTAKEN AND THAT A FULL DISTRIBUTION AXIOM IS POSSIBLE FOR ONLY TWO OF VON WRIGHT'S SIX CONCEPTS. THE AUTHOR THEN ARGUES THAT THESE DISTRIBUTION DIFFICULTIES CAN BE AVOIDED, AND OTHER ADVANTAGES GAINED, BY 'REDUCING' VON WRIGHT'S SIX LOGICS TO ONE LOGIC, A LOGIC IN WHICH HIS SIX CONCEPTS ARE ALL

DEFINED IN TERMS OF A SINGLE LOGICALLY PRIMITIVE PERMISSION CONCEPT AND QUANTIFICATION OVER POSSIBLE WORLDS.

ILVESTRI, PHILIP. THE JUSTIFICATION OF INVERSE DISCRIMINATION. ANALYSIS 34,31 D 73.

GRANTED, BLACKNESS IS NOT DIRECTLY RELEVANT. STILL, IF THERE IS AN ALMOST ONE TO ONE CORRELATION BETWEEN BEING BLACK AND HAVING BEEN THE OBJECT OF UNFAIR DISCRIMINATION, WOULD WE NOT BE JUSTIFIED IN USING WHAT WOULD OTHERWISE BE MORALLY IRRELEVANT. IF THE REPARATIONS ARE VOLUNTARY, THE INJUSTICES FOLLOWING IN PARTICULAR CASES WOULD NOT BE A PUNISHING OF THE INNOCENT BUT ONLY UNFAIR REWARD. AND THIS WE CAN ACCEPT.

MMS, VALERIE J. A RECONSIDERATION OF ORWELL'S "1984": THE MORAL IMPLICATIONS OF DESPAIR. ETHICS 84,292-306 JL 74.

IMON, BENNETT AND SIMON, NANCY. THE PACIFIST TURN. RUSSELL 13,11-24 SPR 74.

THE PURPOSE OF THE PAPER IS TO PROVIDE A PSYCHODYNAMICALLY MEANINGFUL EXPLANATION OF WHY AN EPISODE OF MYSTIC ILLUMINATION IN RUSSELL'S LIFE EVENTUATED IN A 'CONVERSION' TO PACIFISM. OUR CONSTRUCTION LINKS THE FORM AND CONTENT OF THE EPISODE, AS WELL AS ITS OUTCOME, TO THE TRAUMATIC EXPERIENCE OF EARLY PARENTAL LOSS. WE PARTICULARLY EMPHASIZE THE ROLE OF AGGRESSION ENGENDERED IN THE SETTING OF SEPARATION AND OBJECT LOSS AS CRUCIAL TO UNDERSTANDING RUSSELL'S PACIFIST TURN. A SHORT DISCUSSION OF THE PROPER PLACE OF PSYCHOANALYTIC EXPLANATIONS OF THE POLITICAL BEHAVIOR OF A PARTICULAR INDIVIDUAL IS INCLUDED.\*

IMON, FRANK AND WRIGHT, IAN. MORAL EDUCATION: PROBLEM SOLVING AND SURVIVAL. J MORAL EDUC 3,241-248 JE 74.

FAR FROM BEING A 'BAG OF VIRTUES', MORAL EDUCATION, IN THIS PAPER, IS SEEN AS A SET OF STRATEGIES THAT WOULD HELP ENABLE THE STUDENT TO CLARIFY HIS VALUES, TO MAKE DECISIONS ON 'WHAT OUGHT TO BE' QUESTIONS, AND PROCEED TO THE CONSIDERATION OF POST-INQUIRY ACTION ON THE PROBLEM EXAMINED. THE MOST SIGNIFICANT DEPARTURE FROM CONVENTIONAL SOCIAL PROBLEM-SOLVING MODELS IS THE INCLUSION OF A CLASSIFICATION SCHEME, IN WHICH THE DESIRABILITY OF THE POLICY CHANGE CONTAINED IN THE 'SHOULD' QUESTION IS EXAMINED THROUGH THE USE OF THE SURVIVAL VALUE CRITERION.

IMON, H A AND GROEN, G J. RAMSEY ELIMINABILITY AND THE TESTABILITY OF SCIENTIFIC THEORIES. BRIT J PHIL SCI 24,367-380 D 73.

THE PAPER EXAMINES THE ELIMINABILITY OF THEORETICAL TERMS FROM THEORIES. IT IS ARGUED THAT WELL-FORMED THEORIES SATISFY CERTAIN CONDITIONS OF FINITE AND IRREVOCABLE TESTABILITY. IT IS SHOWN THAT THEORETICAL TERMS ARE ALWAYS ELIMINABLE FROM THEORIES THAT ARE FINITELY AND IRREVOCABLY TESTABLE, AND THAT AN AXIOMATIZATION OF OHM'S LAW PREVIOUSLY PROPOSED SATISFIES THE TESTABILITY CONDITIONS. FINALLY, THE ANALYSIS IS APPLIED TO CLARIFY TWO CONCRETE SITUATIONS OF HISTORICAL IMPORTANCE IN PHYSICS: THE EXISTENCE OF NEUTRINOS, AND THE CONSEQUENCES FOR MECHANICS OF THE DISCOVERY OF NEW PLANETS.

IMON, HERBERT A. DOES SCIENTIFIC DISCOVERY HAVE A LOGIC? PHIL SCI 40,471-480 D 73.

IT IS OFTEN CLAIMED THAT THERE CAN BE NO SUCH THING AS A LOGIC OF SCIENTIFIC DISCOVERY, BUT ONLY A LOGIC OF VERIFICATION. BY 'LOGIC OF DISCOVERY' IS USUALLY MEANT A NORMATIVE THEORY OF DISCOVERY PROCESSES. THE CLAIM THAT SUCH A NORMATIVE THEORY IS IMPOSSIBLE IS SHOWN TO BE INCORRECT; AND TWO EXAMPLES ARE PROVIDED OF DOMAINS WHERE FORMAL PROCESSES OF VARYING EFFICACY FOR DISCOVERING

LAWFULNESS CAN BE CONSTRUCTED AND COMPARED. THE ANALYSIS SHOWS HOW ONE CAN TREAT OPERATIONALLY AND FORMALLY PHENOMENA THAT HAVE USUALLY BEEN DISMISSED WITH FUZZY LABELS LIKE 'INTUITION' AND 'CREATIVITY'.

SIMON, JOSEF. CASEIENDER UND ABSOLUTER GEIST. Z PHIL FORSCH 25,307-315 1971.

SIMON, NANCY AND SIMON, BENNETT. THE PACIFIST TURN. RUSSELL 13,11-24 SPR 74.

THE PURPOSE OF THE PAPER IS TO PROVIDE A PSYCHODYNAMICALLY MEANINGFUL EXPLANATION OF WHY AN EPISODE OF MYSTIC ILLUMINATION IN RUSSELL'S LIFE EVENUATED IN A 'CONVERSION' TO PACIFISM. OUR CONSTRUCTION LINKS THE FORM AND CONTENT OF THE EPISODE, AS WELL AS ITS OUTCOME, TO THE TRAUMATIC EXPERIENCE OF EARLY PARENTAL LOSS. WE PARTICULARLY EMPHASIZE THE ROLE OF AGGRESSION ENGENDERED IN THE SETTING OF SEPARATION AND OBJECT LOSS AS CRUCIAL TO UNDERSTANDING RUSSELL'S PACIFIST TURN. A SHORT DISCUSSION OF THE PROPER PLACE OF PSYCHOANALYTIC EXPLANATIONS OF THE POLITICAL BEHAVIOR OF A PARTICULAR INDIVIDUAL IS INCLUDED.\*

SIMON, ROBERT L. EGALITARIAN REDISTRIBUTION AND THE SIGNIFICANCE OF CONTEXT. ETHICS 84,339-345 JL 74.

THIS PAPER EXAMINES SEVERAL ALLEGEDLY DESCRIPTIVE CRITERIA FOR DETERMINING WHETHER OR NOT REDISTRIBUTIONS ARE EGALITARIAN OR INEGALITARIAN. COUNTER-EXAMPLES ARE PROPOSED FOR EACH CRITERION EXAMINED. IT IS CONCLUDED THAT THERE IS NO ONE CRITERION WHICH IS THE UNIQUE MEASURE OF EGALITARIAN REDISTRIBUTION AND THAT RATIONAL SELECTION OF CRITERIA IN INDIVIDUAL CASES DEPENDS ON WHAT ARE TAKEN TO BE THE IMPORTANT PARAMETERS OF MEASUREMENT IN THE CONTEXT AT HAND.

SIMON, ROBERT. EQUALITY AS A PRESUPPOSITION OF MORALITY. PERSONALIST 55,388-397 AUTUMN 74.

MY PAPER IS AN EXAMINATION OF THE ARGUMENT THAT COMMITMENT TO ENGAGING IN RATIONAL MORAL DISCOURSE PRESUPPOSES A COMMITMENT TO EGALITARIAN MORAL PRINCIPLES. AFTER ATTEMPTING TO CLARIFY SOME OF THE CONCEPTS EMPLOYED IN THE ARGUMENT, I CRITICIZE A VERSION RECENTLY DEFENDED BY R S PETERS. AFTER REJECTING THAT VERSION OF THE ARGUMENT, I DEFEND A REVISED FORMULATION OF MY OWN.

SIMON, ROBERT. PREFERENTIAL HIRING: A REPLY TO JUDITH JARVIS THOMSON. PHIL PUB AFFAIRS 3,312-320 SPR 74.

IN THIS PAPER, I ARGUE THAT JUDITH THOMSON'S DEFENSE OF PREFERENTIAL HIRING ("PHILOSOPHY & PUBLIC AFFAIRS," SUMMER, 1973) IS OPEN TO THREE SORTS OF OBJECTIONS. FIRST, SHE HAS NOT TAKEN ADEQUATE ACCOUNT OF THE DISTINCTION BETWEEN COMPENSATING GROUPS AND INDIVIDUALS. SECOND, SHE HAS NOT SHOWN THAT COMPENSATION OUGHT TO BE AWARDED ACCORDING TO ONE'S MARKETABILITY, YET THIS IS JUST WHAT PREFERENTIAL HIRING POLICIES SEEM TO DO. THIRD, SHE HAS NOT SHOWN THAT INEQUITY CAN BE AVOIDED IN DISTRIBUTING THE COSTS OF PREFERENTIAL HIRING POLICIES.

SIMON, ROBERT. SHOULD REASONING EMBARRASS THE DETERMINIST? DIALOGUE (CANADA) 12,680-682 D 73.

THIS NOTE IS A CRITICISM OF THE CONTENTION, RECENTLY DEFENDED BY CHARLES RIPLEY, THAT IF DETERMINISM IS TRUE, THERE CAN BE NO WARRANTED BELIEF, AND THUS NO WARRANTED BELIEF THAT DETERMINISM IS TRUE. IN REPLY IT IS ARGUED THAT RIPLEY'S ARGUMENT DEPENDS, NOT ON ANY DEFECT IN DETERMINISM, BUT ON A DISGUISED AND IN MY VIEW UNACCEPTABLE REQUIREMENT FOR WARRANTED BELIEF. THIS REQUIREMENT RAISES THE SAME PROBLEM FOR BOTH THE DETERMINIST AND INDETERMINIST ALIKE.



SIMONPIETRI MONEFELDT, FANNIE A. LA ANTROPOLOGIA FILOSOFICA EN "SOBRE LA ESENCIA," DE XAVIER ZUBIRI. DIALOGOS 9,103-115 N 73.

SIMONS, DIRK. MODELLE FUER KOMPLEXERE FORMALDIDAKTIKEN. GRUND KYBER GEIST 14,85-94 1973.

SIMONS, LEO. LCGIC WITHOUT TAUTOLOGIES. NOTRE DAME J FORM LOG 15,411-431 JL 74.

A SYSTEM OF NATURAL DEDUCTION FOR SENTENTIAL LOGIC EQUIVALENT TO ONE OF CGPI'S IS SHOWN TO BE INCOMPLETE IN THE SENSE THAT NOT ALL CONCLUSIONS TAUTOLOGICALLY IMPLIED BY THEIR PREMISSES ARE DERIVABLE FROM THE PREMISSES BY THE RULES OF THE SYSTEM. BUT IF A CONTINGENT CONCLUSION IS TAUTOLOGICALLY IMPLIED BY PREMISSES, SOME SENTENCE TAUTOLOGICALLY EQUIVALENT TO THE CONCLUSION IS DERIVABLE FROM THE PREMISSES BY THE RULES OF THE SYSTEM. ANY 'FORMAL' EXTENSION OF THE SYSTEM IS COMPLETE. A DECISION PROCEDURE IS GIVEN FOR THE SYSTEM. THERE ARE NO SENTENCES OF THE SYSTEM WHICH ARE DERIVABLE FROM ARBITRARILY SELECTED PREMISSES BY THE RULES OF THE SYSTEM.

SIMPSON, MICHAEL. A CHRISTIAN BASIS FOR ETHICS? HEYTHROP J 15,285-297 JL 74.

SINA, MARIO. ROBERT BOYLE ED IL PROBLEME DELL' "ABOVE REASON". RIV FILOSOF NEO-SCOLAS 65,746-770 O=D 73.

QUESTO STUDIO INTENDE AFFRONTARE IL TEMA DEL RAPPORTO DELLA 'REASON' E DELL' 'ABOVE REASON' ALL'INTERNO DELLA PRODUZIONE PIU' SPECIFICAMENTE TEOLÓGICA DI ROBERT BOYLE. QUESTO TEMA E VISTO COME UN TEMA CARATTERISTICO NEL MOMENTO DEL SORGERE DEL DEISMO INGLESE E DELL'ILLUMINISMO EUROPEO: NELLA DISAMINA DEL RAPPORTO TRA UMANA RAGIONE E DIVINA RIVELAZIONE DOVEVA VENIRE A MATURAZIONE QUEL CONCETTO DI 'REASON', CHE INFORMERA LA CULTURA DELL'INTERO SECOLO DEI LUMI. NEL MOMENTO INIZIALE DI QUESTO PROCESSO TENDENTE ALL'ESCLUSIONE DELL' 'ABOVE REASON', L'OPERA DEL BOYLE SEGNA UN IMPORTANTE PUNTO DI RIFLESSIONE CRITICA.

INGER, MARCUS G. THE MANY METHODS OF SIDGWICK'S ETHICS. MONIST 58,420-448 JL 74.

AFTER SOME PRELIMINARY REMARKS ABOUT SIDGWICK'S LITERARY METHODS AND HIS CONCEPT OF PHILOSOPHIC METHOD, DISCUSSES SEVERAL SENSES OF 'METHOD' USED IN "THE METHODS OF ETHICS," SUGGESTING THAT UTILITARIANISM OPERATES AS A PRECONCEPTION LEADING SIDGWICK TO A DISTORTED VIEW OF THE MORALITY OF THE COMMON SENSE. THERE IS THEN AN ACCOUNT OF SOME FURTHER FUNDAMENTAL INCOHERENCIES IN SIDGWICK'S THOUGHT, REVOLVING AROUND WHAT WAS FOR SIDGWICK THE CENTRAL PROBLEM OF A CRISIS IN THE PRACTICAL REASON, WITH SOME SUGGESTIONS FOR A WAY OUT OF THE IMPASSE TO WHICH WE ARE LED BY THE METHODS OF SIDGWICK'S ETHICS.

INGER, PETER. SIDGWICK AND REFLECTIVE EQUILIBRIUM. MONIST 58,490-517 JL 74.

IN HIS BOOK "A THEORY OF JUSTICE" RAWLS DEVELOPS A PROCEDURE FOR TESTING NORMATIVE MORAL THEORIES WHICH HE CALLS "REFLECTIVE EQUILIBRIUM." HE CLAIMS THIS METHOD HAS BEEN USED BY THE CLASSICAL MORAL PHILOSOPHERS, INCLUDING SIDGWICK. I DENY THAT SIDGWICK USED THIS METHOD, AND DISCUSS THE METHOD SIDGWICK DID USE, WHICH I ARGUE IS PREFERABLE TO THE "REFLECTIVE EQUILIBRIUM" METHOD.



SINGLETARY, W F. MANY-ONE DEGREES ASSOCIATED WITH PARTIAL PROPOSITIONAL CALCULI. NOTRE DAME J FORM LOG 15,335-343 AP 74.

THE PRINCIPLE RESULT OF THIS PAPER IS A PROOF THAT EVERY RECURSIVELY ENUMERABLE MANY-ONE DEGREE OF UNSOLVABILITY CAN BE REPRESENTED BY THE DECISION PROBLEM FOR A PARTIAL IMPLICATIONAL PROPOSITIONAL CALCULUS. THE METHOD EMPLOYED IS THE EXHIBITION OF A UNIFORMLY EFFECTIVE PROCEDURE WHICH WHEN APPLIED TO AN ARBITRARY SEMI-THUE SYSTEM WILL PRODUCE A PARTIAL IMPLICATIONAL PROPOSITIONAL CALCULUS WHOSE DECISION PROBLEM IS OF THE SAME MANY-ONE DEGREE OF UNSOLVABILITY AS IS THE WORD PROBLEM FOR THE GIVEN SEMI-THUE SYSTEM. THE RESULT THEN FOLLOWS FROM A RESULT OF OVERBEEK WHICH GUARANTEES THE EXISTENCE OF A SEMI-THUE (ACTUALLY THUE) SYSTEM WITH WORD PROBLEM OF ANY GIVEN MANY-ONE DEGREE OF UNSOLVABILITY (OVERBEEK, ROSS, "REPRESENTATION OF MANY-ONE DEGREES BY THE WORD PROBLEM FOR THUE SYSTEMS," TO APPEAR IN PROC. LONDON MATH. SOC.).

SINGLETON, JANE. THE EXPLANATORY POWER OF CHOMSKY'S TRANSFORMATIONAL GENERATIVE GRAMMAR. MIND 83,429-431 JL 74.

SINHA, DEBABRATA. PHENOMENOLOGY, VIS-A-VIS KANT AND NEOPOSITIVISM, ON THE ISSUE OF THE APRIORI. ARCH GESCH PHIL 53,41-57 1971.

SINHA, SRI I N. ANISVARAVADA OF THE DUALISTIC SAMKHYA: AN EXPOSITION (IN ENGLISH). VEDANTA KESARI 61,24-26 MY 74.

SINHA, VIMALENDU NARAYAN. COGNITION OF VALUE. INDIAN PHIL QUART 2,87-95 D 74.

STRIDGE, MARY J. WILLIAM OF SHERWOOD ON PROPOSITIONS AND THEIR PARTS. NOTRE DAME J FORM LOG 15,462-464 JL 74.

IN WILLIAM OF SHERWOOD'S "TREATISE ON SYNCATEGOREMATIC WORDS," NORMAN KRETZMANN'S TRANSLATION OF A PASSAGE FORCES US TO ATTRIBUTE TO WILLIAM A CLAIM TO THE EFFECT THAT A PROPOSITION IS TO BE CONSIDERED ONE OF ITS PARTS. THIS CANNOT BE CORRECT, GIVEN THE FOREGOING TEST AND THE VIEW THAT WILLIAM HELD OF PROPOSITIONS AND THEIR STRUCTURE. THE PASSAGE SHOULD ATTRIBUTE TO WILLIAM THE CLAIM THAT A PROPOSITION IS A UNITY ARISING OUT OF THE UNION OF ITS ASYMMETRICAL PARTS.

SKIDMORE, A. EXISTENCE AND THE EXISTENTIAL QUANTIFIER. INT LOG REV 4,280-283 D 73.

THE AUTHOR AIMS TO EXPOSE AND CRITICIZE THE 'EXISTENTIAL DOGMA', TO THE EFFECT THAT THE CONCEPT OF EXISTENCE IS ADEQUATELY EXPRESSED BY THE EXISTENTIAL QUANTIFIER. REJECTING THE EXISTENTIAL DOGMA IS OFFERED AS A SUPERIOR WAY OUT OF A DIFFICULTY USUALLY RESOLVED BY RESTRICTING THE SCOPE OF APPLICATION OF THE QUANTIFIERS.

SKINNER, QUENTIN. SOME PROBLEMS IN THE ANALYSIS OF POLITICAL THOUGHT AND ACTION. POLIT THEOR 2,277-303 AG 74.

SKINNER, QUENTIN. THE EMPIRICAL THEORISTS OF DEMOCRACY AND THEIR CRITICS: A PLAGUE ON BOTH THEIR HOUSES. POLIT THEOR 1,287-306 AG 73.

SKJERVHEIM, HANS. OBJECTIVISM AND THE STUDY OF MAN (PART II). INQUIRY 17,256-302 AUTUMN 74.

THE PURPOSE OF THE STUDY (OF WHICH THIS IS THE CONCLUDING PART) IS TO SHOW THAT THE DISTINCTIONS MADE BY WILHELM DILTHEY AND MAX WEBER BETWEEN THE NATURAL SCIENCES AND THE 'GEISTESWISSENSCHAFTEN' ARE SOUND IN PRINCIPLE, 'PACE' THE ARGUMENTS TO THE CONTRARY WITHIN CLASSICAL LOGICAL EMPIRICISM. IT IS HELD THAT INTENTIONAL CONTEXTS ARE CHARACTERISTIC OF SOCIAL SCIENCE. INTENTIONAL CONTEXTS ARE HELD TO BE MORE IMPORTANT IN PSYCHOLOGY THAN MENTAL 'STATES', LIKE

TOOTHACHE. IF LOGICAL BEHAVIORISM IS TO HAVE ANY PLAUSIBILITY, IT HAS TO BE SHOWN HOW INTENTIONAL CONTEXTS CAN BE DEALT WITH. CARNAP'S PROGRAMME WAS TO RECONSTRUCT SCIENTIFIC DISCOURSE WITHIN A TRUTH=FUNCTIONAL LANGUAGE. IT IS ARGUED THAT HIS REDUCTION OF BELIEF=SENTENCES WAS NOT SUCCESSFUL. IT IS FURTHER ARGUED THAT IN THE LOGICAL EMPIRICIST'S DISCUSSIONS OF THE PROBLEM OF 'VERSTEHEN', ONLY MOTIVATIONAL UNDERSTANDING IS TAKEN ACCOUNT OF, WHAT MAX WEBER CALLS OBSERVATIONAL UNDERSTANDING IS IGNORED, AS WE TRY TO SHOW THROUGH A DISCUSSION OF THEODORE ABEL'S WELL-KNOWN EXPLANATION OF "THE OPERATION CALLED 'VERSTEHEN'." FROM THIS IT IS CONCLUDED THAT THE FOUNDATIONAL PROBLEMS OF SOCIAL SCIENCE ARE DIFFERENT FROM THOSE OF NATURAL SCIENCE. (EDITED).

KJERVHEIM, HANS. OBJECTIVISM AND THE STUDY OF MAN: (PART I). INQUIRY 17,213-239 SUM 74.

THE PURPOSE OF THIS STUDY IS TO SHOW THAT THE DISTINCTIONS MADE BY WILHELM DILTHEY AND MAX WEBER BETWEEN THE NATURAL SCIENCES AND THE 'GEISTESWISSENSCHAFTEN' ARE SOUND IN PRINCIPLE, 'PACED' THE ARGUMENTS TO THE CONTRARY WITHIN CLASSICAL LOGICAL EMPIRICISM. IT IS HELD THAT INTENTIONAL CONTEXTS ARE CHARACTERISTIC OF SOCIAL SCIENCE. INTENTIONAL CONTEXTS ARE HELD TO BE MORE IMPORTANT IN PSYCHOLOGY THAN MENTAL 'STATES', LIKE TOOTHACHE. IF LOGICAL BEHAVIORISM IS TO HAVE ANY PLAUSIBILITY, IT HAS TO BE SHOWN HOW INTENTIONAL CONTEXTS CAN BE DEALT WITH. CARNAP'S PROGRAM WAS TO RECONSTRUCT SCIENTIFIC DISCOURSE WITHIN A TRUTH=FUNCTIONAL LANGUAGE. IT IS ARGUED THAT HIS REDUCTION OF BELIEF=SENTENCES WAS NOT SUCCESSFUL. IT IS FURTHER ARGUED THAT IN THE LOGICAL EMPIRICIST'S DISCUSSIONS OF THE PROBLEM OF 'VERSTEHEN', ONLY MOTIVATIONAL UNDERSTANDING IS TAKEN ACCOUNT OF, WHAT MAX WEBER CALLS OBSERVATIONAL UNDERSTANDING IS OVERLOOKED AS WE TRY TO SHOW THROUGH A DISCUSSION OF THEODORE ABEL'S WELL-KNOWN EXPLANATION OF "THE OPERATION CALLED 'VERSTEHEN'." FROM THIS IT IS CONCLUDED THAT THE FOUNDATIONAL PROBLEMS OF SOCIAL SCIENCE ARE DIFFERENT FROM THOSE OF NATURAL SCIENCE. (EDITED).\*

KLAR, LAWRENCE. INCONGRUOUS COUNTERPARTS, INTRINSIC FEATURES AND THE SUBSTANTIIVITY OF SPACE. J PHIL 71,277-290 16 MY 74.

THE EXISTENCE AND NATURE OF INCONGRUOUS COUNTERPARTS HAS BEEN FREQUENTLY USED, SINCE KANT, TO ATTACK RELATIONIST THEORIES OF SPACE. IT IS ARGUED THAT EVEN WHEN THE IMPORTANCE OF GLOBAL FEATURES OF SPACE FOR CHARACTERIZING INCONGRUITY IS RECOGNIZED, THERE STILL IS NO GOOD ARGUMENT FROM INCONGRUITY TO A REFUTATION OF RELATIONISM.

KLAR, LAWRENCE. STATISTICAL EXPLANATION AND ERGODIC THEORY. PHIL SCI 40,194-212 JE 73.

SOME PHILOSOPHERS OF SCIENCE OF AN EMPIRICIST AND PRAGMATIST BENT HAVE PROPOSED MODELS OF STATISTICAL EXPLANATION, BUT HAVE THEN BECOME SCEPTICAL OF THE ADEQUACY OF THESE MODELS. IT IS ARGUED THAT GENERAL CONSIDERATIONS CONCERNING THE PURPOSE OF FUNCTION OF EXPLANATION IN SCIENCE WHICH ARE USUALLY APPEALED TO BY SUCH PHILOSOPHERS SHOW THAT THEIR SCEPTICISM IS NOT WELL TAKEN; FOR SUCH CONSIDERATIONS PROVIDE MUCH THE SAME RATIONALE FOR THE SEARCH FOR STATISTICAL EXPLANATIONS, AS THESE PHILOSOPHERS HAVE CHARACTERIZED THEM, AS THEY DO FOR LAWLIKE EXPLANATIONS. BUT, IT IS FURTHER ARGUED, A SIGNIFICANT PIECE OF WHAT IS FREQUENTLY OFFERED AS AN EXPLANATION OF WELL KNOWN PHENOMENA IN STATISTICAL MECHANICS, FAILS TO MEET THIS GENERAL 'PRAGMATIC RATIONALE' FOR STATISTICAL, OR INDEED ANY KIND OF, EXPLANATION. THE QUESTION THEN ARISES WHETHER THE PHYSICISTS HAVE MISCONSTRUED THE VALUE OF THIS PIECE OF PHYSICAL THEORIZING, ERGODIC THEORY, TAKING IT TO BE EXPLANATORY WHEN IT IS ACTUALLY NOT; OR WHETHER, INSTEAD, THE PHILOSOPHER'S ACCOUNT OF JUST WHAT IS GENUINELY EXPLANATORY IS TOO NARROW.

SKOP, ARTHUR LLOYD. THE PRIMACY OF DOMESTIC POLITICS: ECKART KEHR AND THE INTELLECTUAL DEVELOPMENT OF CHARLES A BEARD. HIST THEOR 13,119-131 1974.

SKORPEN, ERLING. PIN-PRICKS TO THE BODY AND PAINS TO THE MIND: A NATURAL HISTORY AND PHILOSOPHY. PHIL FORUM (DEKALB) 14,53-79 S 73.

A RADICALLY NEW THEORY OF PRE-ESTABLISHED HARMONY BETWEEN MIND AND BODY IS PROPOSED. IN THE NORMAL CASE, MIND IS ARGUED TO HAVE GOVERNING POWER OVER THE BODY'S PROCESSES, THE LATTER CONDITIONING POWER OVER THE FORMER. THIS INTERACTIONISM IS CONCURRENT AND PRE-ESTABLISHED BY BIOLOGICAL EVOLUTION, INCLUDING AN APPEAL TO NATURE'S INGREDIENTS, RECIPE AND KITCHEN. THIS IS THE GENERAL THEORY OF MIND AND BODY ADVANCED. THE SPECIAL THEORY HOLDS THAT THIS CONCURRENT INTERACTIONISM IS BETWEEN INCOMMENSURABLE AND MUTUALLY IRREDUCIBLE LEVELS OF MIND, E.G., THOUGHT PATTERNS, AND MATTER, E.G., BRAIN WAVES. PHILOSOPHICAL CONSIDERATIONS ARE BUTTRESSED BY RECENT FINDINGS IN NEUROPHYSIOLOGY AND BIOFEEDBACK EXPERIMENTS.

SKORUPSKI, JOHN. SCIENCE AND TRADITIONAL RELIGIOUS THOUGHT III & IV. PHIL SOC SCI 3,209-230 S 73.

THE PAPER DISCUSSES COMPARISONS WHICH HAVE RECENTLY BEEN MADE IN SOCIAL ANTHROPOLOGY BETWEEN THE RESPECTIVE STRUCTURE AND FUNCTIONS OF MODERN SCIENTIFIC THEORY AND OF RELIGIOUS COSMOLOGY IN TRADITIONAL CULTURES. IT TAKES UP SOME LEVY-BRUHLIAN ISSUES CONCERNING THE ROLE OF PARADOXES OF IDENTITY IN RELIGIOUS THOUGHT, TRADITIONAL AND MODERN, AND CONSIDERS WHETHER THE PART PLAYED BY SUCH PARADOXES CONSTITUTES A CONTINUITY OR A CONTRAST WITH THE LOGIC OF THEORIES IN SCIENCE.

SKYRMS, BRIAN. CONTRAPOSITION OF THE CONDITIONAL. PHIL STUD 26,145-147 O 74.

A SIMPLE PROBABILISTIC THEORY OF COUNTERFACTUAL CONDITIONALS AND 'SINCE'-STATEMENTS IS PROPOSED. ITS CONSEQUENCES ARE COMPARED WITH GOODMAN'S INTUITIONS IN CHAPTER ONE OF "FACT, FICTION, AND FORECAST." FOR THE MOST PART THEY ARE IN AGREEMENT. ONE EXCEPTION IS THAT THE PROBABILISTIC THEORY MAKES IT POSSIBLE FOR A 'SINCE'-STATEMENT TO FAIL TO HAVE ITS CONTRAPOSITIVE COUNTERFACTUAL AS A CONSEQUENCE, WHILE GOODMAN'S INTUITION IS THAT THEY ARE EQUIVALENT. THESE PROBABILISTIC CONSIDERATIONS SUGGEST AN EXAMPLE WHERE THE PURPORTED EQUIVALENCE FAILS.

SLAATTE, HOWARD A. SELF-TRANSCENDENCE: THE BREAK-THROUGH TO MEANING. J W VIR PHIL SOC 10-13 FALL 73.

PURPORTS TO ENHANCE VIKTOR FRANKL'S LOGOTHERAPY THEORY BY EXPOSING THE MEANING-GIVING VIEWS OF SELF-TRANSCENDENCE HELD BY FOUR EXISTENTIALISTS. NIETZSCHE'S VIEW IS LINKED WITH HIS WILL-TO-POWER THEORY. HEIDEGGER'S VIEW IS LINKED WITH THE SELF'S BEING-IN-EXISTENCE AND A PHENOMENOLOGICAL APPROACH TO ONTOLOGY AS HUMAN BEING. JASPER'S VIEW OF SELF-TRANSCENDENCE IS LINKED WITH 'DAS UMGREIFENDE' OF WHICH THE SELF IS MADE AWARE THROUGH HIS FINITUDE AND PARADOXICAL SITUATION. KIERKEGAARD'S VIEW IS SEEN TO CENTER ABOUT 'THE MOMENT' OF FAITH-CONDITIONED ENCOUNTER WITH ETERNITY. THUS PSYCHOTHERAPY IS SERVED, FOR AS CARL GUSTAVE JUNG PUT IT, "ONLY THE MEANINGFUL SETS US FREE."

SLAGHT, RALPH L. A CONCISE METHOD FOR TRANSLATING PROPOSITIONAL FORMULAE CONTAINING THE STANDARD TRUTH-FUNCTIONAL CONNECTIVES INTO A SHEFFER STROKE EQUIVALENT. NOTRE DAME J FORM LOG 15,161-164 JA 74.

IN THIS PAPER, AN EFFECTIVE, CONCISE METHOD IS PRESENTED FOR TRANSLATING A PROPOSITIONAL FORMULA CONTAINING ANY TRUTH-FUNCTIONAL



CONNECTIVE INTO A FORMULA WHICH USES AS CONNECTIVES ONLY TRUTH=FUNCTIONALLY COMPLETE CONNECTIVES OR CONNECTIVES WHICH ARE MEMBERS OF A BINARY SET OF CONNECTIVES WHICH IS TRUTH=FUNCTIONALLY COMPLETE. THE METHOD UTILIZES THE TRUTH TREE ANALYSIS OF FORMULAE, 'A LA' RICHARD JEFFREY, OR THE ANALYTIC TABLEAU ANALYSIS OF FORMULAE, 'A LA' RAYMOND SMULLYAN.

ATER, B H. LOGIC AND GRAMMAR. PHIL QUART 24,122-131 AP 74.

IF WE ARE PHILOSOPHICAL WE FACE THINGS AS THEY ARE. WHAT MIGHT HAVE BEEN BECOMES A SUBJECT FOR IDLE SPECULATION, NOT A CAUSE FOR REGRET OR RELIEF; EVEN WHAT MIGHT STILL BE BECOMES A POSSIBILITY TO BE BELIEVED IN ONLY IF IT MATERIALIZES NOT A GOAL TO BE WORKED FOR OR A DANGER TO BE ESCAPED. SUCH A STOICAL OUTLOOK HAS ITS PROBLEMS. IF WE TELL THE UNPHILOSOPHICAL THEIR DREAMS ARE UNREAL, WE MAY BE RIGHT, BUT WE WILL BE MISSING HOW THE IMAGINARY STILL ENTERS OUR LIVES IN THE SHAPE OF WHAT MIGHT HAVE BEEN AND WHAT MIGHT YET STILL BE.

ATER, B H. THE LIAR. INT LOG REV 4,86-89 JE 73.

REPLACING X BY 'X IS FALSE' IN 'X IS FALSE' DOES NOT MAKE X TRUE, IT MAKES 'X IS TRUE'. "THE LIAR" ONLY SEEMS PARADOXICAL WHEN PROPOSITIONS ARE CONFUSED WITH THEIR TRUTH VALUES.

ATTERY, MICHAEL P AND MCARTHUR, ROBERT P. PETER DAMIAN AND UNDOING THE PAST. PHIL STUD 25,137-141 F 74.

ENIS, E E. HANSON ON OBSERVATION AND EXPLANATION. PHIL PAPERS 2,73-83 O 73.

HANSON'S ACCOUNT OF OBSERVATION AND EXPLANATION IS BRIEFLY CHARACTERIZED AND CRITICIZED. IT IS ARGUED THAT HANSON'S CLAIM THAT THERE ARE MULTIPLE APPROPRIATE INTERPRETATIONS OF WHAT IS OBSERVED RESTS ESSENTIALLY ON A CONFUSION. NAMELY, THAT OBSERVATION OF THE REPRESENTATIONS OF THINGS IS JUST LIKE THE OBSERVATION OF THINGS. HANSON'S CASE RESTS ALMOST EXCLUSIVELY ON CONSIDERING REPRESENTATIONS, AND IT IS ARGUED THAT WHAT CAN TRULY BE SAID OF THE OBSERVATION OF REPRESENTATIONS CANNOT IN IMPORTANT CASES BE TRULY SAID OF THE OBSERVATION OF NON-REPRESENTATIONAL OBJECTS. HANSON'S ACCOUNT OF EXPLANATION RESTS PARTLY ON THIS MISTAKEN VIEW OF OBSERVATION AND TO THAT EXTENT IS UNACCEPTABLE.

ENTZOFF, LOLA. LA NOTION DU TEMPS CHEZ LES ARTISTES ALLMANDS DU SEIZIEME SIECLE. REV ESTH 27,133-142 AP-JE 74.

IVA, J. ON PROBLEMS OF THE INFORMATION BASIS OF SOCIAL FORECASTS (IN CZECH). TEOR METOD 6,83-98 1974.

IN THIS CONTRIBUTION, ATTENTION IS DRAWN TO THE PROBLEM OF INPUT INFORMATION FOR THE PURPOSE OF SOCIAL FORECASTING. IN THE FIRST PART, DISTINCTION IS MADE BETWEEN SCIENTIFIC PREDICTION AND FORECASTING ORIENTED TO MANAGEMENT PRACTICE. THIS DIFFERENCE ALSO INVOLVES THE STRUCTURE OF THE INPUT INFORMATION USED, MAINLY THE ROLE OF THE SCIENTIST'S INTUITION. THE SECOND PART TURNS ATTENTION TO THE PROBLEMS OF SOCIAL FORECASTING AND THE COMPLEX APPROACH TO THIS PROCESS. IN THE FINAL PART OF THE PAPER, SOME SPECIFIC FEATURES OF SPECIAL FORECASTING METHODS DETERMINING THE CHOICE OF THEIR RESOURCES OF INFORMATION ARE SHOWN.

OTE, MICHAEL A. ENTRENCHMENT AND VALIDITY. ANALYSIS 34,204-207 JE 74.

IT IS ARGUED THAT NELSON GOODMAN'S VIEW THAT ENTRENCHMENT CREATES PROJECTIBILITY CONFLICTS WITH A CERTAIN INTUITIVELY PLAUSIBLE CONDITION ON PROJECTIBILITY, NAMELY, THAT PROJECTIBLE OR VALID INDUCTIVE METHODOLOGIES MUST BE CAPABLE IN PRINCIPLE OF PREDICTIVE



SUCCESS OVER THE LONG RUN.

SLUPECKI, JERZY AND BRYLL, GRZEGORZ. PROOF OF L-DECIDABILITY OF LEWIS SYSTEM S5. STUD LOG 32,99-107 1973.

IN THE PAPER IT IS PROVED THAT THE FINITE SET OF REJECTED AXIOMS DOES NOT EXIST FOR LEWIS SYSTEM S5 IF ITS ONLY RULES OF REJECTION ARE THE RULE OF REJECTION BY SUBSTITUTION AND THE RULE OF REJECTION BY DETACHMENT. IF WE COMPLETE, HOWEVER, THE RULES OF REJECTION BY A CERTAIN SPECIFIC RULE FOR LEWIS SYSTEM S5, AND ASSUME THAT THE ONLY REJECTED AXIOM IS A SINGLE VARIABLE, LEWIS SYSTEM S5 WILL BECOME L-DECIDABLE.\*

SMART, BRIAN. THE SHIP OF THESEUS, THE PARTHENON AND DISASSEMBLED OBJECTS. ANALYSIS 34,24-27 O 73.

REPLY TO DAUER AND DAVIS. BOTH THE GENERALITY AND NATURE OF THE ARGUMENT--WITH MODIFICATION--DEFENDED. CONTINUITY OF FORM CONDITION IS SUFFICIENT, IDENTITY OF ORIGINAL PARTS DEFEASIBLY SUFFICIENT, BUT NOT BY FIRST CONDITION. THE TWO CONDITIONS ARE NOT IN STRICT COMPETITION. THE MEREOLOGY OF DISASSEMBLED OBJECTS REINFORCES THE ARGUMENT.

SMITH, ALLEN K. DEWEY'S TRANSITION PIECE: THE 'REFLEX ARC' PAPER. TULANE STUD PHIL 22,122-141 1973.

DEWEY'S 1896 PAPER WAS THE WATERSHED WHERE HE TURNED FROM HEGELIANISM TO HIS OWN NATURALISM, FROM DETERMINISM TO INSTRUMENTALISM. DEWEY RETAINED MANY IMPORTANT FEATURES OF HEGELIANISM, SETTING THE DIALECTIC PROCESS INTO AN EMERGENT DARWINIAN UNIVERSE. HE NOT ONLY FORMULATED THE FUNCTIONALIST POSTURE SO INFLUENTIAL IN PSYCHOLOGY, BUT HERE HE FORMULATED HIS NOTION OF EXPERIENCE AS THE TRANSACTION BETWEEN THE ORGANISM AND ITS ENVIRONMENT. DEWEY ALSO SET DOWN HIS CONTINUITY POSTULATE, VITAL TO HIS METHOD OF PROBLEM SOLVING, THE CORE PRINCIPLE IN ALL AREAS OF HIS SYSTEM. THE 'REFLEX ARC' PAPER PRESENTS HIS METHOD IN MICROCOSM: INQUIRY BEGINS WITH A BREAK IN THE CONTINUITY OF THOUGHT, WHICH NECESSITATES SEARCHING FOR THE PAST CAUSE OF THE PROBLEM, AND FINALLY ITS SOLUTION IN THE FUTURE. THE GENERALIZED PROCESS OF PROBLEM SOLVING IS THE BASIS FOR PRAGMATIC KNOWLEDGE, KNOWLEDGE GAINED BY SOCIAL HUMAN BEINGS WHO ARE IN AND OF NATURE, RATHER THAN THROUGH CONTEMPLATION OF IMMUTABLE IDEAS OR THE GATHERING OF PRE-EXISTENT FACTS OR VALUES.

SMITH, COLIN. MERLEAU-PONTY AND STRUCTURALISM. J BRIT SOC PHEN 2,46-52 O 71.

STRUCTURALISM COULD BE SAID TO TRY TO PREDICT THE STRICTLY UNPREDICTABLE BY SUGGESTING GENERAL PATTERNS INTO WHICH CONTINGENT VARIABLES ARE LIKELY TO FALL. MERLEAU-PONTY SUGGESTS THAT EXPRESSIVE MEANS, E.G., WORDS OR NOTES ARE THE NECESSARY BUT NOT SUFFICIENT CONDITION OF AUTHENTIC SPEECH OR MUSIC. GELB AND GOLSTEIN'S PATIENT SCHNEIDER IS DISABLED IN SO FAR AS HE HAS TO STRING TOGETHER UNITS OF BEHAVIOR. THE ARTICLE EXAMINES HOW FAR EXPRESSIVE SPACE IS INDEPENDENT OF CONCEPTUALIZED AND MENTALLY REHEARSABLE MOVEMENTS, AS MERLEAU-PONTY HOLDS THAT IT IS. THE EXAMPLE OF STRINGED INSTRUMENT PLAYING SUGGESTS THAT THERE MAY BE A GHOST IN THE MACHINE.

SMITH, DAVID H. ON LETTING SOME BABIES DIE. HASTINGS CENTER STUD 2,37-46 MY 74.

ITH, F J. AESTHETIC RE-EDUCATION: THE EXPERIENCING OF MUSICAL SOUND. MUSIC MAN 1,73-88 D 73.

ITH, F JOSEPH. A CRITIQUE OF MARTIN HEIDEGGER. SW J PHIL 4,137-156 FALL 73.

ITH, G W. THE CONCEPTS OF THE SCEPTIC: TRANSCENDENTAL ARGUMENTS AND OTHER MINDS. PHILOSOPHY 49,149-168 AP 74.

STRAWSON'S REFUTATION OF SCEPTICISM ABOUT THE EXISTENCE OF OTHER MINDS IS RE-EXAMINED IN THE LIGHT OF SOME OF THE IMPLICATIONS OF HIS LATER TREATMENT OF KANT'S TRANSCENDENTAL DEDUCTION OF THE CATEGORIES, AND AN ATTEMPT IS MADE TO RECONSTRUCT THE FORMER TO AVOID A NUMBER OF CRITICISMS, PARTICULARLY THOSE OF AYER. THE AUTHOR MAINTAINS THAT AN EFFECTIVE TRANSCENDENTAL ARGUMENT CAN BE CONSTRUCTED, BASED ON CONSIDERATION OF WHAT IS INVOLVED IN THE TRANSITION FROM THE ABSTRACTED KANTIAN NOTION OF 'EXPERIENCE-IN-GENERAL' TO THE NOTION OF 'INDIVIDUAL EXPERIENCE', AND THAT THE REFORMULATED ARGUMENT AVOIDS APPEALS TO THE VERIFICATIONIST PRINCIPLE OF MEANING, INSTEAD TURNING ON THE CONDITIONS FOR THE EMPIRICAL IDENTIFICATION OF EXPERIENCES. THE ARGUMENT IS THEN DEPLOYED AGAINST AYER'S IMAGINARY EXAMPLE OF THE 'MACHINE-REARED CHILD' AND ITS STRENGTHS AND LIMITATIONS ASSESSED.

ITH, HUSTON. THE RELATION BETWEEN RELIGIONS. MAIN CURRENTS 30,52-57 N=O 73.

PERSONS ENGAGED WITH THE PHILOSOPHICO-THEOLOGICAL DIMENSIONS OF RELIGION ARE OF TWO PSYCHOLOGICAL/SPIRITUAL TYPES, ESOTERIC AND EXOTERIC. ESOTERICS ARE PERSONS WHOSE KEY MEANINGS ARE MORE ABSTRACT THAN ARE THOSE OF EXOTERICS. 'ABSTRACT' HERE, HOWEVER, IS NOT OPPOSED TO CONCRETE IF THE LATTER MEANS THAT WHICH IS FULLY REAL. FOR ESOTERICS, UNIVERSALS ARE MORE REAL THAN THE PARTICULARS THAT EMBODY THEM; FOR EXOTERICS THEY ARE LESS REAL. AS FRITHJOF SCHUON ARGUES IN "THE TRANSCENDENT UNITY OF RELIGIONS," THE GREAT RELIGIOUS TRADITIONS ARE ONE, BUT AT A LEVEL OF 'ABSTRACTNESS' THAT IS MEANINGFUL ONLY TO ESOTERICS. FOR EXOTERICS, WHOSE MEANINGS NECESSARILY ANCHOR IN SYMBOLS THAT ARE MORE PALPABLE, RELIGIONS ARE NOT ONE, FOR ON THIS LEVEL OF SPECIFICITY (PARTICULARIZED EXPRESSION) THEIR SYMBOLS DIFFER; THEY SAY DIFFERENT THINGS.

TH, JOHN E. COMMENTARY OF HENRY ROSEMONT, JR'S ARTICLE. PHIL EAST WEST 24,95-97 JA 74.

TH, JOHN E. COMMENTARY ON J L MEHTA'S ARTICLE. PHIL EAST WEST 24,89-93 JA 74.

TH, KENNETH J. THE LAST TANGO TO NOWHERE: SEX AS THERAPY. RELIG HUM 8,25-30 WINT 74.

ANALYZES FIRST MAJOR AMERICAN FILM ABOUT SEXUALITY AS THE QUEST FOR CORE EXISTENCE. PAUL, THE MAIN CHARACTER IN "THE LAST TANGO IN PARIS," COMES NEAR THE ABYSS UPON THE UNEXPLAINED SUICIDE OF HIS WIFE. VENTING HIS NEW HATRED OF WOMANKIND, HE EQUATES SEX WITH FILTH AT FIRST AND TRIES TO EXORCIZE IT IN CONTINUOUS DEPERSONALIZED SEX WITH A STRANGER. SEX AS 'THE ULTIMATE THERAPY' FAILS, AS IT IS NO SUBSTITUTE FOR A ROUNDED AUTHENTIC EXISTENCE. PAUL'S FRUSTRATION IS SUCCEEDED BY LOVE. THE CONCLUSION: DEHUMANIZED SEX DOES NOT WORK AS CATHARSIS OR RESOLUTION.

TH, LESLIE. INDOCTRINATION AND INTENT. J MORAL EDUC 3,229-233 JE 74.

PHILOSOPHERS HAVE BEEN UNABLE TO EXPLAIN THE NATURE OF INDOCTRINATION WITHOUT THEREBY IMPUGNING MUCH MORAL TEACHING. AN EXPLANATION THAT SEEMS TO LACK SUCH AN ONTOWARD CONSEQUENCE IS THE INTENTION THESIS OF INDOCTRINATION WHICH SEEKS TO EXPLAIN

INDOCTRINATION IN TERMS OF A PERSON'S INTENTIONAL ATTEMPT TO IMPLANT A FIXED BELIEF IN A STUDENT'S MIND. THE INTENTION THESIS IS EXAMINED IN DETAIL BUT IS ULTIMATELY FOUND TO BE OBJECTIONABLE. IT IS SUGGESTED THAT, BY ANALOGY WITH THE CURRICULUM IN EDUCATION, INDOCTRINATION IS BETTER EXPLAINED IN TERMS OF THE IMPACT ON A STUDENT AN ATTEMPT TO TEACH A BELIEF HAS.

SMITH, M B E. WOLFF'S ARGUMENT FOR ANARCHISM. J VALUE INQ 7,290-295 WINT 73.

SMITH, PIERRE. THE NATURE OF MYTHS. DIOGENES 82,70-87 SUM 73.

THE APPROACH TO MYTHS BY THE DIFFERENT SCHOOLS OF SOCIAL ANTHROPOLOGY. SAVAGE MIND (OR MYTHICAL THOUGHT) AND DOMESTICATED MIND (OR RATIONAL THOUGHT): HOW LEVI-STRAUSS SOLVES THE CONTRADICTION. MYTHS IN THE MENTAL AND COGNITIVE PROCESS: MYTH AS TALE, MYTH AS BELIEF, MYTH AND MEMORY, ASPECTS OF THE MYTH'S FUNCTIONS. MYTH, SCIENCE AND US.\*

SMITH, RALPH A. THE ART, CULTURAL SERVICES, AND CAREER EDUCATION: RECOMMENDATIONS FOR CURRICULUM WORK. J AES EDUC 7,97-107 O 73.

SMITH, RICHARD L. FROM AN INTENTIONALIST PERSPECTIVE. INQUIRY 17,1-21 SPR 74.

IN ORDER TO EXPOUND AND DEFEND THE INTENTIONALIST THESIS THAT HUMAN ACTIONS ARE INTENTIONALLY DETERMINED BY PERSONS, SELVES, OR AGENTS THEMSELVES I FIRST ARGUE THAT TELEOLOGICAL EXPLANATION, EVEN THOUGH IT IS CONSISTENT WITH PHYSICALISM AND SCIENTIFICALLY RESPECTABLE IN THE SENSE OF BEING AN ATTEMPT TO ESTABLISH THE CONDITIONS UNDER WHICH THINGS AND EVENTS OCCUR AND TO FORMULATE LAWS THAT EXPRESS SUCH DEPENDENCIES, IS NOT EXACTLY COORDINATE WITH AND REPLACEABLE BY MECHANISTIC EXPLANATION. THEN, I ARGUE THAT LIVING HUMAN BEINGS MUST BE SEEN AS TELEOLOGICAL SYSTEMS RELATIVE TO THE PURPOSES AND GOALS OF INTENTIONAL ACTIVITIES EVEN THOUGH THE HUMAN BODY MAY COME AS CLOSE AS POSSIBLE TO BEING A MECHANISTIC SYSTEM RELATIVE TO PHYSICAL RESPONSES AND ELECTRO-CHEMICAL-MECHANICAL MOVEMENTS ON THE BASIS OF CERTAIN INSIGHTS DRAWN FROM WITTGENSTEIN'S WORKS. FINALLY, I EXPOUND AND DEFEND A VERY STRONG VERSION OF THE INTENTIONALIST THESIS DRAWN FROM C A CAMPBELL'S "IS 'FREEWILL' A PSEUDO-PROBLEM?" (5), AND CRITICIZE AN INFLUENTIAL ARGUMENT AGAINST THIS VIEW WHICH IS DUE TO C D BROAD, "DETERMINISM, INDETERMINISM, AND LIBERTARIANISM" (3).

SMITH, STEVEN A. ETHICAL EGOISM AND VALUE. S J PHIL 12,95-102 SPR 74.

ETHICAL EGOISM IS COMMITTED TO A TELEOLOGICAL THEORY OF RIGHT AND A PERSON-RELATIVE THEORY OF VALUE: AN ACTION IS RIGHT (OBLIGATORY) FOR A GIVEN INDIVIDUAL IF AND ONLY IF IT TENDS TO PROMOTE THE SELF-INTEREST OF THAT INDIVIDUAL. ASSUMING THAT PSYCHOLOGICAL EGOISM IS FALSE, IT IS ARGUED THAT THE GOOD FOR MOST PERSONS INCLUDES MORE THAN PROMOTION OF THEIR OWN SELF-INTEREST. ETHICAL EGOISM FAILS AS AN ACCOUNT OF HOW EACH PERSON OUGHT TO ACT, BECAUSE IT FAILS AS AN ACCOUNT OF WHAT THE GOOD FOR EACH PERSON IS.

SMITH, TERENCE PAUL. ON THE APPLICABILITY OF A CRITERION OF CHANGE. RATIO 15,325-333 O 73.

A CRITERION OF CHANGE WHICH PROFESSOR GEACH HAS CALLED THE 'CAMBRIDGE CRITERION' IS CRITICIZED (FOLLOWING GEACH), BUT IS REHABILITATED BY MAKING A DISTINCTION BETWEEN RELATIONAL PREDICATES (RPS) AND NON-RELATIONAL PREDICATES (NRPS). THE CRITERION STATES THAT AN X HAS CHANGED BETWEEN TIMES T1 AND T2 IF AND ONLY IF F(X) AT T1 AND NOT-F(X) AT T2, FOR SOME INTERPRETATION OF F. IT IS ARGUED THAT THIS CRITERION APPLIES STRAIGHTFORWARDLY WHEN NRPS ARE INVOLVED; BUT WHEN RPS ARE INVOLVED IT TELLS US ONLY THAT EITHER X

OR Y (TO WHICH X STANDS IN THE GIVEN RELATION) HAS CHANGED, EXCEPT WHERE THE RELATION INVOLVED IS A SPATIAL RELATION. SPATIAL RELATIONS ARE NOTED AS A SUI GENERIS CASE, BUT THE POSSIBLE IMPLICATIONS OF THIS UNIQUENESS ARE NOT EXPLORED.\*

ITH, TERRY L AND PARKS, ZANE. THE INADEQUACY OF HUGHES AND CRESSWELL'S SEMANTICS FOR THE CI SYSTEMS. NOTRE DAME J FORM LOG 15,331-332 AP 74.

THE PURPOSE OF THIS NOTE IS TO SHOW THAT THE SEMANTICS DEVELOPED BY HUGHES AND CRESSWELL IN "AN INTRODUCTION TO MODAL LOGIC" (LONDON, 1968), PAGES 198-199, FOR THE CONTINGENT IDENTITY SYSTEMS T+CI, S4+CI, AND S5+CI IS INADEQUATE IN THAT NONE OF THESE SYSTEMS IS SOUND WITH RESPECT TO THE CORRESPONDING NOTION OF VALIDITY. THIS IS DONE BY PRODUCING A COUNTERMODEL TO A COMMON THEOREM OF THE THREE SYSTEMS.

ITH, TONY. IDEALISM AND PEOPLE'S WAR: SARTRE ON ALGERIA. POLIT THEOR 1,426-449 N 73.

THE ESSAY INTENDS TO SHOW WHAT SARTRE'S ANALYSIS OF THE LOGIC OF THE ALGERIAN REVOLUTION REVEALS OF THE STRUCTURE OF HIS HISTORICAL METHOD ('CRITIQUE DE LA RAISON DIALECTIQUE'). THE CONCLUSION IS THAT HIS METHOD AS AN HISTORIAN IS IN CONTRADICTION WITH HIS POLITICAL ACTIVISM. FOR THE SAKE OF THE LATTER HE OVERSIMPLIFIED THE ALGERIAN SITUATION. THE MANNER OF SIMPLIFICATION IS IN LINE, HOWEVER, WITH THE CATEGORIES OF ANALYSIS SARTRE DEVELOPED BETWEEN 1945 AND 1955 (HIS INTEREST IN THE 'AUTHENTIC' JEW, BLACK, ETC; HIS ANALYSIS OF ANTI-SEMITISM; HIS POSITION ON THE NEED FOR A LENINIST VANGUARD AND SO ON).

YTH, M B. INVOLUTION AS A BASIS FOR PROPOSITIONAL CALCULI. NOTRE DAME J FORM LOG 15,569-588 O 74.

INVOLUTION IS CONSIDERED AS A SENTENTIAL OPERATOR (RATHER THAN, AS WITH CARNAP AND KNEALE, A METALOGICAL RELATION). IT IS SHOWN, VIA A KRIPKE=STYLE INTERPRETATION, THAT FORMULAS OF CLASSICAL, INTUITIONISTTC, AND MODAL (T, S4 AND S5) PROPOSITIONAL LOGIC CAN BE TRANSLATED, IN A NATURAL WAY, INTO PURELY INVOLUTIONAL FORMULAS. INVOLUTIONAL CALCULI (CORRESPONDING TO THE STANDARD SYSTEMS JUST MENTIONED) ARE SET UP WITH THE AID OF SMULLYAN'S ANALYTIC DEDUCTION, AND THEIR CORRECTNESS AND COMPLETENESS PROVED. THE FINAL SECTION (APPLICATIONS) IS INTENDED TO SHOW THAT THE FOLLOWING TOPICS MAY USEFULLY BE DISCUSSED IN TERMS OF INVOLUTION: IMPLICATIONAL PARADOXES; LORENZEN'S OPERATIVE LOGIC; AND SYLLOGISTIC.

PPER, JOHN W. CONTEXTUAL DEFINITION: WHAT FREGE MIGHT HAVE MEANT BUT PROBABLY DIDN'T. NOUS 8,259-272 S 74.

WE TAKE NOTE OF FREGE'S REMARK THAT THE MEANING OF A WORD IS ONLY TO BE GIVEN IN THE CONTEXT OF A PROPOSITION. IT IS POINTED OUT THAT FREGE HIMSELF PROCEEDS IN LINES IN APPARENT CONFLICT WITH THIS PRINCIPLE. HOWEVER, WE FIND THAT THE PRINCIPLE APPLIES IN THOSE CENTRAL SECTIONS OF HIS WORK WHERE FREGE EXPLICATES THE NOTION OF A NATURAL NUMBER IN THE "GRUNDLAGEN" AND WHERE HE EXPLICATES THE NOTION OF A COURSE-OF-VALUES IN THE "GRUNDGESETZE." THIS EMPHASIS ON CONTEXTUAL DEFINITION SUGGESTS AN UNDERSTANDING OF FREGE'S ABSTRACT ONTOLOGY THAT IS MORE 'ETHEREAL' THAN IS USUAL. THE ABSTRACT TERMS ARE NOT STRICTLY TIED DOWN TO AN INTENDED INTERPRETATION, BUT CAN BE VARIOUSLY INTERPRETED WITHIN THE BOUNDS OF CERTAIN CONTEXTUAL RESTRICTIONS.



SNARE, FRANK. THE DEFINITION OF 'PRIMA FACIE' DUTIES. PHIL QUART 24, 235-244 S 74.

THE PROJECT OF THIS PAPER IS TO GIVE AN EXPLICIT DEFINITION OF 'PRIMA FACIE' DUTY EMPLOYING THE NOTION OF DUTY (SIMPLICITER) AS THE ONLY MORAL NOTION. THIS DEFINITION AVOIDS THE CIRCULARITY OF SOME DEFINITIONS WHILE ALSO BEING SUFFICIENTLY GENERAL SO AS NOT TO DEPEND ON THE ADOPTION OF ANY PARTICULAR MORAL VIEWPOINT. THIS PAPER ATTACKS THE VIEW THAT A MORAL PHILOSOPHER (OR AN ANTHROPOLOGIST DESCRIBING A MORAL CODE) CAN ALWAYS IN PRINCIPLE AVOID EMPLOYING THE NOTION OF A 'PRIMA FACIE' DUTY SIMPLY BY GIVING A CAREFUL STATEMENT OF EACH RULE MAKING EXPLICIT ITS EXCEPTIONS.

SNOOK, I A. TEACHING PUPILS TO THINK. STUD PHIL EDUC 8, 146-161 FALL 73.

I ATTEMPT TO DISCOVER WHAT 'TEACHING PUPILS TO THINK' MEANS AND TO SUGGEST IN BROAD TERMS WHAT THE CURRICULUM MIGHT LOOK LIKE IF THE AIM WERE TAKEN SERIOUSLY. I ARGUE THAT IT INVOLVES SKILLS, ATTITUDES, INFORMATION, AND METHODS OF ASSESSMENT. CONSEQUENTLY ALTHOUGH DISCIPLINES ARE NECESSARY THEY ARE NOT SUFFICIENT: THERE IS ALSO A NEED FOR STUDIES ORGANISED TO DEVELOP THE ATTITUDE THAT THINKING IS IMPORTANT.

SNYDER, AARON AND DRETSKE, FRED I. CAUSALITY AND SUFFICIENCY: REPLY TO BEAUCHAMP. PHIL SCI 40, 288-291 JE 73.

IN THIS ARTICLE IT IS ARGUED THAT BEAUCHAMP MISTAKES THE REGULARITY DOCTRINE (A VIEW ABOUT THE NECESSARY TRUTH CONDITIONS FOR STATEMENTS OF THE FORM 'C CAUSED E') WITH THE VIEW THAT FOR EVERY E (EVENT) THERE IS ANOTHER EVENT, C, THAT CAUSED IT. OUR ORIGINAL PAPER WAS A CRITICISM OF THE REGULARITY DOCTRINE OF CAUSALITY—'NOT' AN ARGUMENT TO THE EFFECT THAT SOME EVENTS ARE WITHOUT CAUSES. IT IS FURTHER ARGUED IN THIS PAPER THAT IN SO FAR AS CAUSALITY PRESUPPOSES SUFFICIENCY (OF THE CAUSE FOR THE EFFECT), THIS SENSE OF SUFFICIENCY IS BEST UNDERSTOOD AS: ALL THAT IS NECESSARY FOR THE EFFECT. THIS SENSE OF SUFFICIENCY COINCIDES WITH THE TRADITIONAL SENSE IN DETERMINISTIC SITUATIONS, BUT IN NON-DETERMINISTIC SITUATIONS IT DIVERGES. IT ALLOWS US TO SPEAK OF BRINGING THINGS ABOUT, OF THINGS HAVING RESULTS, ETC. IN NON-DETERMINISTIC SETTINGS.

SOARE, ROBERT I AND JOCKUSCH JR, CARL. ENCODABILITY OF KLEENE'S '0'. J SYM LOG 38, 437-440 S 73.

LET  $W$  BE THE NONNEGATIVE INTEGERS. G E SACKS ONCE ASKED WHETHER THERE EXISTS AN INFINITE SUBSET  $X$  OF  $W$  SUCH THAT FOR ALL SUBSETS  $Y$  OF  $X$ ,  $W-1(Y) = W-1$ , WHERE  $W-1$  IS THE FIRST NON RECURSIVE ORDINAL AND WHERE  $W_1(Y)$  DENOTES  $W-1$  TO THE POWER  $Y$ . IN THIS NOTE WE NEGATIVELY ANSWER THIS QUESTION BY GIVING A SIMPLE PROOF THAT FOR EVERY INFINITE SUBSET  $X$  OF  $W$  THERE IS A SUBSET  $Y$  OF  $X$  SUCH THAT  $W-1(Y)$  IS GREATER THAN OR EQUAL TO  $W-1(E)$ , WHERE  $E$  IS THE FIRST RECURSIVELY INACCESSIBLE ORDINAL. THIS IS ACCOMPLISHED BY PROVING THAT THE  $N$ -TH HYPERJUMP OF THE EMPTY SET IS HYPERARITHMETIC IN  $Y$  (WHERE THE HYPERJUMP IS DEFINED FOR ALL  $N$  LESS THAN  $W-1(E)$ ). (EDITED).\*

SOARE, ROBERT I AND JOCKUSCH, CARL G. POST'S PROBLEM AND HIS HYPERSIMPLE SET. J SYM LOG 38, 446-452 S 73.

A STANDARD ENUMERATION OF THE RECURSIVELY ENUMERABLE (R.E.) SETS IS AN ACCEPTABLE NUMBERING  $W$ -SUB- $N$ ,  $N$  A NATURAL NUMBER, OF THE R.E. SETS IN THE SENSE OF ROGERS TOGETHER WITH A ONE-TO-ONE RECURSIVE FUNCTION  $F$  WITH RANGE THE SET OF ALL PAIRS  $(M, N)$  WITH  $M$  IN  $W$ -SUB- $N$ . IN HIS QUEST FOR NONRECURSIVE INCOMPLETE R.E. SETS POST CONSTRUCTED A HYPERSIMPLE SET  $H$  RELATIVE TO A FIXED BUT UNSPECIFIED STANDARD ENUMERATION  $F$ . ALTHOUGH IT WAS LATER SHOWN THAT HYPERSIMPLICITY DOES NOT GUARANTEE INCOMPLETENESS, THE IRONIC POSSIBILITY REMAINED THAT POST'S OWN PARTICULAR HYPERSIMPLE SET MIGHT BE INCOMPLETE. WE

SETTLE THE QUESTION BY PROVING THAT H MAY BE EITHER COMPLETE OR INCOMPLETE DEPENDING UPON WHICH STANDARD ENUMERATION F IS USED. IN CONTRAST, D A MARTIN HAS SHOWN THAT POST'S SIMPLE SET S IS COMPLETE FOR ANY STANDARD ENUMERATION. FURTHERMORE, WHAT MOST MODERN RECURSION THEORISTS WOULD REGARD AS THE 'NATURAL' CONSTRUCTION OF A HYPERSIMPLE SET (WHICH WE GIVE IN THE FIRST SECTION) IS ALSO COMPLETE FOR ANY STANDARD ENUMERATION. (EDITED).\*

DEL, JORDAN HOWARD. "PRINCIPIA MATHEMATICA" DESCRIPTION THEORY: THE CLASSICAL AND AN ALTERNATIVE NOTATION. NOTRE DAME J FORM LOG 15,63-72 JA 74.

A FORMATION RULE FOR CLASSICAL, "PRINCIPIA MATHEMATICA," DESCRIPTION FORMULAS IS STATED, AND A MORE PERSPICUOUS NOTATION, INVOLVING A BINARY DESCRIPTION QUANTIFIER, IS INTRODUCED. A THEORY THAT EMBRACES BOTH NOTATIONS IS SET OUT, AND COMMENTS ARE MADE REGARDING THE SEMANTICALLY MISLEADING CHARACTER OF THE CLASSICAL, WHICH COMMENTS ARE SERVED BY THE PRESENCE IN THE THEORY OF 'FREGEAN' DESCRIPTIVE TERMS. THEIR PRESENCE ALSO FACILITATES A PRECISE STATEMENT OF THE ELIMINABILITY OF 'SCOPE INDICATORS' FROM CLASSICAL FORMULAS WHEN DESCRIPTIONS ARE 'PROPER'.

OCINSKI, BOLESŁAW. A THEOREM CONCERNING A RESTRICTED RULE OF SUBSTITUTION IN THE FIELD OF PROPOSITIONAL CALCULI: PART I. NOTRE DAME J FORM LOG 15,465-476 JL 74.

IT IS PROVED THAT IN ANY SYSTEM BELONGING TO THE FIELD OF PROPOSITIONAL CALCULI WHICH SATISFIES CERTAIN VERY WEAK CONDITIONS AND WHOSE AXIOMATIZATION CONTAINS ONLY THE PROPER AXIOMS (I.E., IT IS NOT BASED ON THE AXIOM-SCHEMATA) THE RULE OF SIMULTANEOUS SUBSTITUTION CAN ALWAYS BE LIMITED IN SUCH A WAY THAT ITS APPLICATION IS RESTRICTED EXCLUSIVELY TO THE AXIOMS OF THE SYSTEM.

OCINSKI, BOLESŁAW. A THEOREM CONCERNING A RESTRICTED RULE OF SUBSTITUTION IN THE FIELD OF PROPOSITIONAL CALCULI: PART II. NOTRE DAME J FORM LOG 15,589-597 O 74.

IT IS PROVED THAT IN ANY SYSTEM BELONGING TO THE FIELD OF PROPOSITIONAL CALCULI WHICH SATISFIES CERTAIN VERY WEAK CONDITIONS AND WHOSE AXIOMATIZATION CONTAINS ONLY THE PROPER AXIOMS (I.E., IT IS NOT BASED ON THE AXIOM-SCHEMATA) THE RULE OF SIMULTANEOUS SUBSTITUTION CAN ALWAYS BE LIMITED IN SUCH A WAY THAT ITS APPLICATION IS RESTRICTED EXCLUSIVELY TO THE AXIOMS OF THE SYSTEM.

OCINSKI, BOLESŁAW. AN EQUATIONAL AXIOMATIZATION AND A SEMI-LATTICE THEORETICAL CHARACTERIZATION OF MIXED ASSOCIATIVE NEWMAN ALGEBRAS. NOTRE DAME J FORM LOG 13,407-423 JL 72.

IT IS SHOWN THAT A RELATIVELY COMPLEMENTED MIXED ASSOCIATIVE ALGEBRAIC SYSTEM OF NEWMAN, SEE HIS "RELATIVELY COMPLEMENTED ALGEBRAS," THE JOURNAL OF THE LONDON MATHEMATICAL SOCIETY, VOLUME 17 (1944), THEOREM 3, CAN BE EQUIVALENTLY AXIOMATIZED, AND, MOREOVER, CONSIDERED IN A SEMI-LATTICE WITH RESPECT TO THE PRIMITIVE OPERATION.\*

OCINSKI, BOLESŁAW. CONCERNING THE PROPER AXIOMS OF S4. NOTRE DAME J FORM LOG 15,169-172 JA 74.

IT IS PROVED THAT EACH OF THE FOLLOWING FORMULAS 'LCLCLCLPLPPCLMLP' AND 'LCLCLCLPLPLPCLMLPLP' CAN BE ACCEPTED AS THE PROPER AXIOM OF MODAL SYSTEM S4.02.

SOBOSAN, JEFFREY G. ONE HAND CLAPPING---"LEAR" AND KIERKEGAARD. LAVAL THEOL PHIL 30,47-53 F 74.

IN ANALYZING SHAKESPEARE'S "KING LEAR," THE CRITIC CONFRONTS A DRAMA AS PUZZLING AS A ZEN PARADOX SUCH AS THE SOUND OF ONE HAND CLAPPING. IN THE "PHILOSOPHICAL FRAGMENTS" OF SOREN KIERKEGAARD HUMAN REASON THROUGH A PROCESS OF ENCOUNTERING THE PARADOXICAL, REACHES ITS LIMITS IN A COLLISION WITH THE UNKNOWN, AND IN A FLASH OF INSIGHT ACHIEVES A TRANSCENDENCE INTO THE SUPRARATIONAL. THE ARTICLE DEMONSTRATES THAT ALTHOUGH LEAR'S CONDUCT DOES NOT INDICATE AN AWARENESS OF THE SUPRARATIONAL, HE DOES EXPERIENCE A SIMILAR COLLISION BETWEEN HIS REASON AND THE UNKNOWN, AND DEVELOPS IN KIERKEGAARDIAN TERMINOLOGY A PARADOXICAL PASSION TO KNOW THE UNKNOWABLE, TO 'THINK WHAT THOUGHT CANNOT THINK'.

SOBOSAN, JEFFREY G. PASSION AND FAITH: A STUDY OF UNAMUNO. RELIG STUD 10,141-152 JE 74.

AGAINST THE CRITICISM THAT UNAMUNO'S WORK LACKS COHERENCE, THIS ARTICLE MAINTAINS THAT IN THE IDEA OF PASSIONATE STRUGGLE IN THE PURSUIT OF LIFE A HERMENEUTICAL KEY IS FOUND WHICH GIVES UNITY TO UNAMUNO'S MANY WRITINGS. ONLY UNDER ITS INFLUENCE CAN A THEOLOGICAL MEDITATION LIKE "THE CHRIST OF VELASQUEZ," A PHILOSOPHICAL TREATISE LIKE "THE TRAGIC SENSE OF LIFE," AND A WORK OF FICTION LIKE THE CLASSIC NOVELLA, "SAINT EMMANUEL THE GOOD, MARTYR," BECOME COMPATIBLE EVEN IN THEIR MUTUAL CONTRADICTIONS. FOR THEY ALL EXPRESS AND REVEAL THE ESSENCE AND SOURCE NOT ONLY OF UNAMUNO'S THOUGHT BUT OF HIS FAITH AS WELL: THE TENSION BETWEEN THE THIRST FOR IMMORTALITY AND THE INEVITABILITY OF DEATH.

SOBOSAN, JEFFREY G. TIME AND ABSURDITY IN SAMUEL BECKETT. THOUGHT 49,187-195 JE 74.

THE ARTICLE DEMONSTRATES THAT BECKETT DOES NOT LEAVE MAN IN A TOTALLY ABSURD SITUATION REGARDING THE POSSIBILITY OF A LASTING MEANING IN LIFE. THROUGH AN ANALYSIS OF "WAITING FOR GODOT", "MALONE DIES", "HAPPY DAYS", AND "COMMENT C'EST" IT IS SHOWN HOW BECKETT AT LEAST LEAVES THE POSSIBILITY OPEN FOR A MEANING IN LIFE WHICH TRANSCENDS PASSING TIME, THOUGH HE DOES NOT SPECIFICALLY SAY WHAT THIS MEANING IS, NOR DEFINE ITS CONTENT. WE CONCLUDE, THOUGH, THAT IT HAS SOMETHING TO DO WITH THE WAY HE UNDERSTANDS INTERPERSONAL LOVE, AND THAT HIS UNDERSTANDING IS NOT FAR REMOVED FROM A RELIGIOUS ONE.

SOELL, BURKHARDT AND DU BOIS=RAYMOND, MANUELA. METAPHYSIK IN DER PAEDAGOGIK--ODER DIE ROLLE DER KASTOLOGIE. SPRACHE TECH ZEIT 48,341-360 1973.

SOELL, BURKHARDT AND DU BOIS=RAYMOND, MANUELA. UEBER DIE BEDEUTUNG DER SCHULE IM LEBEN DER ARBEITERKINDER. KURSBUCH 34,159-175 1973.

SOELLE, DOROTHEE. PLAEDoyer FUEr DAS POLITISCHE NACHTGEBET ALS MODELL EINER SENSIBILISTERTEN, KONFLIKTORIENTIERTE GEMEINDE. INT DIALOG Z 6,258-269 1973.

SOETEMAN, A. REPLY TO PROFESSOR WEINBERGER. LOG ANAL 16,293-296 MR-JE 73.

SOETEMAN, A. SOME REMARKS ABOUT TWO FAMOUS PARADOXES OF DEONTIC LOGIC. LOG ANAL 16,273-283 MR-JE 73.

THIS PAPER DEALS WITH TWO PARADOXES OF DEONTIC LOGIC, VIZ THE DEONTIC LAWS 'IF P BE OBLIGATORY THEN P OR Q IS OBLIGATORY' (ROSS' PARADOX) AND 'IF P AND Q BE OBLIGATORY THE P IS OBLIGATORY AND Q IS OBLIGATORY', WHICH WERE RECENTLY DISCUSSED BY O WEINBERGER. SOETEMAN ATTEMPTS TO DEMONSTRATE THAT WEINBERGER'S ARGUMENTS AGAINST

THESE TWO LAWS ARE NOT VALID IF ONE INTERPRETS THE VARIABLES WITHIN THE SCOPE OF DEONTIC OPERATORS NOT (AS WEINBERGER AND MOST AUTHORS DO) AS PROPOSITION=VARIABLES, BUT INSTEAD AS ACT=VARIABLES. THUS ONE ALSO CAN MEET WITH THE DEONTOLOGICAL PROBLEMS CONCERNING CONDITIONAL OBLIGATIONS, WHICH ARE EMBEDDED IN THE SECOND LAW. CONCLUSION: THE TWO DEONTIC LAWS CAN BE MAINTAINED, AT LEAST AS FAR AS WEINBERGER'S ARGUMENTS ARE CONCERNED.\*

OLIS SANTOS, CARLOS. LA REVOLUCION COPERNICANA Y QUIENES LA HICIERON. TEOREMA 4, 29-45 1974.

EL OBJETO DEL ARTICULO ES MOSTRAR QUE LOS LOGROS DE LA ASTRONOMIA COPERNICANA NO ENCAJAN CABALMENTE EN UNA ESPECIFICACION ACEPTABLE DE LO QUE SEA UNA REVOLUCION, Y QUE SEMEJANTE CALIFICATIVO CORRESPONDE MAS BIEN A LOS CIENTIFICOS QUE, ACEPTANDO AQUEL PUNTO DE VISTA, DESARROLLARON LAS CONSECUENCIAS QUE VIRTUALMENTE LLEVABA IMPLICITAS. SI EXCEPTUAMOS UN CIERTO CAMBIO ONTOLOGICO EN LA REORDENACION DE LOS OBJETOS ASTRONOMICOS, NADA CAMBIA CON COPERNICO. LOS METODOS Y PROCEDIMIENTOS REPRESENTAN UNA VUELTA A LA FIDELIDAD A LOS IDEALES GRIEGOS. FUERON KEPLER, GALILEO, ETC., QUIENES, PARA DAR CONSISTENCIA Y PLAUSIBILIDAD A LA TEORIA, SE VIERON OBLIGADOS A ENGENDRAR UNA REVOLUCION.

OLMS, FRIEDHELM. DIMENSIONEN DES FRIEDENS. INT DIALOG Z 4, 310-324 1971.

LOMON, R C. REASONS AS CAUSAL EXPLANATIONS. PHIL PHENOMENOL RES 34, 415-428 MR 74.

HOW DOES A REASON EXPLAIN AN ACTION? SOME AUTHORS HAVE ARGUED THAT REASON=EXPLANATIONS ARE A SPECIES OF CAUSAL EXPLANATION; OTHERS HAVE ARGUED THAT REASON EXPLANATIONS ARE DECIDEDLY DIFFERENT FROM CAUSAL EXPLANATIONS, AND THAT THE TWO SORTS OF EXPLANATIONS ARE MUTUALLY EXCLUSIVE. MY INTENTION IN THIS PAPER IS TO EXAMINE BOTH CLAIMS AND TO DEFEND THE INTELLIGIBILITY OF A GENERAL CAUSAL THEORY OF HUMAN BEHAVIOR IN WHICH REASON EXPLANATIONS PLAY A DOMINANT ROLE.

LOMON, ROBERT C. SEXUAL PARADIGMS. J PHIL 71, 336-345 13 JE 74.

WHAT IS SEX? WHAT IS SEXUAL PERVERSION? TOM NAGEL CLAIMS THAT SEX CENTERS ON AROUSAL, MUTUAL AROUSAL ACCORDING TO A GRICEAN MODEL. I CALL THIS STRESS ON AROUSAL PART OF THE AMERICAN LIBERAL SEXUAL MYTHOLOGY AND BRIEFLY INTRODUCE AN ALTERNATIVE MODEL OF SEXUALITY. ACCORDINGLY, THE CONCEPT OF SEXUAL PERVERSION CHANGES TOO.

LOMON, WILLIAM DAVID AND LOUX, MICHAEL J. QUINE ON THE INSCRUTABILITY AND RELATIVITY OF REFERENCE. NOTRE DAME J FORM LOG 15, 16-24 JA 74.

THIS PAPER IS DIVIDED INTO THREE SECTIONS. IN THE FIRST, WE OUTLINE QUINE'S RECENT VIEWS ON THE INSCRUTABILITY AND RELATIVITY OF REFERENCE; IN THE SECOND, WE INDICATE THE PHILOSOPHICAL CONTEXT OUT OF WHICH THESE DOCTRINES ARISE; AND IN THE THIRD, WE PRESENT CRITICISMS OF THOSE DOCTRINES.

LOM, T P M. THE LOGIC OF AQUINAS' "TERTIA VIA". MIND 82, 598-599 O 73.

THIS PAPER ATTEMPTS TO SHOW THAT THE VALIDITY OF AQUINAS' THIRD WAY DOES NOT DEPEND ON A DENIAL OF THE ETERNITY OF THE WORLD. IT IS HERFIN ARGUED THAT ST. THOMAS' THEORY OF CAUSALITY PROVIDES A LOGICALLY SUFFICIENT BASIS FOR THE INFERENCE THAT EVEN AN ETERNAL WORLD WOULD REQUIRE A NECESSARY BEING AS ITS CAUSE.



SOLTIS, JONAS AND KERR, DONNA H. LOCATING TEACHER COMPETENCY: AN ACTION DESCRIPTION OF TEACHING. EDUC THEORY 24,3-16 WINT 74.

THE PURPOSE OF THIS PAPER IS TO PROVIDE A CONCEPTUALIZATION OF TEACHING AS A PURPOSEFUL, GOAL ORIENTED HUMAN ACTIVITY WHICH WILL SERVE TO ILLUMINATE VARIOUS LEVELS UPON WHICH TO MAKE JUDGEMENTS OF TEACHER COMPETENCE. IDENTIFICATION OF THE ELEMENTS OF: LEARNING GOALS, TACTICS, AND IMPLEMENTATIONS; ALL EMBEDDED IN THE CONTEXT OF TEACHER ASSESSMENTS OF SITUATIONAL FACTORS AND TEACHER-HELD MORE GENERAL GOALS, BELIEFS AND PRINCIPLES, BECOME THE MEANS FOR EXPLICATING THE NEEDED CONCEPT.

SOMERVILLE, JOHN. ADAM SCHAFF AND CONTEMPORARY MARXISM. PHIL PHENOMENOL RES 34,239-247 D 73.

ADAM SCHAFF'S WORK IS EVALUATED IN TERMS OF ITS PURPOSE, CONTENT AND SIGNIFICANCE ON TWO PLANES: CRITICISM OF TRADITIONAL MARXISM WITHIN 'COMMUNIST' COUNTRIES, AND POLEMICS BETWEEN PHILOSOPHERS OF 'COMMUNIST' AND ANTI-COMMUNIST COUNTRIES. QUOTATIONS FROM SCHAFF CONVEY HIS VIEWS ON ALIENATION UNDER SOCIALISM (E.G., ALIENATION AND WAR, TECHNOLOGY AND COERCION, STALINISM, ALIENATION OF NATION AND RACE), ON FREEDOM, CENSORSHIP, CIVIL LIBERTIES, HAPPINESS AND UNHAPPINESS, ANTI-SEMITISM, EQUALITY AND ELITE, THE MEANING OF LIFE. THE DISTINCTIVENESS OF MARXIST CRITICISM IS ITS CONCEPT OF THE RELATION OF THEORY TO PRACTICE. IN CAPITALIST COUNTRIES THIS MEANS THAT PRACTICE MUST BE CRITICIZED FROM THE STANDPOINT OF THEORY, WHILE IN 'COMMUNIST' COUNTRIES THEORY MUST BE CRITICIZED FROM THE STANDPOINT OF PRACTICE.\*

SOMNTAG, OTTO. ALBRECHT VON HALLER ON THE FUTURE OF SCIENCE. J HIST IDEAS 35,313-322 AP-JE 74.

SOMTAG, FREDERICK. BEING AND GOD: UNIVERSAL CATEGORIES AND ONE PARTICULAR BEING. RELIG STUD 9,437-448 D 73.

SOMTAG, FREDERICK. THE GOD OF REVOLUTION. IDEAL STUD 4,200-206 MY 74.

SONTHEIMER, KURT. VORAUSSAGE ALS ZIEL UND PROBLEM MODERNER SOZIALWISSENSCHAFT. UNIVERSITAS 26,687-703 1971.

SORABJI, RICHARD. ARISTOTLE ON THE ROLE OF INTELLECT IN VIRTUE. PROC ARIS SOC 74,107-129 1973-74.

SORABJI, RICHARD. BODY AND SOUL IN ARISTOTLE. PHILOSOPHY 49,63-89 JA 74.

ARISTOTLE IS NOT A CARTESIAN, NOR A MATERIALIST; HE IS NOT A BEHAVIOURIST, AN INTENTIONALIST, NOR A PSYCHOPHYSICAL PARALLELIST, THOUGH HE HAS BEEN CALLED ALL THESE THINGS. IN FACT, HE HAS A DISTINCT VIEW OF HIS OWN ABOUT THE RELATION BETWEEN BODY AND SOUL. AND WHEN WE RECOGNIZE IT FOR WHAT IT IS, WE FIND IT HAS INTERESTING IMPLICATIONS FOR THE TRADITIONAL MIND-BODY PROBLEMS.

SOSA, E. ON OUR KNOWLEDGE OF MATTERS OF FACT. MIND 83,388-405 JL 74.

SOSA, ERNEST. THE CONCEPT OF KNOWLEDGE: HOW DO YOU KNOW? AMER PHIL QUART 11,113-122 AP 74.

SOTO, JOSE ALBERTO. RESPONSABILIDAD Y CAMBIO HISTORICO EN RICHARD WISSER. REV FILOSOF (COSTA RICA) 9,9-25 JA-JE 71.

EN ESTE ARTICULO SE ESTUDIA EL TEMA DE LA RESPONSABILIDAD EN EL CAMBIO HISTORICO ACTUAL SEGUN R WISSER, QUIEN PROPONE CINCO MODELOS DE LA FILOSOFIA ALEMANA: K JARSERS, M BUBER, V VON WEIZSAECKER, R GUARDINI, M HEIDEGGER, SIN PRETENDER ESCOGER NINGUNO DE ELLOS COMO 'CONTENIDO' DE LA RESPONSABILIDAD. MAS BIEN LE INTERESA EL

COMPORTAMIENTO AUTENTICO DEL HOMBRE CON RESPECTO A LA PREGUNTA QUE SE PREGUNTA POR LA RESPONSABILIDAD. EL ARTICULO CONCLUYE CON LA TESIS DE QUE LA RESPONSABILIDAD SOLO SE PUEDE REDIMENSIONAR AL NIVEL DE LAS RELACIONES PERSONALES, PUES, LA RESPONSABILIDAD NOS RESPONSABILIZA A SOBREVIVIR EN LAS RELACIONES INTERPERSONALES, ACTUALMENTE AFECTADAS POR LA DESPERSONALIZACION FUNDADA EN 'MANIPULACIONES IDEOLOGICAS'. EN CUALQUIER CAMBIO HISTORICO, ASI PUES, SE DEBE CONSERVAR NUESTRA CONDICION DE PERSONAS.\*

ULEZ=LUCCIONI, A. LE PARADEGME DE LA VISION DE SOI-MEME DANS L'"ALCIBIADE MAJEUR". REV METAPH MORALE 79,196-222 AP=JE 74.

URTAU, ETIENNE. SUR UNE NOUVELLE FORME DE REALISME AU THEATRE. REV ESTH 27,107-115 AP=JE 74.

LE VRAI REALISME AU THEATRE N'EST PAS L'IMITATION SENSIBLE DU REEL (ERREUR DU THEATRE LIBRE) MAIS L'EXPRESSION SENSIBLE D'UN RAPPORT DE L'HOMME AVEC LA REALITE. C'EST CE QUE CHERCHE AUJOURD'HUI LE NOUVEAU THEATRE.

ADE, PAUL VINCENT. OCKHAM ON SELF-REFERENCE. NOTRE DAME J FORM LOG 15,298-300 AP 74.

A TEXTUAL ARGUMENT AGAINST THE ACCEPTED VIEW THAT WILLIAM OF OCKHAM REJECTED ALL SELF-REFERENCE. ON THE CONTRARY, OCKHAM ALLOWED SELF-REFERENCE IN ALL BUT EXCEPTIONAL CASES.

ADE, PAUL VINCENT. THE ORIGINS OF THE MEDIAEVAL 'INSOLUBILIA' LITERATURE. FRAN STUD 33,292-309 1973.

A TEXTUAL STUDY OF THE ORIGINS OF THE MEDIAEVAL DISCUSSIONS OF THE LIAR AND RELATED PARADOXES (THE SO-CALLED 'INSOLUBILIA') IN THE EARLY 13TH CENTURY. IT IS CONCLUDED THAT THE DISCUSSIONS AROSE IN THE CONTEXT OF SOPHISTICI ELENCHI 25, 180A27-B7, WHERE ARISTOTLE SUGGESTS THE LIAR AS A PARALLEL TO THE SOPHISM OF THE 'PERJURER'. IT IS ARGUED FURTHER, HOWEVER, THAT IT WAS PROBABLY NOT ARISTOTLE'S WORDS THEMSELVES, BUT PERHAPS A COMMENTARY, THAT STIMULATED THE MEDIAEVAL DISCUSSION.

ADER, PETER H. A NEW LOOK AT SCHELER'S THIRD PERIOD. MOD SCH 51,139-158 JA 74.

HAVING HELD TO A PERSONAL THEISM, MAX SCHELER SUDDENLY SHIFTED TO A PERSONAL DUALISM OF POWERLESS MIND ('GEIST') AND POWERFUL BUT "BLIND" IMPULSE ('DRANG'); WITH THE INTERACTION OF THESE TWO ELEMENTS IN MAN FORMING A "BECOMING GOD" WHEN HIGHER VALUES ARE REALIZED. SINCE MIND HAD "VISION" BUT NO POWER, WHILE THE POWERFUL IMPULSE IS BLIND, CRITICS QUICKLY QUESTIONED HOW INTERACTION BETWEEN THEM COULD EVER BEGIN. THIS PAPER IS AN ATTEMPT TO SOLVE THIS PROBLEM. MY MAIN ARGUMENTS ARE BASED ON THE PREMISE THAT THE NEW POSITION WRITINGS NOW EXTANT REFLECT SCHELER'S NEW ATTEMPT TO SOLVE A SERIOUS PROBLEM OF THE EARLIER POSITION (THE "REALIZATION OF VALUE" PROBLEM) AND ARE THUS SOMEWHAT IMBALANCED IN PRESENTATION. I SHOW THAT INDEED SCHELER NEVER MEANT TO DENY ALL POWER TO MIND, BUT RATHER JUST CREATIVE POWER, AND THAT THE TWO ELEMENTS OF HIS DUALISM ARE NOT SO DISPARATE THAT INTERACTION IS IMPOSSIBLE.\*

ARKES, A W. TRUST AND TELECLOGY: LOCKE'S POLITICS AND HIS DOCTRINE OF CREATION. CAN J PHIL 3,263-273 D 73.

LOCKE'S POLITICAL THEORY IS BASED ON A THEORY OF CREATION OF THE THOMIST TYPE. THE CONCEPT OF TRUST PROVIDES THE LINK BETWEEN HIS THEOLOGY AND HIS POLITICS AS IS SHOWN BY HIS REMARKS ON POWER AND PROPERTY. LOCKE FAILS, HOWEVER, TO MAKE THE NECESSARY DISTINCTIONS BETWEEN DIVINE AND HUMAN CREATIVITY. THIS LEADS TO AN AHISTORICAL VIEW OF POLITICAL SOCIETY AND TO A CONCENTRATION ON CONSTITUTIONAL

## FORMS AND A NEGLECT OF ACTUAL POLITICAL AND SOCIAL ACTIVITY.

SPARSHOTT, F E. GOODMAN ON EXPRESSION. MONIST 48,187-202 AP 74.

NELSON GOODMAN'S ACCOUNT OF EXPRESSION IN "LANGUAGES OF ART" SEEMS AT FIRST INCOMPATIBLE BOTH WITH COMMON USAGE AND WITH EXISTING THEORIES OF ARTISTIC EXPRESSION, BUT IT IS SHOWN TO GIVE AN EXCELLENT AND ILLUMINATING ACCOUNT EVEN OF THE MOST EXTRAVAGANT ROMANTICIST DOCTRINES OF EXPRESSION. HOWEVER, GOODMAN'S CLAIM THAT HIS BOOK AS A WHOLE PROVIDES THE MEANS TO DISTINGUISH THE AESTHETIC FROM THE NON-AESTHETIC IS DISPUTED.

SPARSHOTT, F E. WORK--THE CONCEPT: PAST, PRESENT, AND FUTURE. J AES EDUC 7,23-38 O 73.

THE CONCEPT OF WORK FUNCTIONS IN THE CONTEXT OF TWO QUITE DIFFERENT WAYS OF THINKING ABOUT PEOPLE AND WHAT THEY DO. THE ARTICLE EXPLORES SOME OF THE RESULTING CONFUSIONS AND WARNS AGAINST SOME COMMON ERRORS.

SPASSOV, DOBRIN. 'PHILOSOPHY OF LOGIC' AND THE WORK OF QUINE. SOVIET STUD PHIL 13,86-98 SUM 74.

SPERA, SALVATORE. IL MITO DI FAUST: ASPIRAZIONI LETTERARIE, RIFLESSIONI FILOSOFICHE, PREOCCUPAZIONI RELIGIOSE DEL GIOVANE KIERKEGAARD. ARCH FILOSOF 309-340 1974.

SPERRY, R W. SCIENCE AND THE PROBLEM OF VALUES. ZYGON 9,7-21 MR 74.

THE TRADITIONAL DICHOTOMY SEPARATING SCIENCE AND VALUES IS CHALLENGED IN LIGHT OF RECENT DEVELOPMENTS IN THE CONCEPT OF MIND AND MIND-BRAIN RELATIONS. SUBJECTIVE VALUES IN CURRENT INTERPRETATION TRANSCEND THEIR CONSTITUENT NEURAL EVENTS IN BRAIN FUNCTION TO BECOME CAUSAL DETERMINANTS PER SE WITH OBJECTIVE CONSEQUENCES. THE PERVASIVE STRATEGIC CONTROL POWER OF HUMAN VALUES AS UNIVERSAL DETERMINANTS IN ALL SOCIAL DECISION-MAKING IS EMPHASIZED ALONG WITH THE NEED FOR A MORE ACTIVE RATIONAL APPROACH TO NEW SOCIAL VALUES. SOME INITIAL STEPS ARE INDICATED. SCIENCE EMERGES AS THE PRIME SOURCE AND AUTHORITY BY WHICH THE HUMAN BRAIN CAN ARRIVE AT VIABLE ETHICAL AXIOMS AND VALID VALUE GUIDELINES.

SPICKER, STUART F. INNER TIME AND LIVED-THROUGH TIME: HUSSERL AND MERLEAU-PONTY. J BRIT SOC PHENOMENOL 4,235-247 O 73.

EDMUND HUSSERL'S ANALYSES OF THE UNITY OF CONSCIOUSNESS OF INTERNAL TIME (INNERES ZEITBEWUSSTSEIN) WAS MODIFIED AND, IN PLACES, CORRECTED BY MERLEAU-PONTY, WHO UNDERSTOOD BY 'PHENOMENOLOGY' SOMETHING WHICH DIFFERED QUITE NOTABLY FROM HUSSERL'S ORIGINAL CONCEPTION. HUSSERL'S ANALYSIS OF PERCEIVING A SOUND OR A MELODY ATTEMPTS TO ACCOUNT FOR THE WAY 'DURATION' AND 'SUCCESSION' OF A TEMPORAL OBJECT (ZEITOBJEKT) IS CONSTITUTED FOR AND BY CONSCIOUSNESS. MERLEAU-PONTY ARGUES THAT (1) IT IS NOT THE CASE, THAT TIME IS A LINE (2) NOR THAT TIME IS A 'STREAM' OR 'RIVER'. RATHER, (3) TIME IS A FLUX, I.E., A NETWORK OF LIVED INTENTIONALITIES. HENCE, THE TRUTH OF MERLEAU-PONTY'S PROPOSITION: "WE 'ARE' TEMPORALITY." HIS ANALYSES REVEAL HIS ROLE AS 'SHADOW' AND HIS AUTHENTICITY AS DISCIPLE.

SPICKER, STUART. THE FUNDAMENTAL CONSTITUENTS OF CONSCIOUSNESS: PROCESS-CONTENTS AND THE 'ERLEBNISSTROM'. MAN WORLD 6,26-40 F 73.

FOLLOWING A CHRONOLOGY OF PERTINENT EVENTS WHICH SUSTAIN THE THESIS THAT EDMUND HUSSERL WAS INFLUENCED BY THE WRITINGS OF SHADWORTH HODGSON, THE ESSAY ARGUES THAT HODGSON'S METAPHYSICAL METHOD AND HIS SUBSEQUENT ANALYSES OF THE FUNDAMENTAL CONSTITUENTS OF CONSCIOUSNESS--THE LOWEST STRATA OR THE "EMPIRICAL PRESENT MOMENT OF



EXPERIENCE," WHAT HE CALLED "PROCESS=CONTENTS OF CONSCIOUSNESS"--ARE PRECISELY WHAT HUSSERL LATER TERMED, IN SYNOPTIC FASHION, "DER ERLBNISSTROEM" AND THE METHODOLOGICAL PROCEDURE OF "UNBUILDING" ("ABBAU"). HODGSON'S METHOD OF PHILOSOPHIZING, LIKE HUSSERL'S AFTER HIM, WAS DESIGNED TO BRING THE ENTIRE STREAM OF CONSCIOUSNESS UNDER EXAMINATION. WHAT HODGSON CALLS THE METAPHYSIC OF EXPERIENCE, IS NOTHING BUT A PHENOMENOLOGY OF CONSCIOUSNESS OR DESCRIPTIVE ANALYSIS OF THE DATA OF CONSCIOUSNESS.

ICKER, STJART. WILLIAM JAMES AND PHENOMENOLOGY. J BRIT SOC PHEN 2,69-74,80 O 71.

IEGELBERG, H. NEUES LICHT AUF DIE BEZIEHUNGEN ZWISCHEN HUSSERL UND PFAENDER. TIJDSCHR FILOSOF 36,565-573 S 74.

BASED ON THE IMPRESSIVE RESEARCH OF KARL SCHUHMAN'S "HUSSERL UEBER PFAENDER" THIS ARTICLE CAUTIONS AGAINST HIS STARTLING CONCLUSION THAT HUSSERL DEVELOPED HIS FINAL CONCEPTION OF THE PHENOMENOLOGICAL REDUCTION AS THE RESULT OF PFAENDER'S OBJECTIONS TO HUSSERL'S THEORY OF PERCEPTION IN 1905. WITH SCHUHMAN'S COOPERATION IT ALSO SHOWS, AMONG OTHER THINGS, THAT HUSSERL AND PFAENDER HAD A LAST MEETING OF SOME TEN DAYS IN FREIBURG IN SEPTEMBER 1919 BEFORE THEY DRIFTED APART, WITH HUSSERL NOT REALIZING THE CONTINUING CLOSENESS OF PFAENDER'S POSITION TO HIS OWN.

IEGELBERG, HERBERT. IS THE REDUCTION NECESSARY FOR PHENOMENOLOGY: HUSSERL'S AND PFAENDER'S REPLIES. J BRIT SOC PHEN 4,3-15 JA 73.

THE INDISPENSABILITY OF THE PHENOMENOLOGICAL REDUCTION STRESSED INCREASINGLY BY HUSSERL BUT REJECTED BY OTHER PHENOMENOLOGISTS IS EXAMINED BY COMPARING HIS POSITION WITH PFAENDER'S IS HIS RECENTLY PUBLISHED POSTHUMOUS PHILOSOPHICAL WORKS. IN THE LIGHT OF HUSSERL'S LATER DISTINCTION BETWEEN THE EPOCHE AS SUSPENSION OF EXISTENTIAL BELIEF AND THE REDUCTION PROPER AS LEADING BACK TO THE ORIGINS OF THE WORLD IN SUBJECTIVITY THEY AGREE ON THE NECESSITY OF THE EPOCHE FOR A RADICAL PHENOMENOLOGY. BUT THE REDUCTION, NEVER CLARIFIED SATISFACTORILY BY HUSSERL, IS OMITTED BY PFAENDER AS BASED ON AN UNEXAMINED METAPHYSICAL PRESUPPOSITION.

IELER, DAVID A. CENTRAL STATE MATERIALISM, DUALISM, AND DISEMBODED EXISTENCE. PERSONALIST 55,354-355 AUTUMN 74.

D M ARMSTRONG HAS INSISTED THAT CENTRAL STATE MATERIALISM, BEING AT MOST CONTINGENTLY TRUE, IS COMPATIBLE WITH THE LOGICAL POSSIBILITY OF DISEMBODED EXISTENCE. HOWEVER, DOUGLAS ODEGARD HAS PRODUCED AN ARGUMENT TO SHOW THAT ARMSTRONG'S THEORY OF CENTRAL STATE MATERIALISM IS NOT COMPATIBLE WITH THE LOGICAL POSSIBILITY OF EITHER DUALISM OR DISEMBODED EXISTENCE. ODEGARD'S ATTEMPT TO OVERTURN ARMSTRONG'S POSITION IS FOUND TO BE FALLACIOUS.

IELER, DAVID A. FREEDOM, COERCION, AND MORALITY. RELIG HUM 8,46-47 WINT 74.

MANY PEOPLE IN EDUCATION AND RELIGION SEE THEMSELVES AS 'GUARDIANS OF MORALITY' WHOSE RESPONSIBILITY IT IS TO MAINTAIN OR INCREASE THE MORAL LEVEL OF THOSE WITHIN THEIR CARE. THE USUAL METHOD EMPLOYED IS TO PLACE RESTRICTIONS ON THE CHARGES. AN ARGUMENT IMPLICIT IN THIS APPROACH IS STATED AND EXAMINED. IT IS FOUND THAT THE ARGUMENT TURNS ON THE IDEA THAT AS THE AMOUNT OF SIN INCREASES THE LEVEL OF MORALITY DECREASES. THIS NOTION IS EVALUATED AND REJECTED. THE CONCLUSION IS THAT SINCE MORALITY REQUIRES FREEDOM, THE ATTEMPT TO MAKE PEOPLE MORAL THROUGH COERCION IS AT BEST IRRELEVANT AND AT WORST DETRIMENTAL TO PRODUCTION OF MORAL INDIVIDUALS.



SPIELMAN, STEPHEN. A REFUTATION OF THE NEYMAN-PEARSON THEORY OF TESTING. BRIT J PHIL SCI 24,201-222 S 73.

THE GOAL OF MY PAPER IS TO SHOW THAT THE NEYMAN-PEARSON THEORY OF TESTING STATISTICAL HYPOTHESES IS INADEQUATE ON ITS OWN TERMS. IT IS ARGUED, BY MEANS OF TWO EXAMPLES USED BY NEYMAN TO ILLUSTRATE 'BEST' TESTS, THAT THE SIZE AND POWER OF A NEYMAN-PEARSON THEORY TEST ARE NOT PRACTICALLY RELEVANT INDICES OF THE LEVEL OF SECURITY ONE SHOULD HAVE IN USING THE TEST. IT IS ARGUED THAT SIZE AND POWER ARE DANGEROUSLY MISLEADING CONCEPTS FOR THOSE RESEARCHERS WHO ACCEPT THE CONCEPTUAL FRAMEWORK OF THE NEYMAN-PEARSON THEORY.

SPINEDI, CAMILLO. CONSIDERAZIONI DI UN LAICO SULLA FILOSOFIA DI BENEDETTO CROCE. RIV STUD CROCE 10,411-420 O=D 73.

SPINEDI, CAMILLO. CONSIDERAZIONI DI UN LAICO SULLA FILOSOFIA DI BENEDETTO CROCE. RIV STUD CROCE 10,293-306 S 73.

SPINEDI, CAMILLO. CONSIDERAZIONI DI UN LAICO SULLA FILOSOFIA DI BENEDETTO CROCE. RIV STUD CROC 11,59-71 JA-MR 74.

SPINEDI, CAMILLO. CONSIDERAZIONI DI UN LAICO SULLA FILOSOFIA DI BENEDETTO CROCE. RIV STUD CROCE 11,179-190 AP-JE 74.

SPIRITO, UGO. COME HO FATTO STORIA DELLA FILOSOFIA. G CRIT FILOSOF ITAL 52,1-25 JA-MR 73.

SPIRITO, UGO. LA CONCEZIONE INDIVIDUALISTICA DEL CRISTIANESIMO. G CRIT FILOSOF ITAL 53,1-15 JA-MR 74.

SPIRITO, UGO. LA METAFISICA DELL'IO E IL PROBLEMA DELLA MORTE. G CRIT FILOSOF ITAL 52,233-240 AP-JE 73.

SPISANI, F. OUTLINE OF PRODUCTIVE LOGIC. INT LOG REV 4,16-28 JE 73.

PRODUCTIVE LOGIC INVESTIGATES THE DETERMINATION OF STRUCTURES OF THE UNIVERSE OF DISCOURSE IN OBJECTIVE TIMES AND SPACES AND REVEALS THEIR POSITION WITH TRUE DETERMINACY, INVESTIGATING THE APPARENT OR INCONGRUENT NATURE OF THAT DETERMINACY, OR THE POSSIBLE INDETERMINACY OPPOSING IT. PRODUCTIVE LOGIC IS THE 'LOGIC OF LOGIC' WHICH EMBRACES, WITHOUT REJECTING, FORMAL CLASSICAL LOGIC. IT REPRESENTS THE FIRST EXAMPLE OF A FORMALIZED, NON-CLASSICAL LOGIC, WHICH MAKES NO REFERENCE TO CRITERIA FOR THE VALIDITY OF STATEMENTS OR SENTENCES. PRODUCTIVE LOGIC DENIES THE APODICTIC QUALITY OF THE ELEMENTS OF A DISCOURSE; AND SEEKS TO ESTABLISH THEIR TRUE POSITIONING IN THE UNIVERSE OF DISCOURSE. THERE MAY BE PROPOSITIONS THAT ARE VALID BY FORMAL LOGIC BUT COMPLETELY INDETERMINATE IN PRODUCTIVE LOGIC, OR ONLY APPARENTLY OR INCONGRUENTLY DETERMINATE.

SPISANI, FRANCO. IL CONCETTO DI IDENTITA IN WITTGENSTEIN. TEOREMA MONO,113-115 1972.

SULLA BASE DELLA LOGICA DI LEIBNIZ, WITTGENSTEIN CREDE DI POTER CONSIDERARE "L'IDENTITA" COME SEMPLICE REPLICA DI UN "SEGNO:" RICORRENZA DEL MEDESIMO IN UN COSTRUTTO LOGICO. IL RIFIUTO DI WITTGENSTEIN DI UN "PRINCIPIO DINAMICO D'IDENTITA," DETERMINANTE LA PRODUZIONE DELLA "DIFFERENZA DALL'UGUALE," HA UNA SERIE GRAVE DI CONSEGUENZE, NEL CAMPO DELLA LOGICA GENERALE E IN QUELLO DELLA MATEMATICA. LA MANCANZA DI PENETRAZIONE NEL CARATTERE AUTOGENETICO DELL'IDENTITA, DERIVA DA UN'IMPOSTAZIONE PLURALISTICA DEL "TRACTATUS," CHE SI LEGA AL REALISMO INCENUDO. LA BASE PLURALISTICA DEL "TRACTATUS" PRECLUDE ALL'INDAGINE L'EMERGENZA DI STRUTTURE OPERATIVE AUTOSINTETICHE. LO STESSO WITTGENSTEIN AMMETTE CHE LE PROPOSIZIONI DELLA LOGICA SONO TAUTOLOGICHE.\*

PISANI, FRANCO. IL CONCETTO DI IDENTITA IN WITTGENSTEIN. SOPHIA (ITALY) 41,90-92 JA-D 73.

WITTGENSTEIN CONSIDERA LE ASSERTZIONI D'IDENTITA COME SEMPLICI "BEHELFE DER DASTELLUNG" E INOLTRE ANNETTE SCARSA IMPORTANZA FILOSOFICA ALLE REGOLE SINTATTICHE DI TAUTOLOGIA. LE IDENTITA SARERBERO ADDIRITTURA PSEUDO-PROPOSIZIONI, "SCHEINSATZE." L'IDENTITA FRA OGGETTI INDIVIDUATI DA NOMI DERIVEREBBE DA SEMPLICI "SOMIGLIANZE FISICHE" FRA I SEGNI DI QUEI NOMI. LA MANCANZA DI PENETRAZIONE NEL CARATTERE AUTOGENETICO DELL'IDENTITA DERIVA DA UN'IMPOSTAZIONE PLURALISTICA DEL "TRACTATUS," CHE SI LEGA AL REALISMO INGENUO. TALE IMPOSTAZIONE PRECLUDE ALL'INDAGINE L'EMERGENZA DI STRUTTURE OPERATIVE AUTOSINTETICHE. DEL CARATTERE CLASSIFICATORIO DELLE IMPLICAZIONI SOLTANTO TAUTOLOGICHE DEL "TRACTATUS" OCCORRE OGGI VAGLIARE IL RISCHIO E LA PORTATA.

PISANI, R. LINEAMENTI DI LOGICA PRODUTTIVA. INT LOG REV 4,148-175 D 73.

PLETT, JOERG. ANTHROPO-THEOLOGIE: ZUM VERHAELTNIS ZWEIER PHILOSOPHISCHER GRUNDDISZIPLINEN. THEOL PHIL 48,351-370 1973.

PRAVE, PETER. KONFESSION UND EINSTELLUNG ZU WIRTSCHAFTLICHEN FRAGEN. Z SOZ 4,103-123 1973.

QUIRES, ROGER. ZOMBIES VS MATERIALISTS. ARIS SOC 48,153-163 1974.

RAJ, NADIM. ZUM PRINZIP DER AUTORITAET: AUFGEZEIGT AM BEISPIEL DES ARZT-ARZT-VERHAELTNISSES. STUD GEN 24,598-609 1971.

REBRNY, M. GAPS IN THE CONSTRUCTIBLE UNIVERSE. ANNALS MATH LOG 6,359-394 MR 74.

RZEDNICKI, JAN. SOME OBJECTIONS TO MIND-BRAIN IDENTITY THEORIES. PHILOSOPHIA (ISRAEL) 2,205-225 JL 72.

AFTER PRELIMINARY DISCUSSION IT IS ARGUED THAT THE DISTINCTION BETWEEN MENTAL AND PHYSICAL PREDICATES IS CATEGORICAL AND BASIC, UNLIKE DISTINCTIONS OF KIND, AND THAT IT IS PRESUPPOSED IN ANY DISCUSSION OF RELEVANT PHENOMENA. 'MATERIAL' IS DEFINED AS WHAT CANNOT BE KNOWN UNLESS SOME RELEVANT OBSERVATION TOOK PLACE SOMEWHERE--POSSIBLE REPLY--VIEWS ARE CONSIDERED AND DISMISSED. IT IS CONCLUDED THAT TO DEMONSTRATE THE TRUTH OF THE ABOVE TENET IS TO CLARIFY BUT IT IS NOT TO TAKE UP AN ONTOLOGICAL POSITION.

RZEDNICKI, JAN. STATISTICAL INDETERMINISM AND SCIENTIFIC EXPLANATION. SYNTHESE 26,197-204 D 73.

GIVEN THAT STATISTICAL INDETERMINISM CONSISTS IN THE VIEW THAT (A) GIVEN A POPULATION 'L' AT TIME 't' A STATISTICALLY SIGNIFICANT PREDICTION OF THE STATE OF 'L' AT 't' CAN BE GIVEN, TOGETHER WITH, (B) THAT GIVEN ANY MEMBER OF 'L' AT TIME 't' NO PREDICTION WHATEVER AS TO THE STATE OF THIS INDIVIDUAL AT TIME 't' CAN BE GIVEN--A PROBLEM ARISES. TO WIT--FROM (A) IT FOLLOWS THAT THE CHANGE IN 'L' BETWEEN 't' AND 't' IS NOT RANDOM, FROM (B) THAT IT IS RANDOM, SINCE INDIVIDUAL CHANGE IS INDETERMINED. VARIOUS REPLIES ARE SUGGESTED, E.G., THAT (B) IS A THEORETICAL RESULT RATHER THAN A DATUM OR SET OF DATA. ALL SUCH SUGGESTIONS ARE UNSATISFACTORY, AND THE PROBLEM FOR STATISTICAL INDETERMINISM REMAINS.

AAL, J F. THE CONCEPT OF 'PAKSA' IN INDIAN LOGIC. J INDIAN PHIL 2,156-165 AG 73.

THE CUSTOMARY ASSUMPTION THAT THE INDIAN CONCEPTS OF HETU, SADHYA AND PAKSA CORRESPOND TO THE ARISTOTELIAN MIDDLE, MAJOR AND MINOR TERMS, RESPECTIVELY, IS INCORRECT. THE CONCEPT OF PAKSA IS USED

AMBIGUOUSLY IN INDIAN LOGIC, WHERE IT DENOTES EITHER THE TERM WHOSE PROPERTY IS THE SADHYA, OR THE RELATION BETWEEN THAT TERM AND THE SADHYA. ANOTHER AMBIGUITY OF THE SANSKRIT ORIGINALS, BETWEEN PAKSA AS USED AND PAKSA AS MENTIONED, IS RESOLVED IN A CHINESE TRANSLATION.

STACK, GEORGE J. ARISTOTLE AND KIERKEGAARD'S EXISTENTIAL ETHICS. J HIST PHIL 12,1-19 JA 74.

MY BASIC INTENTION IS TO SHOW THAT ARISTOTLE'S "METAPHYSICS" AND "ETHICS" CONTRIBUTED TO SOME OF THE DETAILED INGREDIENTS OF KIERKEGAARD'S EXISTENTIAL ETHICS. SPECIFIC ANALOGIES BETWEEN THE THOUGHT OF ARISTOTLE (ESPECIALLY, THE ETHICAL BECOMING OF THE PERSON) AND KIERKEGAARD ARE INDICATED IN ORDER TO UNDERMINE THE CLAIM THAT KIERKEGAARD DEFENDS EITHER A NOTION OF ABSOLUTE FREEDOM OR IRRATIONAL CHOICE.

STACK, GEORGE J. ARISTOTLE'S CONCEPT OF CHOICE. MOD SCH 50,367-373 MY 73.

THE PURPOSE OF THIS DISCUSSION IS TO ARGUE THAT THE CONCEPT OF CHOICE IN ARISTOTLE'S THOUGHT IS A KEY TO A REAL DISTINCTION IN THE METAPHYSICS OF ARISTOTLE BETWEEN THE OBJECTIVE TELEOLOGY OF NATURE AND THE SUBJECTIVE TELEOLOGY OF THE MORAL BECOMING OF THE SELF. IT IS SUGGESTED THAT THERE IS IN THE ARISTOTELIAN NOTION OF CHOICE A BASIS FOR AN ONTOLOGICAL DISTINCTION BETWEEN MAN AND OTHER ENTITIES.

STACK, GEORGE J. HEIDEGGER'S CONCEPT OF MEANING. PHIL TODAY 17,255-266 FALL 73.

AN ATTEMPT IS MADE IN THIS ESSAY TO ANALYZE THE CONCEPT OF MEANING AS PRESENTED IN HEIDEGGER'S "BEING AND TIME." BASICALLY, IT IS ARGUED THAT THERE ARE TWO NOTIONS OF MEANING IN HEIDEGGER'S THOUGHT. ONE IS AN EXTENSION OF HUSSERL'S CONCEPT OF 'SINN' AND THE OTHER IS A MORE RADICAL NOTION OF EXISTENTIAL MEANING. THE ADAPTATION OF HUSSERL'S IDEA OF MEANING IS SHOWN TO BE THE BASIS FOR HEIDEGGER'S CRITIQUE OF THE CORRESPONDENCE THEORY OF TRUTH (WHICH IS BRIEFLY DISCUSSED). THERE ARE CONCLUDING COMMENTS ON THE ISSUE OF MEANING EXPRESSED IN PROPOSITIONAL FORM.

STACK, GEORGE J. HUSSERL'S CONCEPT OF PERSONS. IDEAL STUD 4,267-275 S 74.

A CRITICAL INTERPRETATION OF HUSSERL'S CONCEPT OF THE PERSON WHICH SEEKS TO INDICATE THE TENSION IN HUSSERL'S THOUGHT BETWEEN HIS DESIRE TO AVOID PSYCHOLOGISM (AFFIRMING TRANSCENDENTAL SUBJECTIVITY) AND, AT THE SAME TIME, PRESERVE THE NOTION OF PERSONS. THE PERSON AS THE 'UNIFIED POLE OF IDENTITY' IS SOMETIMES TREATED AS CHARACTERIZED BY PSYCHIC ACTS AND--INCONSISTENTLY I BELIEVE--SOMETIMES AS IF IT WERE THE 'HIDDEN' TRANSCENDENTAL SELF. THE "ICH-MENSCH" WHICH HUSSERL DESCRIBES IS CLEARLY A PSYCHOLOGICAL INDIVIDUAL WHICH EXISTS IN THE WORLD. IT IS ARGUED THAT HUSSERL IS LED TO 'PERSONALIZE' THE 'PURE EGO' AND, HENCE, AFFIRM A PARADOXICAL CONCEPTION OF PERSONS.

STACK, GEORGE J. KIERKEGAARD AND SUBJECTIVE CONCERN. J THOUGHT 9,95-104 AP 74.

MY PRIMARY INTEREST IN THIS ESSAY IS TO EXAMINE THE NATURE OF THE EMERGENCE OF CONCERN IN KIERKEGAARD'S THOUGHT IN RELATION TO THE INITIAL PHASE OF ETHICAL EXISTENCE. I'VE TRIED TO INDICATE THE CENTRALITY OF THE QUEST FOR CONCERNFUL KNOWLEDGE IN RELATION TO POSSIBILITY, REPETITION AND SUBJECTIVE FREEDOM. IN ADDITION, I HAVE ARGUED THAT SELF-REFLECTIVE CONCERN AND SELF-REFERENTIAL IRONY PLAY A SIMILAR ROLE IN KIERKEGAARD'S CONCEPTION OF SUBJECTIVE EXISTENCE AND THE 'BECOMING' OF THE SELF.



AHL, G. TERMES TEMPORELS DANS DES SYSTEMES FONCTIONNELS. REV PHIL FR 164,293-303 JL-5 74.

AFTER THE DISTINCTION BETWEEN TEMPORALITY DE RE (CHARLES WAS TRAVELLING YESTERDAY) AND TEMPORALITY DE DICTO (IT WAS TRUE YESTERDAY "CHARLES IS TRAVELLING"), A SECOND ORDER FUNCTIONAL SYSTEM FOR TEMPORALITY DE RE (FTR) IS CONSTRUCTED, WHOSE UNIVERSE OF DISCOURSE INCLUDES THE 'TEMPORAL POSITIONS'. IN ONE MODEL OF FTR THESE POSITIONS ARE SETS OF MOMENTS LIKE YESTERDAY, ALWAYS, ETC.; IN ANOTHER MODEL THEY ARE MOMENTS. SPATIAL AND SPATIO-TEMPORAL MODELS ARE ALSO MENTIONED. SIMILARLY A SYSTEM FOR TEMPORALITY DE DICTO IS CONSTRUCTED, WHERE WE GET CERTAIN EQUIVALENCES BETWEEN SENTENCES WITH TEMPORAL TERMS DE DICTO AND OTHERS WITH TEMPORAL TERMS DE RE.

AHL, GEROLD. THE AMBIGUITY OF THE INDICATORS. PHIL PHENOMENOL RES 34,248-251 D 73.

THE INDICATORS, TERMS OF COMMON LANGUAGE LIKE 'I', 'THIS MAN', 'HERE', ETC., ARE TREATED AS ABBREVIATIONS OF INDIVIDUAL EXPRESSIONS OR DESCRIPTIONS. FREQUENTLY THEY ARE AMBIGUOUS AND FURTHER INFORMATION MIGHT BE NEEDED IN ORDER TO DETERMINE WHICH ARE THE EXPRESSIONS THEY ABBREVIATE. THREE TYPES OF AMBIGUITY ARE CONSIDERED: THE PRAGMATICAL AMBIGUITY (INFORMATION ABOUT THE SPEAKER IN THE LARGE SENSE IS NEEDED), THE SYNTACTICAL AMBIGUITY (INFORMATION ABOUT THE EXPRESSIONS TO WHICH THE INDICATORS ARE RELATED, IS NEEDED) AND THE INTENSIONAL AMBIGUITY (INFORMATION ABOUT THE INTENSION OF THE INDICATOR WHICH ABBREVIATES AN EXPRESSION IN OBLIQUE OCCURRENCE, IS NEEDED). THE TREATMENT OF THE LAST CASE IS MADE ACCORDING TO STAHL'S "INTENSIONAL UNIVERSES", "PHIL PHENOMENOL RES" 30, 1969, 252-258.\*

AINSBY, H V. AUSTIN ON RYLE ON SEEING AND "SEEING". MIND 82,608 O 73.

THE EDITORS OF THE MODERN STUDIES IN PHILOSOPHY VOLUME ON RYLE ARE MISTAKEN IN REMOVING THE INVERTED COMMAS FROM THE TWO FINAL "SEES" IN THIS SENTENCE FROM AUSTIN'S REVIEW OF "THE CONCEPT OF MIND": "THE AUTHOR SEEMS TO ARGUE THAT BECAUSE A MAN SEEING HELVELLYN IN HIS MIND'S EYE DOES NOT SEE HELVELLYN BUT ONLY 'SEES' IT, THEREFORE HE 'SEES' NOTHING; BUT HE MAY 'SEE' SOMETHING".

ALKER, DOUGLAS F. SOME PROBLEMS WITH LAKOFF'S NATURAL LOGIC. FOUND LANG 10,527-544 N 73.

IN "LINGUISTICS AND NATURAL LOGIC" GEORGE LAKOFF BEGINS TO FORMULATE A NATURAL LOGIC. THE NOTIONS OF LOGICAL FORM AND OF ILLOCUTIONARY FORCE FIGURE SIGNIFICANTLY IN LAKOFF'S FORMULATIONS. PROBLEMS CENTER AROUND HOW LAKOFF CHARACTERIZES THESE NOTIONS. LAKOFF CHARACTERIZES THE NOTION OF LOGICAL FORM IN TERMS OF HIS CHARACTERIZATION OF A NATURAL LOGIC. THIS CHARACTERIZATION IS SHOWN TO BE SO OPAQUE AND INCONSISTENT THAT ONE CANNOT MAKE MUCH SENSE OF LAKOFF'S NOTION OF LOGICAL FORM, CLAIMS FRAMED IN TERMS OF IT. LAKOFF DOES NOT EXPLICITLY CHARACTERIZE THE NOTION OF ILLOCUTIONARY FORCE, DOES PRESENT A REPRESENTATION OF AN ILLOCUTIONARY FORCE IN TERMS OF THE NOTIONS OF PERFORMATIVE VERB AND OF PROPOSITIONAL CONTENT. THE NOTIONS FIGURING IN THIS REPRESENTATION ARE SHOWN TO BE SO OPAQUE ONE DOESN'T KNOW WHAT LAKOFF IS CLAIMING ABOUT THE NOTION OF ILLOCUTIONARY FORCE. THE ARGUMENTS SUPPORTING THIS REPRESENTATION ARE SHOWN TO BE UNPERSUASIVE, MANY OWING TO DOUBIOUS CLAIMS ABOUT THE GRAMMATICALITY OF SENTENCES. SUCH PROBLEMS VITIATE ONE'S CONCEPTION OF A NATURAL LOGIC.



STALNAKER, ROBERT. PRESUPPOSITIONS. J PHIL LOG 2,447-456 O 73.

STAMBAUGH, JOAN. TIME, FINITUDE, AND FINALITY. PHIL EAST WEST 24,129-135 AP 74.

THE PAPER COMPARES BRIEFLY SOME EASTERN AND WESTERN IDEAS ON THE PROBLEM OF TIME AND ITS RELATION TO FINITUDE AND FINALITY. THE WEST HAS RELATED TIME TO THE QUESTION OF FINITUDE, THE EAST RELATES TIME TO THE QUESTION OF FINALITY. THE PAPER PRIMARILY CENTERS ON KANT, HEIDEGGER, AND BUDDHISM.

STANAGE, SHERMAN M. COJECTIVITY AND THE HUMAN SCIENCES. Z ALLG WISS 4,81-97 1973.

STANCOVICI, VIRGIL. WITH REGARD TO "MEANING AND STRUCTURE OF TIME". INT LOG REV 4,120-123 JE 73.

AS SPISANI STATES, THE RELATION BETWEEN THE OBJECT AND THE SUBJECT HAS TO BE CONSIDERED FROM A NEW VIEW-POINT. THE REAL MEANING OF THE EMPIRICAL OBJECT IS TO BE SEARCHED BEYOND EXPERIENCE. THE MEANS TO REACH THE REAL SIGNIFICANCE IS THE USE OF PRODUCTIVE LOGIC, GROUNDED ON IDENTITY AND DIFFERENCE. ON SUCH A GROUND, ONE MAY BUILD AN EPISTEMOLOGY OF THE MICRO-OBJECT, A FORM OF KNOWLEDGE, NAMED 'ENDOMETRIA', WHICH MAY DISPENSE WITH SPACE AND TIME AS NEEDED BY COMMON-SENSE. BY CLEARING AWAY THE MEASURE, ONE MAY APPROACH THE OBJECT UP TO ITS MICROPHYSICAL DIMENSIONS, AND THAT WITH A KIND OF ACCURACY WHICH RENDERS AS UNTIMED THE INCERTAITUDE POSTULATED BY HEISENBERG. TIME CONCEIVED IN ITS LOGICAL STRUCTURE IS SUBSTANTIATED IN THE SAME MANNER AS SPACE, IN THE SYSTEM OF PRODUCTIVE LOGIC AND OF ENDOMETRICAL EPISTEMOLOGY.

STANFORD, W B. ONOMATOPOEIC 'MIMESIS' IN PLATO, "REPUBLIC" 396B-397C. J HELLEN STUD 93,185-191 1973.

THE AUTHOR QUERIES THE GENERALLY ACCEPTED VIEW THAT THE TERM 'MIMESIS' IN THESE PASSAGES REFERS MAINLY TO MUSICAL MIMICRY CONFINED TO DRAMATIC PERFORMANCES. HE SUGGESTS THAT IT PRIMARILY REFERS TO MIMETIC AND ONOMATOPOEIC LANGUAGE, AND THAT HOMER IS STILL BEING INDICTED. (EDITED).

STAPLES, JOHN. COMBINATOR REALIZABILITY OF A CONSTRUCTIVE MORSE SET THEORY. J SYM LOG 39,226-234 JE 74.

THIS PAPER IS CONCERNED WITH THE PROBLEM OF GIVING A NOTION OF CONSTRUCTIVE MATHEMATICS WHICH IS AS POWERFUL AS POSSIBLE WHILE STILL RETAINING PROPERTIES WHICH ARE ESSENTIAL IF THE DESCRIPTION CONSTRUCTIVE IS TO BE MERITED. A SET THEORY IS GIVEN, THEN A NOTION OF REALIZABILITY IS DEFINED WHICH IS SIMILAR TO THE CLASSICAL NOTIONS OF REALIZABILITY DUE TO KLEENE, BUT WHICH USES CURRY'S COMBINATORS AS THE REALIZING OBJECTS. IT IS SHOWN THAT THE SET THEORY IS REALIZABLE IN THE SENSE DEFINED. SEVERAL PROPERTIES ARE DEDUCED WHICH ARE CHARACTERISTIC OF CONSTRUCTIVE THEORIES, BUT AS THERE IS NO AGREEMENT ON THE DEFINITION OF CONSTRUCTIVE IT CANNOT BE ASSERTED CATEGORICALLY THAT THE SET THEORY CONSIDERED IS PROVED CONSTRUCTIVE.

STARCZEWSKA, K. TRADYCYJNE WZORY MIŁOSCI WOBEC PRZEMIAN OBYCZAJOW SEKSUALNYCH. ETYKA 12,7-23 1973.

THE CONTEMPORARY CHANGES IN THE COUNTRIES OF WESTERN CULTURE INCLUDE THE REFUTATION OF THE TRADITIONAL PRINCIPLES OF SEXUAL RELATIONS; THIS IS TREATED AS A FUNDAMENTAL CHANGE WHICH--AS THE AUTHOR TRIES TO SHOW--HAS SEVERAL ENTIRELY DIFFERENT CONSEQUENCES. THE NEW MORAL SITUATION STIMULATES: 1) A PURELY INSTRUMENTAL TREATMENT OF SEXUAL INTERCOURSE WHICH LEADS TO THE REIFICATION OF THE SEXUAL PARTNER AND TO A DECLINE OF THE INTERPERSONAL LINK WHICH IS COMMONLY KNOWN AS

"LOVE"; 2) THE BRUTALIZING OF THE POPULAR PATTERN OF CONQUERING LOVE; 3) THE DEPERSONALIZATION OF THE PATTERN OF ROMANTIC LOVE; 4) THE SUBSTITUTION OF THE TRADITIONAL STEREOTYPES OF EROTIC LOVE BY A NEW PATTERN OF LOVE—EROTIC FRIENDSHIP. IT DOES NOT SEEM POSSIBLE TO INDICATE ANY OF THESE TENDENCIES WHICH ARE OBSERVED TO OCCUR SIMULTANEOUSLY TO PREVAIL OVER THE REMAINING ONES IN THE FUTURE. HENCE THE TASK OF ETHICS WOULD CONSIST IN MAKING A PROPER CHOICE AND PROMOTING THAT TENDENCY WHICH IS BEST SUITED FOR MORAL APPROVAL.

STARICEK, I. MERANIE A ZAKLADNE FYZIKALNE POJMY. TEOR METOD 5,99-113 1973.

THE QUANTITATIVE METHOD OF REPRESENTATION OF PHYSICAL PHENOMENA USES FOR DESCRIBING THE REALITY MEASURED VALUES OF PHYSICAL QUANTITIES AS BASIC DATA FOR THE THEORETICAL FORMULATION OF PHYSICAL LAWS. IN THE PAPER A GENERAL METHOD OF INTRODUCTION OF QUANTITATIVE DATA, CALLED METRONOMICS, IS ANALYZED, PHYSICAL QUANTITIES AS SPECIAL CASES OF METRONOMICAL QUANTITIES ARE INTRODUCED AND PHYSICAL MEASUREMENTS ARE DERIVED FROM THE GENERAL METRONOMICAL MODEL OF MEASUREMENT. THE RELATION BETWEEN PHYSICAL THEORIES AND THE FUNDAMENTAL METRONOMICAL DESCRIPTION OF PARTICULAR EMPIRICAL FACTS IS DEMONSTRATED ESPECIALLY IN THE ANALYSIS OF MICROPHYSICAL PROBLEMS. IT IS SHOWN THAT THE METRONOMICAL ANALYSIS CONCEPTS ENABLES A MORE EXACT ANALYSIS OF THE EMPIRICAL AND THEORETICAL ASPECTS OF PHYSICAL KNOWLEDGE.

TAROBINSKI, J. L'EPPE D'AJAX. REV METAPH MORALE 78,433-465 O-D 73.

L'AUTEUR ETUDIE "L'AJAX" DE SOPHOCLE: IL EXAMINE LA MANIERE DONT LE POETE PRESENTE LA FOLIE ET LE SUICIDE DU HEROS. LA REVOLTE ORGUEILLEUSE, LA FUREUR, LE RETOUR A LA CONSCIENCE CONSTITUENT TROIS MOMENTS DISTINCTS. LA DERNIERE PARTIE DE LA TRAGEDIE—"AGON" AU SUJET DE LA SEPULTURE—DONNE A L'OEUVRE SA DIMENSION POLITIQUE. UN RAPPROCHEMENT EST SUGGERE ENTRE AJAX MASSACRANT LES TROUPEAUX ET DON QUICHOTTE ATTAQUANT LES MOUTONS.

TAUDE, MITCHELL. IRVING THALBERG'S COMPONENT ANALYSIS OF EMOTION AND ACTION. PHIL QUART 24,150-155 AP 74.

TAVI, JONATHAN. A CONVERSE OF THE BARWISE COMPLETENESS THEOREM. J SYM LOG 38,594-612 D 73.

A CONVERSE OF BARWISE'S COMPLETENESS THEOREM IS PROVED BY CUT-ELIMINATION ARGUMENTS. THE RESULT IS THAT AMONG THE TRANSITIVE SETS T SATISFYING SOME WEAK CLOSURE CONDITIONS, ONLY THE UNIONS OF ADMISSIBLE SETS SATISFY THE FOLLOWING: EVERY SENTENCE IN T WHICH HAS A DERIVATION (IN THE UNIVERSE) HAS A DERIVATION IN T.

TEEL, CARL. DES COMMENTAIRES D'ARISTOTE PAR THEMISTIUS? REV PHIL LOUVAIN 71,669-680 N 73.

LES CITATIONS DE THEMISTIUS QU'ON TROUVE DANS LE COMMENTAIRE "IN DE ANIMA" DE JEAN PHILOPON SE RAPPORTENT TRES MAL AU TEXTE DE LA PARAPHRASE "IN DE ANIMA" DE THEMISTIUS QUE NOUS CONNAISSONS. UNE COMPARAISON PRECISE DES TEXTES CORRESPONDANTS NOUS FAIT SUPPOSER QUE THEMISTIUS A COMPOSE, OUTRE LES "PARAPHRASES", DE VRAIS COMMENTAIRES D'ARISTOTE QUI NE NOUS SONT PAS PARVENUS. CETTE HYPOTHESE EST D'AILLEURS CONFIRMEE PAR UN TEMOIGNAGE DE PHOTIUS.

TEEL, THOMAS J. A PUZZLE ABOUT KNOWING HOW. PHIL STUD 25,43-50 JA 74.

AMONG THE MANY PEOPLE WHO KNOW HOW TO GET TO PHILADELPHIA THERE IS AT LEAST SOMEONE, IT MAY BE IMAGINED, WHO DOES NOT KNOW THAT PHILADELPHIA IS THE CITY OF BROTHERLY LOVE, AND, CONSEQUENTLY, DOES NOT KNOW HOW TO GET TO THE CITY OF BROTHERLY LOVE, EVEN THOUGH HE DOES KNOW HOW TO GET TO PHILADELPHIA, AND PHILADELPHIA IS THAT CITY. THE ACTION OF GETTING TO PHILADELPHIA, HOWEVER, IS IDENTICAL WITH

THE ACTION OF GETTING TO THE CITY OF BROTHERLY LOVE. THEREFORE, AMONG THE MANY PEOPLE WHO KNOW HOW TO GET TO PHILADELPHIA THERE IS AT LEAST SOMEONE WHO BOTH KNOWS HOW TO GET TO PHILADELPHIA AND ALSO DOES NOT KNOW HOW TO GET TO PHILADELPHIA. WHAT IS THE PROPER WAY TO REPLY TO THIS PUZZLE? FIRST, IN MY PAPER, I NOTE CERTAIN WAYS OF REPLYING TO THE PUZZLE WHICH CANNOT BE ADEQUATE. AND, SECONDLY, I SET FORTH A CERTAIN THEORY CONCERNING EXPRESSIONS OF THE FORM 'S KNOWS HOW TO F' WHICH MAKES CLEAR WHAT I BELIEVE IS THE PROPER WAY TO REPLY TO IT.

STEFFEN, ALAN L. THE ACTIVE TRADITION: A CONVERGENCE OF IDEAS. EDUC THEORY 23,321-332 FALL 73.

"THE ACTIVE TRADITION: A CONVERGENCE OF IDEAS" WAS WRITTEN WITH THE EXPRESS PURPOSE OF DRAWING TOGETHER FOR EXAMINATION THE DIVERSE STRANDS OF IDEAS WHICH CONVERGE IN THE WRITINGS OF HUMANIST PSYCHOLOGIST ABRAHAM H MASLOW. IN CONTRAST TO A COUNTERPOINT PERSPECTIVE (THE PASSIVE TRADITION) WHICH SEES MAN AS A HOLLOW ORGANISM CONTROLLED BY EXTERNALITIES, THE ACTIVE TRADITION SEES MAN AS AN ACTIVE INITIATOR OF HIS OWN EXPERIENCE. THE IDEAS WHICH CONVERGE IN MASLOW'S WRITINGS ORIGINATE IN (1) THE TAOIST PHILOSOPHY OF LAOTSE, (2) THE BERGSONIAN INTERPRETATION OF REALITY AS A PROCESS OF CONTINUOUS CHANGE AND FLUX, AND (3) THE JEFFERSONIAN VIEW OF MAN AS A FREE AND RESPONSIBLE AGENT OF PURPOSIVE ACTION. THESE SOURCES OF IDEAS SERVE AS UNDERPINNINGS FOR MASLOW'S THEORY OF SELF-ACTUALIZATION, A THEORY WHICH ASSERTS THAT MAN IS A FREE AGENT IN A METAPHYSICAL SENSE ONCE AN INDIVIDUAL HAS REACHED THAT POINT IN THE DEVELOPMENT OF HIS CHARACTER-STRUCTURE TERMED BY MASLOW AS SELF-ACTUALIZATION.\*

STEGENGA, JAMES A. J S MILL'S CONCEPT OF LIBERTY AND THE PRINCIPLE OF UTILITY. J VALUE INQ 7,281-289 WINT 73.

IS J S MILL'S CONCEPT OF LIBERTY BASICALLY UTILITARIAN? THE 'UTILITARIAN' JUSTIFIES ACTION IF IT PROMOTES THE ENDS OF HAPPINESS OR PLEASURE. BUT FOR MILL LIBERTY IS NEITHER DEFINED NOR JUSTIFIED BY REFERENCE TO ANY FELICIFIC CALCULUS. RATHER, HIS CONCEPT OF LIBERTY SEEMS TO BE BASED ON (1) NATURAL RIGHTS THEORY AND (2) A CONSIDERATION OF ITS SOCIAL BENEFITS.\*

STEGER, ECKER E. THE NO-PHILOSOPHY OF ZEN. PERSONALIST 55,273-289 SUM 74.

STEGMUELLER, WOLFGANG. NACHRUF AUF RUDOLF CARNAP. Z ALLG WISS 2,1-13 1971.

STEGMUELLER, WOLFGANG. WISSENSCHAFT UND ERKLAERUNG. Z ALLG WISS 1,252-263 1970.

STEIGERWALD, ROBERT. AGGRESSION. INT DIALOG Z 6,212-220 1973.

STEIGERWALD, ROBERT. WAS IST ANTIKOMMUNISMUS: WELCHES SIND SEINE GRUNDMYTHEN UND GRUNDMECHANISMEN? INT DIALOG Z 4,225-236 1971.

STEIGERWALD, ROBERT. ZUM BUEROKRATISMUS--VORWURF GEGENUEBER DEM REALEN SOZIALISMUS. INT DIALOG Z 4,66-71 1971.

STEINBERG, DANNY. NICKLES ON INTENSIONALITY AND THE COVERING LAW MODEL. PHIL SCI 40,403-407 S 73.

STEINBERG, RUDOLF. DESKRIPTIVE UND NORMATIVE PLURALISMUSTHEORIE IN AMERIKA UND ENGLAND. ARCH RECHTS SOZ 59,393-416 1973.



STEINBUCH, KARL. DER EINFLUSS DER AUTOMATION AUF DIE GESELLSCHAFT. UNIVERSITAS 26,567-586 1971.

STEINBUCH, KARL. PLAEDoyer FUEr POSITIVES WISSEN UND KOENNEN. STUD GEN 24,552-566 1971.

STEINER, HILLEL. MORAL CONFLICT AND PRESCRIPTIVISM. MIND 82,586-591 0 73.

THIS PAPER IS AN ATTEMPT TO REFUTE THE ARGUMENT--ADVANCED BY ROGER TRIGG IN "MORAL CONFLICT," MIND, VOLUME LXXX, NUMBER 317--THAT THERE CAN BE SITUATIONS IN WHICH A MORAL RULE CAN AT ONCE BE SAID TO APPLY AND TO IMPOSE NO OBLIGATION, CONTRARY TO PRESCRIPTIVISM. SUCH SITUATIONS ARE SAID TO ARISE WHEN TWO MORAL RULES CONFLICT. THE REFUTATION OF THIS CLAIM CONSISTS IN ESTABLISHING THAT SITUATIONS IN WHICH TWO MORAL RULES ARE SAID TO CONFLICT, CONSTITUTE CIRCUMSTANCES TO WHICH A THIRD MORAL RULE NECESSARILY APPLIES. THE GROUNDS FOR CLAIMING THAT THE TWO CONFLICTING RULES DO APPLY TO THAT SITUATION, ARE SHOWN TO BE LACKING, INASMUCH AS THEY IMPLY THATTHE VALIDITY--AND HENCE, APPLICABILITY--OF A MORAL RULE DEPENDS UPON ITS HAVING BEEN ADOPTED BY AN AGENT AT A POINT PREVIOUS IN TIME TO THE OCCURRENCE OF HIS MORAL CONFLICT SITUATION. THIS IMPLICATION IS FALSE.

STEINER, HILLEL. THE NATURAL RIGHT TO EQUAL FREEDOM. MIND 83,194-210 AP 74.

THE ARTICLE ATTEMPTS TO SHOW THAT THE TWO QUALIFICATIONS IMPOSED BY H L A HART (IN HIS ARTICLE "ARE THERE ANY NATURAL RIGHTS?", PHILOSOPHICAL REVIEW, 1955) ON THE VALID ASCRIPTION TO ALL MEN, OF A NATURAL RIGHT TO EQUAL FREEDOM, CAN BE DISPENSED WITH ON CONCEPTUAL, I.E., NON-MORAL, GROUNDS. THE FIRST QUALIFICATION WAS SAID TO ARISE FROM THE FACT THAT A COHERENT CODE OF CONDUCT NEED NOT CONTAIN RULES FOR RIGHTS. IT IS SHOWN THAT ANY SUCH CODE WOULD BE ABSURD IN A NON-MORAL SENSE, AND COULD NOT, IN ANY CASE, BE UNDERSTOOD AS A CONCEIVABLE LEGAL CODE. THE SECOND QUALIFICATION IS SAID TO ARISE BECAUSE THE ACKNOWLEDGEMENT OF OTHERS' RIGHTS, THOUGH IT DOES (AS HART SAYS) ENTAIL AN ACKNOWLEDGEMENT OF THEIR NATURAL RIGHT, DOES NOT ENTAIL AN ACKNOWLEDGEMENT OF THE NATURAL RIGHT OF ALL MEN. IT IS SHOWN THAT ONE MUST ACKNOWLEDGE THAT OTHER MORAL AGENTS MUST HAVE RIGHTS (AS PER THE FIRST ARGUMENT) AND THEREFORE THEY MUST HAVE A NATURAL RIGHT. AND IT IS ARGUED THAT HART'S NATURAL RIGHT ARGUMENT (OR ANYONE ELSE'S) COULD ONLY APPLY TO MORAL AGENTS IN ANY CASE.

TEINFELS, PETER. INDIVIDUALISM: NO EXIT. HASTINGS CENTER STUD 2,3-10 S 74.

THE FIELD OF 'BIOETHICS' IS CAUGHT BETWEEN FEARING THE EFFECTS OF NEW BIOMEDICAL TECHNOLOGIES ON A VALUED INDIVIDUALISM AND SENSING THAT INDIVIDUALISM ITSELF IS THE DRIVING FORCE BEHIND SUCH TECHNOLOGIES. STEVEN LUKES' BOOK "INDIVIDUALISM" IS SUMMARIZED IN ORDER TO DISTINGUISH DIFFERENT 'GERMINAL IDEAS' WITHIN OUR CONCEPT OF INDIVIDUALISM. THE RECOGNITION OF CONTRADICTIONS WITHIN INDIVIDUALISM WHICH ARE EXTREMELY DIFFICULT TO RESOLVE WAS COMMON BOTH TO LUKES' ANALYSIS AND A SERIES OF PAPERS GIVEN AT THE INSTITUTE OF SOCIETY, ETHICS AND THE LIFE SCIENCES. SO DEEPLY ARE WE ENMESHED IN AN INDIVIDUALISTIC PUBLIC LANGUAGE THAT TO ESCAPE THESE CONTRADICTIONS SEEMS ALMOST IMPOSSIBLE.

TEINKRAUS, WARREN E. ANNUAL SURVEY OF LITERATURE. IDEAL STUD 4,286-305 S 74.

LITERATURE ON IDEALISTIC THEMES HAS BEEN INCREASING IN THE LAST DECADE. THIS TWENTY PAGE SURVEY REPORTS AND REVIEWS RELEVANT MATERIALS UNDER FIVE HEADINGS: (1) GREAT IDEALIST THINKERS OF THE PAST IN NEW EDITIONS, TRANSLATIONS, EXPOSITIONS AND BIOGRAPHICAL



ACCOUNTS, (2) WEST-EAST IDEALISTIC INTERACTION, (3) TENSION BETWEEN IDEALISTS AND CURRENT ALTERNATIVE VIEWS, (4) THE CONTINUATION AND DEVELOPMENT OF PERSISTENT IDEALISTIC THEMES, AND (5) THE GROWING EDGE OF CURRENT IDEALISTIC THOUGHT AS IT RELATES TO, (A) PHILOSOPHY OF SCIENCE, (B) SOCIAL AND POLITICAL ISSUES, AND (C) LOGICAL, METAPHYSICAL AND EPISTEMOLOGICAL INNOVATIONS. ATTENTION IS DRAWN TO NEW MATERIALS ON HEGEL AND BERKELEY AS WELL AS ON HOCKING AND BLANSHARD AND TO BOOKS BY ERROL HARRIS, PETER BERTOCCI AND NICHOLAS RESCHER.

STEINKRAUS, WARREN E. KANT AND ROUSSEAU ON HUMANITY. S J PHIL 12,265-270 SUM 74.

DESPITE STRIKING DIFFERENCES IN PERSONALITY, KANT AND ROUSSEAU SHARED AN IDEAL OF HUMANITY WHICH IS AND WAS A GUIDING PRINCIPLE OF THE SOCIAL ORDER. ROUSSEAU HELPED KANT TO SEE THE VALUE OF HUMBLE PERSONS AND BOTH HELD TO THE IDEAL OF THE INTRINSIC WORTH OF PERSONS WITHOUT REGARD TO PRIVILEGE OR WEALTH. BUT THEY SAW THAT THAT IDEAL WAS HINDERED BY GOVERNMENTS AND BY CULTURE. ROUSSEAU TOOK A LESS BALANCED VIEW THAN KANT SEEING THE STATE AS DEMEANING AND ART AS A TOOL OF THE WEALTHY. KANT CRITICIZED THE CHARITY AND EGOISM OF THE UPPER CLASSES AND HELD OUT HOPE FOR AN INTERNATIONAL ORDER OF PEACE. ROUSSEAU DID NOT SEE MUCH BEYOND THE NATION.

STEINKRAUS, WARREN. DOES IT MAKE ANY SENSE TO TALK ABOUT A 'JUST WAR'. J SOC PHIL 5,8-11 JA 74.

THOUGH THE EXPRESSION 'JUST WAR' HAS A LONG HISTORY AND IS STILL ARGUED OVER, THE CONCEPT ITSELF HAS NOT BEEN ANALYZED MUCH NOR HAS IT BEEN VIEWED IN RELATION TO ACTUAL WORLD AFFAIRS. LEADERS NEVER ADMIT THEIR NATIONS HAVE BEEN INVOLVED IN UNJUST WARS AND DEFENDERS OF THE IDEA OF THE 'JUST WAR' ARE SOCIALLY NAIVE FOR THEY DO NOT COMPREHEND THE ROOT CAUSES OF WAR, SEEING IT INSTEAD AS A BATTLE FOR IDEAS. THEIR DISCUSSION IS ACADEMIC AND IRRESPONSIBLE. NATIONAL LEADERS PAY NO HEED TO SO-CALLED 'RULES' FOR A 'JUST WAR' EITHER BEFORE OR DURING A WAR. APOLOGISTS CANNOT EVEN AGREE THAT THE VIET NAM WAR MIGHT HAVE BEEN UNJUST. NOR HAVE THEY CRITICIZED THEIR GOVERNMENTS' ACTIONS IN WAR-TIME EVEN WHEN THOSE ACTIONS VIOLATED PRINCIPLES OF A 'JUST WAR'. DURING WARS THEY DISCUSS PEACE PROSPECTS AND ARE SILENT ABOUT MILITARY VICTORY TACTICS. ADDITIONALLY, THE TERM ITSELF IS AS SELF-CONTRADICTIONARY AS 'JUST SLAVERY' OR 'JUST TORTURE'.

STEINKRAUS, WARREN. PHILOSOPHICAL CONVERSATIONS AT A SUMMER COLONY IN THE 1870'S. J HIST PHIL 12,341-346 AG 74.

EVEN BEFORE THE 1879 CONCORD SCHOOL OF PHILOSOPHY, AMERICAN THINKERS LIKE MCCOSH, SUMNER, HARRIS, PALMER, SCHURMAN, FISKE AND HALL GAVE LECTURES AT SUMMER COLONIES, NOTABLY THE ONE AT CHAUTAUQUA, NEW YORK. SOME LECTURES WERE PRINTED OUT IN THE "CHAUTAUQUA ASSEMBLY HERALD." BORDEN P BOWNE WAS THE MOST WIDELY REPORTED LECTURER, THOUGH JAMES, HYDE, AND DEWEY ALSO APPEARED THERE. THIS ARTICLE INCLUDES STENOGRAPHIC TRANSCRIPTIONS OF THE SPIRITED DISCUSSIONS FOLLOWING TWO OF BOWNE'S LECTURES, ONE ON THE RELATION OF THEISM TO ETHICS AND THE OTHER ON A CRITIQUE OF THE DESIGN ARGUMENT. THE DISCUSSIONS PROVIDE AN UNUSUAL WINDOW INTO THE CONCERNS OF QUESTIONING MINDS OF THAT PERIOD.

STELT, JOHN C VANDER. KUYPER'S SEMI-MYSTICAL CONCEPTION. PHIL REFORM 38,178-190 1973.

ABRAHAM KUYPER WAS NOT ONLY AN ECCLESIASTICAL, POLITICAL AND SOCIAL REFORMER, BUT ALSO AN EDUCATIONAL LEADER. IN HIS PHILOSOPHICAL WRITINGS, ESPECIALLY IN HIS "ENCYCLOPEDIA OF SACRED THEOLOGY", KUYPER ENCOUNTERED GREAT DIFFICULTIES IN HIS ATTEMPT TO DISSENTANGLE HIMSELF FROM THE CUSTOMARY OR ESTABLISHED PATTERNS OF THOUGHT.

PHILOSOPHICAL IDEAS TAKEN OVER FROM ARISTOTELIANISM, PLATONISM, SCHOLASTICISM AND KANTIANISM HAVE CREEPT INTO KUYPER'S PHILOSOPHICAL MIND-SET, PARTICULARLY IN HIS ANTHROPOLOGY, EPISTEMOLOGY AND ENCYCLOPEDIA INSIGHTS. A DISCIPLE OF KUYPER, PROFESSOR DR D H TH VOLLENHOVEN, HAS AS HISTORIAN OF PHILOSOPHY, INDICATED MORE CLEARLY THAN ANYONE ELSE THOSE FOREIGN ELEMENTS IN KUYPER'S OTHERWISE RADICALLY CHRISTIAN IDEAS AND INSIGHTS.

FEJZNER, WERNER. EINE FORMALE LOSUNG EPISTEMOLOGISCHER ANTINOMIEN. REP MATH LOG 2,33-35 1974.

TEMER, NATHAN. BRODY'S DEFENSE OF ESSENTIALISM. PHIL SCI 40,393-396 S 73.

EMPIRICISTS MAINTAIN THAT TAKING INTO ACCOUNT PRAGMATIC FACTORS IS SUFFICIENT TO SOLVE CERTAIN PROBLEMATIC ASPECTS OF HEMPEL'S COVERING-LAW MODEL FOR SCIENTIFIC EXPLANATION. BRODY HAS ARGUED THAT THIS IS INSUFFICIENT, BUT THAT BY ASSUMING ARISTOTELIAN ESSENTIALISM ONE CAN SOLVE THESE PROBLEMS. IN MY PAPER, I SHOW THAT BRODY'S ARGUMENT ACTUALLY SUPPORTS THE EMPIRICIST POINT OF VIEW.

TENIUS, ERIK. ON THE SYSTEM OF LEIBNIZ. AJATUS 35,49-73 1973.

THE OBJECTIVE OF THIS PAPER IS TO SHOW THE UNITY OF LEIBNIZ'S PHILOSOPHICAL SYSTEM. THE CONNECTION BETWEEN HIS INESSE-PRINCIPLE AND THE IDEA THAT OUR WORLD IS THE BEST OF ALL POSSIBLE WORLDS IS THIS: THE INDIVIDUAL 'CONCEPT' OF ALEXANDER MAY BE DEFINED AS CONTAINING HIS WHOLE BIOGRAPHY, BUT THE EXISTENCE OF AN 'INDIVIDUAL' FALLING UNDER THIS CONCEPT CAN BE DEDUCED A PRIORI ONLY ON THE BASIS OF THE PRINCIPLE OF SUFFICIENT REASON, THE APPLICATION OF WHICH TAKES INTO ACCOUNT NOT ONLY GOD'S INTELLECT BUT ALSO HIS GOODNESS.

TENIUS, ERIK. SETS. SYNTHESI 27,161-188 MY-JE 74.

THIS PAPER STARTS WITH CRITICISMS OF THE USE OF SET THEORY IN ELEMENTARY MATHEMATICS AND ENDS UP WITH A REVISION OF ORDINARY WAYS OF CONCEIVING OF CANTORIAN SET THEORY. ONE MUST DISTINGUISH ONTOLOGICALLY BETWEEN 'SETS-OF' THINGS AND 'SETS-AS=THINGS'. IN ELEMENTARY MATHEMATICS ONLY THE FORMER CONCEPT IS NEEDED. THE LATTER CONCEPT IS, HOWEVER, NEEDED IN CANTORIAN SET THEORY, AND ITS INTRODUCTION MEANS THE INTRODUCTION OF THE 'EPSILON-RELATION' AS A GENUINE (NON-LOGICAL) PRIMITIVE RELATION. IT FOLLOWS THAT AXIOMATIC SET THEORY CAN BE REGARDED AS A THEORY ON THE SAME FOOTING AS OTHER AXIOMATIC THEORIES, AS, E.G., THAT OF EUCLIDEAN GEOMETRY. THIS APPROACH IS ALSO ILLUMINATING IN OTHER WAYS.

TENIUS, ERIK. SYNTAX OF SYMBOLIC LOGIC AND TRANSFORMATIONAL GRAMMAR. SYNTHESI 26,57-78 O 73.

THE 'RULES OF FORMATION' OF A SYSTEM OF SYMBOLIC LOGIC ARE SO CHOSEN, THAT THEY FURNISH A FORMULA WITH A DEFINITE STRUCTURE ARRIVED AT BY 'REVERSING' THESE RULES. IN THE PAPER IS INDICATED THAT THIS MEANS THAT 'SYNTAX' IS TO A GREAT EXTENT A MATTER OF 'PERCEIVING' A FORMULA IN A CERTAIN WAY WHICH DIFFERS FROM ITS BEING PERCEIVED JUST AS A STRING OF SIGNS. THIS VIEW IS ALSO DEVELOPED FOR A FRAGMENT OF ORDINARY ENGLISH. THOUGH SYNTAX, THUS, IS A MATTER OF PERCEPTION AND NOT OF INTERPRETATION, THE SYNTACTICALLY CORRECT WAY OF PERCEIVING A SENTENCE IS OF GREAT RELEVANCE FOR ITS SEMANTICS, FOR IT EXHIBITS THE 'SYMBOLS' WHICH ARE TO BE INTERPRETED. THESE SYMBOLS NEED NOT BE INDIVIDUAL SIGNS OR COMPLEXES OF INDIVIDUAL SIGNS, BUT MAY BE FORMAL PROPERTIES OF SIGNS, FORMAL RELATIONS BETWEEN SIGNS, AND SO ON. FROM THIS POINT OF VIEW THE WAYS OF ANALYSIS EMPLOYED BY TRANSFORMATIONAL GRAMMARIANS ARE UNSATISFACTORY IN MANY WAYS. THEY PAY TOO MUCH ATTENTION TO TRADITIONAL GRAMMATICAL CATEGORIES, TO 'BRACKETING' AND TO ALLEGED 'DEEP STRUCTURES' WHICH REPLACE WHAT IS ACTUALLY

PERCEIVED IN A SENTENCE, AND SO ON, AND THUS OBSCURE THE RELATION BETWEEN SYNTAX AND SEMANTICS.

STENIUS, ERIK. THE PROBLEM OF 'AKRASIA' AS A SUBJECT OF PHILOSOPHICAL ANALYSIS. DIALECTICA 27,273-288 1973.

AN ESSENTIAL TASK OF PHILOSOPHICAL ANALYSIS IS THAT OF 'FIXING' PROBLEMS. WE CAN SEE THAT THERE ARE MANY DIFFERENT PROBLEMS OF 'AKRASIA' WHICH MUST NOT BE CONFUSED. ONE OF THEM, THE "OBVIOUS PARADOX" IN THE THESIS: (A) "EVERYONE ALWAYS DOES WHAT FOR THE MOMENT HE THINKS IS THE BEST THING TO DO," IS THE RESULT OF (1) CONTRASTING LINGUISTIC STATEMENTS WITH FACTUAL ONES, (2) OVERLOOKING THAT THE ACCEPTANCE OF (A) MUST BE TAKEN AS THE ACCEPTANCE OF A CERTAIN SYNTHETIC MODEL OF HUMAN ACTION CALLED 'MODEL O', (3) THE CONFUSION BETWEEN VALUATIONS OF DIFFERENT ORDER.

STENNER, A J. TOWARD A THEORY OF EVENT IDENTITY. PHIL SCI 41,65-83 MR 74.

THIS PAPER TAKES THE FIRST STEPS IN THE CONSTRUCTION OF A THEORY OF EVENT IDENTITY AS THAT THEORY APPLIES TO HISTORICAL SENTENCES. THE THEORY IS EXTENSIONAL THROUGHOUT. FOLLOWING STATEMENTS OF CRITERIA OF ADEQUACY FOR THE CONSTRUCTION, DAVIDSON'S METHOD OF REGIMENTING SENTENCES IS ADOPTED IN ORDER TO ALLOW FOR VARIABLES RANGING OVER EVENTS. EVENTS IN THIS THEORY ARE ONLY PARTIALLY CONSTRUED, THAT IS, TO THE EXTENT OF TREATING THEM AS CONCRETE INDIVIDUALS RATHER THAN AS CLASSES OR REPEATABLE UNIVERSALS. THE PAPER CONCLUDES WITH A STATEMENT OF SEVERAL THEOREMS AND DEFINITIONS AND AN EXAMPLE OF HOW THE THEORY WORKS.

STEPELEVICH, LAWRENCE S. AUGUST VON CIESZKOWSKI: FROM THEORY TO PRAXIS. HIST THEOR 13,39-52 1974.

THIS STUDY CONCERNS ITSELF PRINCIPALLY WITH PRESENTING SOME OF THE MAIN FEATURES OF CIESZKOWSKI'S LIFE AND THOUGHT. IT IS ALSO DIRECTED TO TRACING THE INFLUENCE OF HIS HISTORICAL THEORY UPON THE YOUNG HEGELIANS, PARTICULARLY MOSES HESS AND KARL MARX.

STEPELEVICH, LAWRENCE S. THE REVIVAL OF MAX STIRNER. J HIST IDEAS 35,323-328 AP-JE 74.

THIS ITEM BRIEFLY TRACES THE PUBLICATION HISTORY OF STIRNER'S MAJOR WORK, "DER EINZIGE UND SEIN EIGENTUM." IT ALSO PROPOSES CERTAIN HISTORICAL REASONS FOR ITS OCCASIONAL POPULARITY AS WELL AS SUGGESTING AN ABSOLUTE GROUND FOR ITS CONTINUING CLAIM TO ATTENTION—ITS COMPLETE AND RADICAL DEFENSE OF A TOTAL ATHEISM.

STERN, ALFRED. QUE ES EL HOMBRE? DIALOGOS 6,73-86 JL-S 69.

STERN, LAWRENCE. FREEDOM, BLAME, AND MORAL COMMUNITY. J PHIL 71,72-84 14 F 74.

STEUER, AXEL D. ONCE MORE ON THE FREE WILL DEFENCE. RELIG STUD 10,301-311 S 74.

STEVE, HERMANN. ZUR KENNZEICHNUNG VON LEHRZIELEN. GRUND KYBER GEIST 14,103-108 1973.

STEWART, CAROLE BOROWSKI. A BILL OF RIGHTS: A REPLY TO R N MCLAUGHLIN. DIALOGUE (CANADA) 12,676-679 D 73.

THIS ARTICLE CONTAINS SEVERAL OBJECTIONS TO R N MCLAUGHLIN'S PROPOSED 'OPEN BILL OF RIGHTS'. IT ATTEMPTS TO SHOW, FIRST, THAT AN OPEN FORM WOULD PRODUCE AS MANY PROBLEMS AS IT IS PURPORTED TO SOLVE, AND SECOND, THAT A 'CLOSED' FORM IS IN ANY CASE NOT AS INFLEXIBLE AS MCLAUGHLIN APPEARS TO BELIEVE.



STEWART, DAVID. LANGUAGE AND ET LANGAGE. PHIL TODAY 18,87-105 SUM 74.

THIS STUDY PROPOSES 'THRESHOLDS OF COMMONALITY' BETWEEN ANGL0-AMERICAN LINGUISTIC PHILOSOPHY AND PHILOSOPHY OF LANGUAGE IN CONTEMPORARY FRENCH PHILOSOPHY AS POSSIBLE BASES FOR FURTHER DIALOGUE BETWEEN THE TWO TRADITIONS.

STEWART, DONALD B. METAPHOR, TRUTH, AND DEFINITION. J AES ART CRIT 32,205-218 WINT 73.

THE PAPER DISPUTES TWO VIEWS OF METAPHOR; THAT IN WHICH METAPHOR IS REDUCED TO SIMILE, AND THAT IN WHICH ONE OF THE TERMS IS SAID TO ACQUIRE METAPHORICAL MEANING. IT FAVOURS THE VIEW THAT METAPHORS ARE INCONSISTENT EXPRESSIONS WHICH MAKE SENSE--IN THEIR INCONSISTENCY--AND THAT IN THIS RESPECT THAT THEY ARE VERY SIMILAR TO DEFINITIONS, OR AT LEAST REDEFINITIONS. THE TRUTH PROPER TO METAPHOR IS, WITH QUALIFICATION, THAT PROPER TO DEFINITION. THE MOST IMPORTANT POINT IN THE PAPER IS THAT INCONSISTENT EXPRESSIONS MAKE SENSE, AND THAT THEY MAY BE TRUE IN A RELATIVELY STRAIGHT FORWARD WAY.

STEWART, DONALD. A PSEUDO-ANARCHIST BELATEDLY REPLIES TO R P WOLFF. J CRIT ANAL 4,51-61 JL 72.

THE PURPOSE OF THE PAPER IS TO SHOW THAT IF WOLFF IS CORRECT IN ARGUING THAT MORAL AUTONOMY IS INCONSISTENT WITH ANY SYSTEM OF GOVERNMENT BUT DIRECT UNANIMOUS DEMOCRACY, THEN IT FOLLOWS THAT IT IS ALSO INCONSISTENT WITH ANARCHISM AS IT HAS BEEN TRADITIONALLY CONCEIVED. WOLFF'S PREMISE LEADS HIM TO A 'BELLUM MORALE OMNIUM CONTRA OMNES', AND NOT TO ANARCHISM.

STICH, STEPHEN P. WHAT EVERY GRAMMAR DOES: A REPLY TO PROFESSOR ARBINI. PHILOSOPHIA (ISRAEL) 3,85-96 JA 73.

THE ARTICLE IS A REPLY TO ARBINI'S CRITICISM OF THE AUTHOR'S ESSAY "WHAT EVERY SPEAKER KNOWS," (PHILOSOPHICAL REVIEW, 1971). THE FIRST SECTION CORRECTS A MISUNDERSTANDING ABOUT THE AUTHOR'S VIEW. THE SECOND SECTION ARGUES THAT GRAMMATICALITY CANNOT BE ANALYZED AS ACCORD WITH INTUITIONS. THE THIRD SECTION ARGUES THAT A GRAMMAR WILL NOT TELL US HOW TO RECOGNIZE GRAMMATICAL SENTENCES. THE FOURTH SECTION ARGUES THE GRAMMATICAL IRRELEVANCE OF THE SPEAKER'S ABILITY TO PRODUCE CERTAIN STRINGS. THE FIFTH SECTION IS DEVOTED TO THE TOPIC OF KNOWLEDGE OF GRAMMAR.

STILLMAN, PETER. PRISONS AND PUNISHMENT. J SOC PHIL 5,11-13 JA 74.

THE ARTICLE EXAMINES THE CURRENT POPULAR THEORIES OF PRISONS AND PUNISHMENT--THE CORRECTIVE, DETERRENT, AND QUARANTINE THEORIES--AND FINDS THEM ALL BOTH COUNTER-PRODUCTIVE IN PRACTICE AND INHERENTLY DESTRUCTIVE OF HUMAN RIGHTS. THE ARTICLE ARGUES THAT ONLY A RETRIBUTIVE JUSTIFICATION OF PUNISHMENT CAN MAINTAIN HUMAN RIGHTS; BRIEFLY OUTLINES THE ATTITUDES AND REFORMS THAT WOULD FOLLOW FROM SUCH A JUSTIFICATION; AND NOTES THAT REHABILITATION IS IN FACT ONLY POSSIBLE WITH A RETRIBUTIVE THEORY OF PRISONS AND PUNISHMENT.

TINE, G C AND LOMBARD, L B. GRICE'S INTENTIONS. PHIL STUD 25,207-212 AP 74.

IN THIS ARTICLE, SENTENCES OF THE FORM 'BY DOING A, X INTENDED TO DO B' ARE DISTINGUISHED FROM SENTENCES OF THE FORM 'X A-ED WITH THE INTENTION OF B-ING', IN TERMS OF WHAT COUNTS IN EACH CASE AS FULFILLING X'S INTENTIONS. SUCCESS IN THE LATTER CONSISTS IN B-ING; IN THE FORMER, B-ING BY A-ING. IT IS THEN SHOWN THAT GRICE'S PROGRAM OF ANALYSING MEANING IN TERMS OF INTENTIONS IS SUBJECT TO DIFFICULTIES WHEN THE 'WITH'-IDIOM IS EMPLOYED IN EXPLAINING THE RELATION BETWEEN A SPEAKER, HIS UTTERANCE, AND HIS INTENTIONS AND



THAT THOSE DIFFICULTIES ARE AVOIDED WHEN THE 'BY'--IDIOM IS EMPLOYED.

STINE, GAIL C. QUANTIFIED LOGIC FOR KNOWLEDGE STATEMENTS. J PHIL  
71,127-140 14 MR 74.

STOKER, H G. ON THE CONTINGENT AND PRESENT-DAY WESTERN MAN. PHIL REFORM  
38,144-166 '1973.

FROM DIFFERENT STANCES OF COHERENT CONTRA-POLAR DISTINCTIONS (E.G.,  
RATIONAL/IRRATIONAL; NECESSARY/ACCIDENTAL; GENERAL/INDIVIDUAL;  
FIRM/DYNAMIC) DIFFERENT FACETS OF THE CONTINGENT APPEAR. TO  
UNDERSTAND THE VERY CONTINGENT THE DISTINCTION OF EXTENSIVE AND  
LOCAL TIME (NOW OR THEN) TOO IS NECESSARY, THE LATTER IMPLYING PAST,  
PRESENT AND FUTURE AS ITS PERSPECTIVAL HORIZONS. ACCORDINGLY THE  
VERY CONTINGENT APPEARS TO BE AN INDIVIDUAL, DYNAMIC, HERE=NOW (OR  
THEN=THERE) HAPPENING. ESPECIALLY HERETO PRESENT-DAY WESTERN MAN  
COMMITS HIMSELF, THEREBY FINDING HIMSELF CONFRONTED (NEGATIVELY) BY  
THE PAST AND (POSITIVELY) BY THE PRESENT AND THE FUTURE AS WELL AS  
(NEGATIVELY) BY GENERAL AND (POSITIVELY) BY CONTINGENT DEONTICS.\*

STORMER, GERALD D. PLATO'S THEORY OF MYTH. PERSONALIST 55,216-223 MY  
74.

THE TRADITIONAL INTERPRETATION OF PLATO'S CRITICISM OF POETRY HOLDS  
THAT IT IS AN ATTACK ON THE REPRESENTATIONAL THEORY OF ART AS WELL  
AS AN ASSERTION OF THE MORAL AND INTELLECTUAL SUPERIORITY OF  
PHILOSOPHY OVER POETRY. THAT THIS VIEW IS ERRONEOUS IS SUGGESTED BY  
CONSIDERING ITS IMPLICATIONS FOR PLATO'S OWN USE OF POETRY IN SUCH  
MYTHS AS THE MYTH OF ER WHICH CONCLUDES THE 'REPUBLIC'. IN THIS  
PAPER I ARGUE: (1) THAT PLATO'S USE OF MYTH IS A DEPARTURE FROM ANY  
PREVIOUS USE OF POETRY; AND (2) THAT POETIC MYTH FUNCTIONS FOR PLATO  
AS AN EXTENSION OF DIALECTIC AND IS THEREFORE ESSENTIAL TO HIS  
PHILOSOPHY.

STRANG, COLIN. PLATO AND THE INSTANT. ARIS SOC 48,63-79 1974.

STRASSER, S. DE DIALOGISCHE DIMENSIE DER WAARHEID. TIJDSCHR FILOSOF  
36,399-417 S 74.

THIS PAPER IS A COMPARISON OF THREE DIFFERENT APPROACHES: THE  
CONSENSUS=THEORY OF TRUTH AS PROPOSED BY KAMLAH AND LORENZEN, THE  
PHILOSOPHY OF LEVINAS DEALING WITH THE ETHICAL PRESUPPOSITIONS OF  
THE SEARCH FOR TRUTH, AND THE AUTHOR'S OWN VIEW. HE ASKS THE  
CRITICAL QUESTION CONCERNING THE NATURE OF THE CONSENSUS THAT CAN BE  
REACHED IN AN AGE OF SCIENTIFIC REVOLUTIONS.

STRASSER, STEPHAN. ANIMAL AGGRESSION AND TECHNICAL AGGRESSION: A CRITIQUE  
OF RECENT THEORIES. INT PHIL QUART 14,223-228 JE 74.

THE ARTICLE CONSISTS OF A CRITICAL EXAMINATION OF KONRAD LORENZ'S  
THEORY EXPOSED IN HIS BOOK "ON AGGRESSION." IT LEADS TO THE  
FOLLOWING CONCLUSIONS. 1) COMPARATIVE PSYCHOLOGY, ETHOLOGY, AND THE  
STUDY OF BEHAVIOR CAN MAKE VALUABLE CONTRIBUTIONS TO THE STUDY OF  
THE AGGRESSIVE INSTINCTUAL MECHANISMS. 2) HOWEVER, IT IS NOT  
POSSIBLE TO PRESENT THE PROBLEM OF SPECIFICALLY HUMAN AGGRESSION  
WITHIN THE FRAMEWORK OF A PURELY BIOLOGICAL IMAGE OF MAN. 3)  
REFLECTION ON THE PREVENTION OF AGGRESSION SHOULD NOT START FROM  
MERELY BIOLOGICAL MODELS, BUT INCLUDE FROM THE BEGINNING THE  
DISTINCTIVELY HUMAN DIMENSION OF SELF-CONSCIOUS INTENTIONALITY AND  
THE GRASP OF THE MEANS-END RELATION.

- STRASSER, STEPHAN. WAS IST SZIALWISSENSCHAFT? Z SOZ 2,150-167 1971.
- STRAUSS, LEO. NOTE ON THE PLAN OF NIETZSCHE'S "BEYOND GOOD AND EVIL".  
INTERPRETATION 3,97-113 WINT 73.
- STRAWSON, P. F. DIFFERENT CONCEPTIONS OF ANALYTICAL PHILOSOPHY. TIJDSCHR  
FILOSOF 35,800-834 D 73.

STRENG, FREDERICK J. DESCRIPTION OR ADVOCACY IN UNDERSTANDING THE  
RELIGIOUS LIFE OF MAN SERIES. PHIL EAST WEST 24,239-244 AP 74.

IN THIS RESPONSE TO A REVIEW OF "THE RELIGIOUS LIFE OF MAN SERIES,"  
THE EDITOR DEFENDS THE DESCRIPTIVE CHARACTER OF THE SERIES AND THE  
CORE VOLUME OF THE SERIES ENTITLED "UNDERSTANDING RELIGIOUS MAN."  
THE SERIES AND THE CORE VOLUME DO NOT PRESENT AN INTERPRETATION OF  
THE INTERACTION OF WORLD RELIGIONS TODAY SINCE THE PURPOSE OF THE  
SERIES IS TO PRESENT THE HISTORICAL DEVELOPMENT OF DIFFERENT  
RELIGIOUS TRADITIONS TO THE PRESENT THAT ALLOWS FOR VARIOUS  
RELIGIOUS OPTIONS TODAY. THE CORE VOLUME SEEKS TO EXPOSE SOME BASIC  
ISSUES IN THE STUDY OF RELIGION--ESPECIALLY DIFFERENCES BETWEEN THE  
PROCEDURES BY WHICH ULTIMATE CLAIMS ARE PRODUCED--RATHER THAN  
ADVOCATE AN INTERPRETATION OF THE SIGNIFICANCE OF "THE GLOBAL  
MEETING OF RELIGIONS."

STRENG, FREDERICK J. LANGUAGE AND THE FORMULATION OF A PHILOSOPHICAL  
VISION. PHIL EAST WEST 24,57 JA 74.

THIS IS A BRIEF INTRODUCTORY STATEMENT FOR THE SUBSEQUENT ARTICLES  
IN THIS ISSUE BY H ROSEMONT, JR., J L MEHTA, AND J E SMITH. THESE  
ARTICLES WERE GIVEN SUBSTANTIALLY AT A SESSION OF THE INTERNATIONAL  
CONGRESS OF LEARNED SOCIETIES IN THE FIELD OF RELIGION, LOS ANGELES,  
1973. THEY DEAL WITH THE PROBLEM OF THE CAPACITY OF EITHER COMMON  
LANGUAGE OR A SPECIAL LANGUAGE TO BRING REALITY INTO AWARENESS AS  
DEPICTED IN THE CHINESE, INDIAN, AND WESTERN EUROPEAN TRADITIONS.

STROH, GUY W. PROFESSOR FEIBLEMAN'S PHILOSOPHY IN RELATION TO CURRENTS OF  
20TH CENTURY REALISM, EMPIRICISM AND NATURALISM, ESPECIALLY PEIRCE  
AND SANTAYANA. STUD GEN 24,718-735 1971.

STROLL, AVRUM. DESCRIPTIONS AGAIN. ANALYSIS 34,27-28 D 73.

RUSSELL CLAIMS THAT THE CENTRAL POINT OF THE THEORY OF DESCRIPTIONS  
WAS THAT A PHRASE MAY CONTRIBUTE TO THE MEANING OF A SENTENCE  
WITHOUT HAVING ANY MEANING AT ALL IN ISOLATION. THE AUTHOR POINTS  
OUT THAT THIS IS TRULY A REMARKABLE CLAIM IF IT IS TAKEN TO MEAN  
THAT A PHRASE LACKING MEANING SOMEHOW ACQUIRES MEANING WHEN EMPLOYED  
IN A SENTENTIAL CONTEXT. BUT IN FACT THE CLAIM IS MUCH LESS  
REMARKABLE, INDEED PLATITUDINOUS, SINCE PHRASES HAVE A 'KIND OF  
MEANING' IN ISOLATION AND IT IS JUST THAT MEANING, AND NO OTHER,  
THAT THEY CONTRIBUTE TO THE SENTENCES IN WHICH THEY OCCUR.

STROLL, AVRUM. LINGUISTIC CLUSTERS AND THE PROBLEM OF UNIVERSALS.  
DIALECTICA 27,219-259 1973.

THE PAPER PRESENTS A NEW THEORY OF INFORMAL LOGIC IN WHICH GROUPS OF  
WORDS THAT CLUSTER AROUND 'HEARTLANDS' OR 'CORE NOTIONS' ARE  
IDENTIFIED IN NATURAL LANGUAGES. THE PROPERTIES OF THESE GROUPS,  
AND THE USES OF THE INDIVIDUAL WORD MEMBERS IN THEM, ARE STUDIED,  
AND ARE SHOWN TO BE SIMILAR TO THE RELATIONSHIPS SUPPOSEDLY HOLDING  
BETWEEN PARTICULARS AND UNIVERSALS. TWO SUCH CLUSTERS OF WORDS, ONE  
CENTERING AROUND THE WORD 'EXAMPLE', THE OTHER AROUND THE WORD  
'COPY', ARE EXPLORED. THE AUTHOR SHOWS THAT THE RELATIONSHIP  
BETWEEN PARTICULARS AND UNIVERSALS CANNOT BE ANALYZED AS THAT  
BETWEEN AN EXAMPLE AND WHAT IT IS AN EXAMPLE OF, OR A COPY AND THAT  
OF WHICH IT IS A COPY, AND ACCORDINGLY THAT THE MOST PERSUASIVE  
FORMS OF PLATONISM FAIL TO EXPLICATE THIS RELATIONSHIP.

STROMHOLM, PER. IDEAL CHRONICLES AND FUTURE KNOWLEDGE. INQUIRY  
16,313-322 AUTUMN 73.

IN HIS "ANALYTICAL PHILOSOPHY OF HISTORY," A C DANTO SUGGESTS THAT THE MAIN DIFFERENCE BETWEEN AN IDEAL CHRONICLE (I.E., AN ACCOUNT OF EVENTS THAT IS CONTEMPORANEOUS AND EXHAUSTIVE) AND A HISTORY IS THAT THE CHRONICLE CANNOT BY ITS NATURE TREAT ADEQUATELY THE 'SIGNIFICANCE' OF THE EVENTS IT DESCRIBES. FOR, DANTO CLAIMS, EVENTS DERIVE SIGNIFICANCE FROM THEIR RELATIONS WITH OTHER EVENTS, INCLUDING THOSE THAT ARE FUTURE TO THEMSELVES, AND THIS LATTER TYPE OF SIGNIFICANCE CANNOT BE DESCRIBED IN A CHRONICLE SINCE IT WOULD INVOLVE KNOWLEDGE OF THE FUTURE. IN THE FOLLOWING ARTICLE IT IS SUGGESTED THAT THE DIFFERENCE BETWEEN IDEAL CHRONICLES AND HISTORIES, IF IT EXISTS CANNOT BE THE ONE SUGGESTED BY DANTO, AND THAT ALL SIGNIFICANCE-GIVING RELATIONS ARE FULLY DESCRIBED IN A CHRONICLE.\*

STROUD, WILLIAM J. THE MEANING OF DEATH. J W VIR PHIL SOC 5-9 SPR 74.

STROUP, TIMOTHY. 'IFS' AGAIN. MIND 83,112-113 JA 74.

STROZEWSKI, WLADYSLAW. THREE MODELS OF THE HISTORY OF DIALECTICS. DIALEC  
HUM 77-86 AUTUMN 73.

THIS PAPER IS PART OF A LARGER ONE PUBLISHED IN POLISH UNDER THE SAME TITLE IN "STUDIA FILOZOFICZNE," NOVEMBER 2 (99), 1974. IN THE PAPER I SUGGEST THREE POSSIBLE METHODS OF APPROACH. THESE ARE: (1) HISTORIOGRAPHY OF THE MODIFICATIONS IN THE DEFINITIONS AND CONCEPTIONS OF DIALECTICS, (2) RECONSTRUCTION OF THE GENESIS AND DEVELOPMENT OF THE KEY THEORIES (SYSTEMS) OF DIALECTICS, (3) ATTEMPT AT A PRESENTATION OF AN 'IDEAL' HISTORY OF SYSTEMATICALLY SELECTED KINDS AND TYPES OF DIALECTICS.\*

STUDNICKI, FRANCISZEK. ON COMPLETENESS AND CONCLUSIVENESS OF NORMATIVE SYSTEMS. ARCH RECHTS SOZ 59,305-325 1973.

STUHLMANN-LACISZ, RAINER. UEBER KANTS PROBLEM DER 'ANWENDUNG DER KATEGORIEN' DURCH DEN 'SCHEMATISMUS DES REINES VERSTANDES'. ARCH BEGRIFF 55,301-309 1973.

STULBERG, ROBERT B. HEIDEGGER AND THE ORIGIN OF THE WORK OF ART: AN EXPLICATION. J AES ART CRIT 32,257-265 WINT 73.

IN THIS ARTICLE, THE AUTHOR ELUCIDATES MARTIN HEIDEGGER'S LITTLE-KNOWN ESSAY, "DER URSPRUNG DES KUNSTWERKES," OR "THE ORIGIN OF THE WORK OF ART." HEIDEGGER ASKS IN HIS ESSAY: WHAT IS THE ORIGIN, OR "SOURCE OF THE ESSENCE" OF THE WORK OF ART? HE CONCLUDES, SAYS THE AUTHOR, THAT THE ORIGIN OF THE WORK OF ART IS ART. AND ART, HE SAYS, IS A WAY IN WHICH TRUTH COMES TO "HAPPEN" AND "BE" IN THE "REAL WORLD," A WAY IN WHICH "THAT WHICH IS" IS REVEALED AND CLEARLY PRESERVED IN A WORK.\*

STURGEON, NICHOLAS L. ALTRUISM, SOLIPISM, AND THE OBJECTIVITY OF REASONS. PHIL REV 83,374-402 JL 74.

STYBE, SVEND ERIK. TRENDS IN DANISH PHILOSOPHY. J BRIT SOC PHEN 4,153-170 MY 73.

A SURVEY OF THE DANISH PHILOSOPHY FROM THE MIDDLE AGES THROUGH THE RENAISSANCE, THE AGE OF ENLIGHTENMENT, THE PERIOD OF ROMANTICISM, THE PERIOD OF HEGELIANISM, THE PERIOD OF NATURALISM AND POSITIVISM, AND UP TO THE RECENT YEARS. THE GREATEST PHILOSOPHERS SOEREN KIERKEGAARD AND HARALD HOEFFDING ARE DEALT WITH IN GREATER PASSAGES. THE PHILOSOPHY OF MODERN TIME IS DIVIDED INTO: PSYCHOLOGICAL THINKING, EPISTEMOLOGY, PHILOSOPHY OF MORALS, LAW AND RELIGION, AND HISTORY OF PHILOSOPHY (INCLUDING THE KIERKEGAARD RESEARCH). IT IS



POINTED OUT THAT WHEREAS PREVIOUSLY ANALYTIC PHILOSOPHY HAS DOMINATED TEACHING, SUBJECTS FROM CONTINENTAL PHILOSOPHY, SUCH AS MARXISM, EXISTENTIALISM, PHENOMENOLOGY, STRUCTURALISM, ETC., ARE NOW INCREASINGLY TAUGHT.

SUAREX, ALFONSO GARCIA. SOLIPSISMO Y "EXPERIENCIA PRIVADA". TEOREMA 4,91-105 1974.

EN ESTE ARTICULO SE EXAMINA LA REFUTACION DEL SOLIPSISMO POR PARTE DE WITTGENSTEIN, TAL COMO SE PRESENTA EN EL CUADERNO AZUL, EN LAS "NOTES FOR LECTURES ON 'PRIVATE EXPERIENCE' AND 'SENSE DATA'" Y EN PHILOSOPHISCHE UNTERSUCHUNGEN. SIGUIENDO EL CUADERNO AZUL, EL ATAQUE DE WITTGENSTEIN SE PRESENTA COMO UNA DEMOSTRACION DE QUE LOS SUCESIVOS MOVIMIENTOS QUE EL SOLIPSISTA REALIZA EN SU INTENTO DE FORMULAR SU POSICION CONDUCE AL SINSENTIDO. LOS CONCEPTOS QUE EL SOLIPSISTA UTILIZA SE REVELAN METAFISICOS, Y LAS DISPUTAS ENTRE REALISTAS, IDEALISTAS Y SOLIPSISTAS SE REDUCEN A DISPUTAS GRAMATICALES.

SUCHODOLSKI, BOGDAN. THE SUN OF THE WORLD AND THE FATE OF MAN ON EARTH: ON THE 400TH ANNIVERSARY OF COPERNICUS'S BIRTH. SOVIET STUD PHIL 12,19-37 SPR 74.

SUCHON, WOJCIECH. DEFINITION DES FONCTEURS MODAUX DE MOISIL DANS LE CALCUL N-VALENT DES PROPOSITIONS DE LUKASIEWICZ AVEC IMPLICATION ET NEGATION. REP MATH LOG 2,43-47 1974.

PROBLEME: CONSTRUCTION DES FONCTEURS MODAUX DE MOISIL DANS LA LOGIQUE N-VALENTE DE LUKASIEWICZ. METHODE: UNE CONSTRUCTION IMMEDIATE EN UTILISANT UNE SUITE SPECIALE DES EXPRESSIONS SENSEES.

SUCHON, WOJCIECH. INEQUIVALENCE DE CERTAINES DEFINITIONS DES ALGEBRES INFINIES DE LUKASIEWICZ. REP MATH LOG 1,21-26 1973.

PROBLEME: EXAMINER LES RAPPORTS ENTRE DEUX DEFINITIONS DE L'ALGEBRE DE LUKASIEWICZ DONNEES L'UNE PAR G MOISIL L'AUTRE PAR W MAREK ET T TRACZYK. ON TOUCHE A L'OCCASION LES RAPPORTS ENTRE LES ALGEBRES DE POST ET CELLES DE LUKASIEWICZ. METHODE: ON UTILISE LA NOTION DE L'ALGEBRE SYMETRIQUE INTRODUITE PRECEDEMMENT ET A PRESENT GENERALISEE. RESULTATS: POUR QUE L SOIT UNE ALGEBRE DE LUKASIEWICZ AU SENS DE LA DEFINITION DE TRACZYK-MAREK IL FAUT ET IL SUFFIT QUE L SOIT UNE ALGEBRE DE LUKASIEWICZ (AU SENS DE LA DEFINITION DE MOISIL) SYMETRIQUE. L'ALGEBRE CENTREE, COMPLETE DE LUKASIEWICZ EST AUSSI L'ALGEBRE DE POST, MAIS PAS INVERSEMENT.

SUCHON, WOJCIECH. LA METHODE DE SMULLYAN DECONSTRUIRE LE CALCUL N-VALENT DE LUKASIEWICZ AVEC IMPLICATION ET NEGATION. REP MATH LOG 2,37-42 1974.

PROBLEME: APPLIQUER LA METHODE DE SMULLYAN DE LA CONSTRUCTION DU CALCUL CLASSIQUE DES PROPOSITIONS EN UTILISANT LES ARBRES DE DECOMPOSITION DES FORMULES SIGNEES AUX CALCULS N-VALENTS DE LUKASIEWICZ. METHODE: ON MODIFIE LA NOTION DE LA FORMULE SIGNEE EN AUGMENTANT LE NOMBRE DES SYMBOLES SIGNANTS DE DEUX A  $2N$  ET SELON CETTE MODIFICATION ON CHANGE LES NOTIONS DE L'ENSEMBLE SATURE AINSI QUE DE L'ENSEMBLE DE HINTIKKA ET ON DONNE DE NOUVELLES REGLES DE CONSTRUCTION DE L'ARBRE DE DECOMPOSITION D'UNE FORMULE SIGNEE. RESULTATS: ON ENONCE LA DEFINITION DE PROUVABILITE D'UNE FORMULE DU CALCUL N-VALENT DES PROPOSITIONS DE LUKASIEWICZ ET ON DEMONTE QU'UNE FORMULE EST PROUVABLE SI ET SEULEMENT SI ELLE EST UNE TAUTOLOGIE DE CE CALCUL.



SUEKI, TAKEHIRO. AN EXAMPLE OF JAPANESE RATIONALISM. PHIL EAST WEST 24,349-362 JL 74.

THIS ARTICLE EXPLAINS A TYPICAL FEATURE OF JAPANESE THOUGHTS, WHICH I CALL MONISTIC DUALITY, BY THE WAY OF EXAMPLE, I.E., THE THOUGHT OF S NINOMIYA IN THE TOKUGAWA ERA. TWO PREDICATES ARE RELATED TO EACH OTHER IN MONISTIC DUALITY, IF AND ONLY IF (I) THEY CANNOT BE COMPATIBLE WITH EACH OTHER FOR ANY TERM, AND (II) NEVERTHELESS THEY ARE MUTUALLY DEPENDENT (OR MUTUALLY IMPLICATED) FOR SOME TERMS. THIS RELATION IS A SORT OF DIALECTIC, I.E., NOT-PROGRESSIVE AND SUBSTANCELESS DIALECTIC, THE ORIGIN OF WHICH CAN BE SEEN IN BUDDHISM AND CONFUCIANISM.

SUITS, BERNARD. ARISTOTLE ON THE FUNCTION OF MAN. CAN J PHIL 4,23-40 S 74.

ARISTOTLE IN HIS "ETHICS" ARGUES THAT MAN HAS A SPECIAL FUNCTION ON THE GROUNDS THAT MAN'S BODILY PARTS HAVE FUNCTIONS AND THAT THE CRAFTS MAN PRACTICES HAVE FUNCTIONS. SINCE THIS ARGUMENT IS NOT PRIMA FACIE PERSUASIVE, THE ATTEMPT IS MADE IN THIS ARTICLE TO SEEK AN INTERPRETATION OF IT WHICH IS PERSUASIVE. NINE SUCH INTERPRETATIONS ARE CONSIDERED. ALL FAIL. TWO GENERAL CONCLUSIONS ABOUT ETHICAL INQUIRY ARISE FROM THIS INVESTIGATION: (1) EVEN IF IT WERE ESTABLISHED THAT MAN HAD A FUNCTION, THIS WOULD NOT PROVIDE A BASIS FOR MORAL AND PRUDENTIAL CHOICE, (2) ARISTOTLE'S ANALOGIES SUGGEST THAT MAN DOES NOT, IN FACT, HAVE A SPECIAL FUNCTION.

SUKALE, MICHAEL. ZUR AXIOMATISIERUNG DER BALANCETHEORIE. Z SOZ 2,40-57 1971.

SULC, O. CONTRIBUTION TO THE METHODOLOGY OF FORECASTING THE WAY OF LIFE IN THE EPOCH OF SCIENTIFIC AND TECHNOLOGICAL REVOLUTION. TEOR METOD 6,85-100 1974.

THE OBJECTIVE OF THE PAPER IS TO ASSESS FORMAL FORECASTING APPROACHES FROM THE VIEWPOINT OF THEIR UTILIZATION IN ASSEMBLING COMPLEX FORECASTS OF A LIFE STYLE. THE PROPOSED FORECASTING STAGES CONSIST OF ANALYSES OF THE SUBJECT OF FORECAST, CONCRETIZATION OF THE GENERAL FORECASTS OF LIFE STYLE, EXTRAPOLATION AND CAUSAL ANALYSES OF TRENDS, AND, FINALLY, A SYNOPTIC SCENARIO OF THE DEVELOPMENT OF A LIFE STYLE. THE PAPER DRAWS ON THE RESULTS OF EXPERIMENTAL WORK CONDUCTED IN THE CZECHOSLOVAK ACADEMY OF SCIENCES.

SULLIVAN, ROGER J. THE KANTIAN CRITIQUE OF ARISTOTLE'S MORAL PHILOSOPHY: AN APPRAISAL. REV METAPH 28,24-53 S 74.

KANT CONTENDED THAT PREVIOUS WRITERS OBSCURED THE RADICAL DIFFERENCE BETWEEN PRUDENCE AND MORALITY BY FAILING TO STRESS THE NATURE AND ROLE OF DUTIFULNESS. THE CONCEPT OF DUTY DOES NOT HAVE THE SAME PROMINENCE IN ARISTOTLE'S THEORY THAT IT HAS IN KANT'S, BUT NOT BECAUSE ARISTOTLE'S THEORY IS PHILOSOPHICALLY INADEQUATE. RATHER, KANT'S PRE-CRITICAL RELIGIOUS BELIEF IN THE DEPRAVITY OF HUMAN NATURE LED HIM TO DENY WHAT ARISTOTLE AFFIRMED: THAT MORAL CONSCIOUSNESS AND APPETITION CAN ACHIEVE A STATE OF RATIONAL HARMONY IN WHICH RESPECT FOR MORAL IDEALS NEED NOT BE EXPERIENCED AS DUTIFULNESS. BRIEFLY, KANT'S BEST HUMAN AGENT, THE VIRTUOUS PERSON, IS ONLY ARISTOTLE'S SECOND BEST, THE MORALLY STRONG PERSON.

SULTAN, ATHER. PLACE OF PHILOSOPHY IN A DEVELOPING SOCIETY. PAKISTAN PHIL J 12,106-112 JL-D 73.

ALZBACHER, STEPHEN I AND OLLER, D KIMBROUGH. A REANALYSIS OF LENNEBERG'S "BIOLOGICAL FOUNDATIONS OF LANGUAGE" BY A BEHAVIORIST AND A NATIVIST. BEHAVIORISM 2,146-161 FALL 74.

THIS PAPER SHOULD BE CONSIDERED MORE AS A DISCUSSION OF ISSUES IN THE STUDY OF LANGUAGE THAN AS A REVIEW OF LENNEBERG'S BOOK. THE AUTHORS SEPARATELY PRESENT A NATIVISTIC AND A BEHAVIORISTIC ANALYSIS OF LENNEBERG'S WORK AND OF RESEARCH DONE SINCE THE PUBLICATION OF HIS BOOK. THE DISCUSSION IS IN A DEBATE FORMAT WITH EACH AUTHOR PRESENTING HIS VIEWS AND A REBUTTAL OF THE VIEWS OF HIS COLLEAGUE. IT IS CONCLUDED THAT ALTHOUGH THE WORKING ASSUMPTIONS OF THE NATIVIST AND EMPIRICIST ARE DIVERGENT, THIS DIVERGENCE NEED NOT PRECLUDE FRUITFUL COLLABORATIVE RESEARCH.

MNER, L W. MORE LIGHT ON THE LATER MILL. PHIL REV 83,504-527 O 74.

WITH THE PUBLICATION IN 1972 OF HIS "LATER LETTERS," COVERING THE PERIOD FROM 1849 TO 1873, WE NOW HAVE FOR THE FIRST TIME A COMPLETE EDITION OF THE CORRESPONDENCE OF JOHN STUART MILL. IN THIS ARTICLE I CONSIDER WHAT PHILOSOPHERS CAN LEARN FROM THE CONTENTS OF THE "LATER LETTERS" CONCERNING MILL'S RELATIONSHIP WITH HARRIET TAYLOR, HIS POLITICAL THEORY, AND ONE OF THE MORE CONTROVERSIAL QUESTIONS ABOUT HIS ETHICAL THEORY: WHETHER HE WAS A RULE UTILITARIAN.

MNER, L W. TOWARD A CREDIBLE VIEW OF ABORTION. CAN J PHIL 4,163-181 S 74.

DEBATE ON THE MORALITY OF ABORTION HAS BEEN DOMINATED BY TWO VIEWS WHICH STAND AT POLAR EXTREMES. IN THIS DISCUSSION I DESCRIBE THESE VIEWS (WHICH I CALL THE PRIVACY AND HOMICIDE ARGUMENTS) AND OFFER REASONS FOR REJECTING BOTH OF THEM. IN THEIR PLACE I OFFER A MORE PROMISING POSITION: A DEVELOPMENTAL ACCOUNT OF THE MORAL STATUS OF ABORTION. THIS ACCOUNT ENABLES US TO MAKE A REASONABLE COMPROMISE BETWEEN A WOMAN'S NEED OF AN ABORTION AND THE PROTECTION OF FETAL LIFE.

PEK, RUDI. ACTUALITE DE LA PENSEE D'HEGEL ET LENINE. PRAXIS 3-11 1971.

PPE, FREDERICK. FACTS AND EMPIRICAL TRUTH. CAN J PHIL 3,196-212 D 73.

SCHEFFLER HAS CHARGED THAT THE SUBJECTIVE VIEWS OF SCIENCE ADVANCED BY FEYERABEND AND KUHN LEAD TO A "PRIVATE WORLD" VIEW OF SCIENCE WHEREIN POSSESSORS OF DIFFERENT THEORIES CANNOT POSSESS THE SAME FACTS, AND SUCH RELATIVITY OF FACTS LEADS TO AN EXTRAVAGANT IDEALISM WHEREIN OBJECTIVITY OF SCIENCE IS IMPOSSIBLE. SCIENTIFIC OBJECTIVITY SEEMS TO REQUIRE REALISM, NOT IDEALISM. YET FEYERABEND AND KUHN ARE CORRECT IN INSISTING THAT THE VIEWS OF DIFFERENT SCHOOLS MAY BE SUFFICIENTLY 'INCOMMENSURABLE' THAT THEY CANNOT AGREE ON WHAT THE FACTS ARE. I ATTEMPT TO ACCOMMODATE BOTH THE LATTER INSIGHT AND THE DEMANDS FOR SCIENTIFIC OBJECTIVITY BY PRESENTING AN ANALYSIS OF EMPIRICAL TRUTH AND (THE INDIVIDUATION OF) FACTS SUCH THAT THE FACTS POSSESSED BY SPEAKERS OF DIFFERENT LANGUAGES AND ADHERENTS TO DIFFERENT THEORIES ARE ABOUT ONE AND THE SAME WORLD, WHERE IT IS POSSIBLE SPEAKERS OF DIFFERENT LANGUAGES IN A RADICAL TRANSLATION SITUATION CAN POSSESS THE SAME FACTS ALTHOUGH THEY CANNOT DETERMINE THAT THEY DO. DEVELOPMENT OF THE ANALYSIS INVOLVES CONSIDERATION OF ISSUES OF TRUTH, SPATIC-TEMPORAL INDIVIDUATION, THE NATURE OF PARTICULARS, INTENTIONAL PARTICULARS, INTRINSIC CHARACTERISTICS, ET AL. (EDITED).

SUPPES, PATRICK. ARISTOTLE'S CONCEPT OF MATTER AND ITS RELATION TO MODERN CONCEPTS OF MATTER. SYNTHESIS 28,27-50 S 74.

SUPPES, PATRICK. CONGRUENCE OF MEANING. PROC AMER PHIL ASS 46,21-37 1972-73.

SURMA, S J. SOME OBSERVATIONS ON DIFFERENT METHODS OF CONSTRUCTING LOGICAL CALCULI. TEOR METOD 6,37-52 1974.

THE PAPER REPORTS SOME OBSERVATIONS IN LECTURING ON LOGIC AT THE UNIVERSITY LEVEL. AS A RULE ONE LAYS PARTICULAR STRESS ONLY ON TWO FUNCTIONS OF LOGIC: (1) THE EXPLICATIVE FUNCTION ACCORDING TO WHICH LOGIC IS A TOOL OF ANALYSIS, EXPLICATION AND FORMALIZATION OF FRAGMENTS OF COLLOQUIAL LANGUAGE, (2) THE ALGORITHMIC FUNCTION ACCORDING TO WHICH LOGIC IS A TOOL OF FORMALIZED CALCULI INTENDED TO REPLACE INTUITIVE AND INFORMAL REASONINGS. THE PRIMARY CONCERN OF THE PAPER IS ONLY WITH THE SECOND FUNCTION OF LOGIC. THE PAPER INCLUDES A DETAILED DESCRIPTION OF THREE METHODS OF INTRODUCING LOGIC AS A CALCULUS AXIOMATIC METHOD, THE METHOD OF NATURAL DEDUCTION, AND THE METHOD OF FINITELY GENERATED TREES.

SURMA, STANISLAW J. A METHOD OF AXIOMATIZATION OF TWO-VALUED PROPOSITIONAL CONNECTIVES. REP MATH LOG 1,27-32 1973.

IN THE PAPER A UNIFORM METHOD OF THE COMPLETE AXIOMATIZATION OF AN ARBITRARY TWO-VALUED PROPOSITIONAL CONNECTIVE IS DESCRIBED. THIS METHOD IS A MODIFICATION OF ASSER'S METHOD USED BY HIM IN THE CASE OF IMPLICATION AND METHOD USED BY THE PRESENT AUTHOR IN THE CASE OF EQUIVALENCE. THE ALGORITHM FOR FINDING FINITE AXIOM SYSTEMS FOR ARBITRARY TWO-VALUED PROPOSITIONAL CONNECTIVES IS AN ADAPTATION OF THE METHOD OF FINITE AXIOMATIZATION OF FRAGMENTS OF THE PROPOSITIONAL CALCULUS CONTAINING IMPLICATION USED BY HENKIN (SEE "J.S.L." VOLUME 14, PAGES 42-48).

SURMA, STANISLAW J. A METHOD OF THE CONSTRUCTION OF FINITE LUKASIEWICZIAN ALGEBRAS AND ITS APPLICATION TO A GENTZEN-STYLE CHARACTERIZATION OF FINITE LOGICS. REP MATH LOG 2,49-54 1974.

MOISIL DEFINED THE SO-CALLED N-VALUED LUKASIEWICZIAN ALGEBRA AS A DISTRIBUTIVE LATTICE WITH ZERO AND UNIT IN WHICH  $2(N-1)$  UNARY OPERATIONS SATISFYING CERTAIN CONDITIONS ARE DISTINGUISHED. IN THIS PAPER THE N-VALUED LUKASIEWICZIAN ALGEBRA IS DEFINED AS A LATTICE WITH ZERO AND UNIT IN WHICH THE MINIMAL NUMBER N OF UNARY OPERATIONS OF THE SUITABLY CHOSEN PROPERTIES IS DISTINGUISHED. WITH HELP OF THIS LAST DEFINITION, WE CAN GET IN TURN A PARTICULARLY SIMPLE GENTZEN-STYLE CHARACTERIZATION OF EVERY FINITE LOGIC WITH ARBITRARY PRIMITIVE TERMS. AS AN ILLUSTRATION A RATHER DETAILED GENTZEN-STYLE DESCRIPTION OF FINITE LUKASIEWICZ'S LOGICS IS PRESENTED.

SUSNJCIC, DURO. THE IDEA OF MANIPULATION AND MANIPULATION OF IDEAS. PRAXIS 150-155 1970.

IN MY ARTICLE I WANTED TO POINT OUT THAT MAN'S DESIRE FOR TOTAL CONTROL OF MATERIAL REALITY HAS ITS COUNTERPART IN THE DESIRE FOR TOTAL CONTROL OF MAN'S THOUGHTS, BELIEFS AND BEHAVIOUR. THE CLAIM FOR CONSCIOUS SOCIAL CONTROL BECOMES THUS A CLAIM FOR A CONTROL OF SOCIAL CONSCIOUSNESS. THAT THE EFFICACY OF MANIPULATION SHOULD NOT BE UNDERESTIMATED MAY BE CLEARLY SHOWN BY CITING ONLY A FEW FACTS. IT MANAGES TO CREATE A NEED FOR NEEDLESS THINGS. IT HAS CHANGED TO A CONSIDERABLE EXTENT THE STRUCTURE OF NECESSITIES OF LIFE. IT HAS BROUGHT THE MASSES A GREAT DEAL NEARER TO THE MANIPULATOR'S SYSTEMS OF VALUES. IT HAS DONE MUCH TO PROLONG THE STATUS QUO. IT CARRIES OUT EFFICIENT SOCIAL CONTROL. IT HAS DEVELOPED A REVOLUTION OF ANTICIPATION TO TAKE THE PLACE OF THE ANTICIPATED REVOLUTION.\*



UTER, RONALD. ENUNCIADOS DE IDENTIDAD E IMPLICACIONES EXISTENCIALES. DIALOGOS 6, 101-106 AP-JE 69.

I ARGUE, FIRST, THAT RUSSELL IS MISTAKEN IN INTERPRETING STATEMENTS OF IDENTITY AS EXISTENTIAL STATEMENTS, AND SECONDLY, THAT FREGE AND STRAWSON ARE EQUALLY IN ERROR IN MAINTAINING THAT SUCH STATEMENTS PRESUPPOSE UNIQUE REFERENTS CORRESPONDING TO THEIR SUBJECT-TERMS. ALL THREE POSITIONS HAVE THE CONSEQUENCE OF TRANSFORMING LOGICALLY TRUE STATEMENTS INTO THOSE WHICH ARE NOT LOGICALLY TRUE, OF INFRINGING THE LAW OF EXCLUDED MIDDLE AND POSSIBLY ALSO THE LAW OF IDENTITY. A CORRECT ANALYSIS OF IDENTITY STATEMENTS MUST RECOGNIZE THAT THEY NEITHER PRESUPPOSE, ASSERT OR ENTAIL A UNIQUE REFERENT, NOR THE NON-EXISTENCE OF SUCH A REFERENT, FOR THEIR SUBJECT-TERMS.

UTER, RONALD. MOORE'S DEFENSE OF THE RULE 'DO NO MURDER'. PERSONALIST 54, 361-374 AUTUMN 73.

FIRST, I DISCUSS THE REASONS MOORE GIVES FOR BEING AGAINST MURDER; THEN I SHOW HOW UTTERLY INADEQUATE AND MISLEADING HIS CASE AGAINST IT IS. NEXT, I PROPOSE A MORE PLAUSIBLE MOORIAN DEFENSE OF THE PRINCIPLE WHICH HAS THE ADVANTAGE OF BEING IN HARMONY WITH HIS DOCTRINE OF UTILITARIANISM. THE POINT IS WORTH SEEING, FOR ONE MAY BE TEMPTED TO GENERALIZE THE FAILURE, I.E., TO CONCLUDE THAT HIS JUSTIFICATION OF MORAL RULES MUST IN ALL CASES BE AS FEEBLE AS THE ONE HE GIVES FOR THE RULE 'DO NO MURDER'. I CONCLUDE BY INDICATING HOW HE MIGHT PROVIDE US WITH A FAIRLY PLAUSIBLE JUSTIFICATION OF THREE OTHER MORAL RULES. MY PAPER EMPHASIZES THE FACT, FREQUENTLY OVERLOOKED, THAT MOORE'S UTILITARIANISM IS NOT SUBJECT TO A CRITICISM WHICH IS THOUGHT BY MANY TO BE A CONCLUSIVE OBJECTION TO IT: NAMELY, THAT NOT ALL RIGHT ACTS AND DUTIES CAN BE ACCOUNTED FOR SOLELY IN TERMS OF THE GOODNESS OF THEIR CONSEQUENCES. MOORE HIMSELF MAKES THIS POINT AND IS THEREFORE AS MUCH A DEONTOLOGIST AS ROSS OR FRANKENA, THOUGH HE IS ADMITTEDLY NOT THE EXTREME SORT OF DEONTOLOGIST THAT PRICHARD AND KANT ARE.

UTTLE, BRUCE B. THE IDENTITY CRISIS IN PHILOSOPHY OF EDUCATION. EDUC THEORY 24, 276-283 SUM 74.

THIS ARTICLE ATTEMPTS TO DEMONSTRATE WHY A METAPHILOSOPHICAL ACCOUNT OF PHILOSOPHY OF EDUCATION IS EITHER NOT DIFFERENT FROM A STRICT METAPHILOSOPHICAL ACCOUNT OF PURE PHILOSOPHY, OR IF DIFFERENT, THEN IS NORMATIVE IN NATURE RATHER THAN DESCRIPTIVE. IF THE LATTER, THEN THERE IS NO ESSENTIALLY AGREED UPON CHARACTERIZATION OF WHAT CONSTITUTES PHILOSOPHY OF EDUCATION--THUS, THE IDENTITY CRISIS. AND IF THE FORMER, THEN THE ISSUES DEALT WITHIN AND BY PHILOSOPHY OF EDUCATION ARE IDENTICAL TO THOSE OF PURE PHILOSOPHY--THUS, ONCE AGAIN THE IDENTITY CRISIS. THE UPSHOT OF BOTH INTERPRETATIONS IS THAT THE FUNDAMENTAL PROBLEM OF PHILOSOPHY OF EDUCATION IS THAT OF DEFINING ITSELF--THAT IS, ADDRESSING ITSELF TO THE QUESTION: "WHAT IS PHILOSOPHY OF EDUCATION?"

UVIN, DARRD. BRECHT'S 'CAUCASIAN CHALK CIRCLE' AND MARXIST FIGURALISM: OPEN DRAMATURGY AS OPEN HISTORY. CLIO 3, 257-276 JE 74.

BRECHT'S "CAUCASIAN CHALK CIRCLE" (FURTHER CCC) HAS A PRIVILEGED POSITION AMONG HIS PLAYS: ONLY HERE (AND IN "THE MOTHER") IS THERE A FIRST APPROXIMATION TO BRECHT'S UTOPIAN 'LOOK BACKWARD' FROM CLASSLESS HUMANITY AT OUR BLOODY AGE. CCC'S THREE 'STORIES' (KOLKHOZ, GRUSHA, AZDAK) DEMONSTRATE THAT ITS THEME IS A HUMANIZED 'TELOS' OF HISTORY, AND ITS PHILOSOPHY OF HISTORY AND COMPOSITIONAL METHOD MARXIST FIGURALISM. THAT IS DIFFERENTIATED FROM MEDIEVAL CHRISTIAN FIGURALISM ('VIDE' AUERBACH) BY THE AXIOLOGICAL SOVEREIGNTY OF EARTHLY, HUMAN REALITY IN ITS SENSORY AND HISTORICAL MULTIPLICITY; IN CCC THIS FUSES WITH RADICAL MARXIST-CUM-ANARCHIST ANTHROPOLOGY. THE PREFIGURATIONAL SEQUENCE PERSIAN WEAVERS' REVOLT--AZDAK'S JUDGESHIP--PARTICIPATORY KOLKHOZ SOCIALISM IS A



HUMANIST SALVATION=HISTORY, AND MAKES THE WRONGLY DOUBTED KOLKHOZ FRAMEWORK NECESSARY FOR THE PLAY'S LOOK BACKWARD. HOWEVER, MARXIST FIGURALISM DEVELOPS ALONG AN ASYMPTOTIC CURVE, AND EVEN THE PRIVILEGED KOLKHOZ IS NO STATIC FULFILLMENT BUT ONLY ANOTHER, RELATIVELY MORE ADVANCED FIGURE: JUDGMENT DAY IS ALSO GENESIS. THEREFORE, BRECHT INSISTED CCC WAS NO PARABLE.... (EDITED)

SVITAK, IVAN. MARGINAL NOTES ON PRAGUE SPRING 1968. TELOS 157-168 FALL 73.

THE ARTICLE DESCRIBES THREE ASPECTS OF PRAGUE SPRING 1968. (1) THEORETICALLY, THE CZECH SOCIETY IS CHARACTERIZED AS A CLASS SOCIETY SUI GENERIS. (2) PRACTICALLY, THE ROLE OF INTELLECTUALS IN THE CONFLICTS BETWEEN THE WORKERS AND THE BUREAUCRACY IS DESCRIBED IN ITS CONTRADICTIONARY MEANING. (3) EVEN AFTER THE DEFEAT, THE PROSPECTS FOR SOCIALIST DEMOCRACY ARE A PROMISING ALTERNATIVE IN EASTERN EUROPE.

SWAIN, MARSHALL AND BRAND, MYLES. CAUSATION AND NECESSARY AND SUFFICIENT CONDITIONS: REPLY TO HILPINEN. PHIL STUD 53,357-364 JL 74.

IN "ON THE ANALYSIS OF CAUSATION" ("SYNTHESE" 21, 1970, PAGES 222-27), BRAND AND SWAIN ARGUE THAT ANALYSES OF CAUSATION IN TERMS OF NECESSARY AND SUFFICIENT CONDITIONS RESULT IN CONTRADICTION. RISTO HILPINEN, IN "ON THE CONDITIONS OF CAUSALITY" ("PHILOSOPHICAL STUDIES" 24, 1973, PAGES 386-91), ARGUES THAT THE CONTRADICTION CAN BE AVOIDED. IN THIS PAPER, WE ARGUE THAT HILPINEN'S REJOINER FAILS, AND POINT TO ADDITIONAL DIFFICULTIES IN ANALYSES OF CAUSATION IN TERMS OF NECESSARY AND SUFFICIENT CONDITIONS.

SWAIN, MARSHALL. EPISTEMIC DEFEASIBILITY. AMER PHIL QUART 11,15-25 JA 74.

THE NOTION OF INDEFEASIBLE EPISTEMIC JUSTIFICATION HAS RECEIVED CONSIDERABLE ATTENTION LATELY, PARTICULARLY IN ATTEMPTS TO PROVIDE A DEFEASIBILITY ANALYSIS OF KNOWLEDGE. USING THE KNOWLEDGE CONTEXT AS A GUIDE, A NUMBER OF RECENT ACCOUNTS OF DEFEASIBILITY ARE CONSIDERED AND REJECTED BY COUNTEREXAMPLE. A PROPOSAL IS MADE WHICH AVOIDS THE PROBLEMS WITH THESE OTHER VIEWS, AND WHICH APPEARS ADEQUATE TO THE TASK OF PROVIDING A DEFEASIBILITY ACCOUNT OF KNOWLEDGE.

SWANSON, GUY E. THE PRIMACY PROCESS OF GROUPS, ITS SYSTEMATICS AND REPRESENTATION. J THEOR SOC BEHAV 4,53-69 AP 74.

SWARTZ, NORMAN. ABSOLUTE PROBABILITY IN SMALL WORLDS: A NEW PARADOX IN PROBABILITY THEORY. PHILOSOPHIA (ISRAEL) 3,167-177 AP-JL 73.

IN SPITE OF THE FACT THAT SEVERAL PARADOXES IN LOGICAL PROBABILITY THEORY HAVE BEEN EXPOSED, THE THEORY HARBORS STILL ANOTHER: UNDER CERTAIN CONDITIONS IT IS MORE PROBABLE THAT ALL RAVENS ARE BLACK THAN THAT SOME RAVENS ARE BLACK. THIS COUNTER-INTUITIVE RESULT IS FIRMLY LODGED IN THE THEORY AND NOTHING BUT A RADICAL RE-ADJUSTMENT TO PROBABILITY THEORY SEEMS SUFFICIENT TO EXCISE IT.

SWARTZ, NORMAN. CAN THE THEORY OF THE CONTINGENT IDENTITY BETWEEN SENSATION=STATES AND BRAIN=STATES BE MADE EMPIRICAL? CAN J PHIL 3,405-417 MR 74.

CRITICS OF THE IDENTITY THEORY OF SENSATION=STATES AND BRAIN=STATES HAVE ARGUED THAT THE EVIDENCE IN PRINCIPLE AVAILABLE IN SUPPORT OF THE THEORY IS ALTOGETHER TOO WEAK TO CONFIRM THE THEORY TO ANY APPRECIABLE DEGREE. THE WAY OF MEETING THIS OBJECTION LIES IN MOVING FROM SIMPLE QUALITATIVE CONFIRMATION TO THE MORE SOPHISTICATED CONTEXT OF COMPARATIVE CONFIRMATION. THE VERY SAME EVIDENCE WHICH ACCORDS WITH THE IDENTITY THEORY BUT FAILS TO QUALITATIVELY CONFIRM IT APPRECIABLY, CAN, IF IT IS SHOWN TO BE

UNFAVORABLE TOWARDS A COMPETING THEORY, SELECTIVELY CONFIRM THE IDENTITY THEORY CONSIDERABLY. THE PROBLEM THUS BECOMES ONE OF SPECIFYING WHAT KIND OF EVIDENCE FAVORS THE IDENTITY THEORY AND UNDERMINES ITS COMPETITORS. THE REQUISITE KIND OF EVIDENCE IS HEREIN SPECIFIED, AND IT IS ARGUED THAT THIS KIND OF EVIDENCE IS IN PRINCIPLE OBTAINABLE.

SWARTZ, NORMAN. ON REDUCING THE NUMBER OF POSSIBLE WORLDS. DIALOGUE (CANADA) 13,111-112 MR 74.

N L WILSON (DIALOGUE, XII) OFFERED AN INDUCTIVE ARGUMENT THAT THERE IS ONLY ONE POSSIBLE WORLD. ALTHOUGH HE SUCCEEDS IN SHOWING THAT CERTAIN DESCRIPTIONS OF POSSIBLE WORLDS ALL DESCRIBE THE SAME WORLD, HE DOES NOT SHOW THAT ALL DESCRIPTIONS DO SO; INDEED IT IS EASY TO MODIFY HIS 'REDUCING-SCHEME' IN SUCH A WAY AS TO GUARANTEE THAT SOME WORLDS WHICH WE DESCRIBE ARE NOT IDENTICAL. HIS APPEAL TO CARNAPIAN STATE-DESCRIPTIONS IS EQUALLY INFELICITOUS, FOR IF SUCH STATE-DESCRIPTIONS DESCRIBE POSSIBLE WORLDS, THEN WE ARE GUARANTEED THAT THERE IS MORE THAN ONE POSSIBLE WORLD.

SWEENEY JR, JOHN W. ALTRUISM, THE FREE RIDER PROBLEM AND GROUP SIZE. THEOR DECIS 4,259-275 F-AP 74.

THIS PAPER IS A SURVEY OF RECENT THEORETICAL WORK ON THE INFLUENCE OF GROUP SIZE, PERCEIVED EFFECTIVENESS AND NOTICEABILITY OF ONE'S BEHAVIOR ON A GROUP MEMBER'S ALTRUISTIC RESPONSES. EXPERIMENTS ON THIS PROBLEM ARE ANALYZED AND EVALUATED, AND PROBLEMS FOR FUTURE RESEARCH ARE OUTLINED. THE AUTHOR SUGGESTS THAT THERE IS A RELATIONSHIP BETWEEN GROUP SIZE AND THE PROBABLE RESPONSE RATE FOR INDIVIDUAL GROUP MEMBERS WHICH IS EXPRESSED BY THE EQUATION  $P(N) = C / (N^k)$  WHERE  $P(N)$  IS THE PROBABILITY THAT AN INDIVIDUAL GROUP MEMBER WILL CONTRIBUTE TO THE COLLECTIVE ACTION OF THE GROUP,  $N$  IS THE SIZE OF THE GROUP,  $C$  AND  $K$  ARE CONSTANTS WHICH MUST BE DETERMINED EMPIRICALLY. BY PERMITTING  $K$  TO TAKE ON DIFFERENT VALUES THREE DISTINCT CASES ARE OBSERVED AND ANALYZED. THIS ANALYSIS INDICATES THAT THE FORMULATION IS SUFFICIENTLY GENERAL TO ACCOMMODATE SEVERAL INTERESTING HYPOTHESIZED RELATIONSHIPS BETWEEN GROUP SIZE AND GROUP RESPONSE--INCLUDING THE HYPOTHESIS THAT THE PROBABILITY OF GROUP RESPONSE REMAINS A CONSTANT AS GROUP SIZE INCREASES. (EDITED)

SWEENEY, LEO. BONAVENTURE AND AQUINAS ON THE DIVINE BEING AS INFINITE. SW J PHIL 5,71-91 SUM 74.

SINCE THE MID-SIXTIES LITTLE HAS BEEN WRITTEN ON BONAVENTURE'S AND AQUINAS' ANSWERS TO HOW GOD IS INFINITE IN BEING OR ESSENCE. THIS ARTICLE FIRST STUDIES AUTHORS JUST PRIOR TO THEIR COMMENTARIES ON LOMBARD'S "SENTENCES:" HUGH OF S. CHER (UNWARE OF THE PROBLEM), GUERRIC OF S. QUENTIN (DIVINE ESSENCE IS FINITE), RICHARD OF FISHACRE (GOD HIMSELF IS INFINITE BECAUSE 'ELONGATED FROM MATTER'), ALEXANDER OF HALES AND OTHERS IN "SUMMA" (DIVINE ESSENCE IS INFINITE BECAUSE IT IS ONE WITH DIVINE POWER). THEN COME DISCUSSIONS OF BONAVENTURE AND AQUINAS WITH THIS CONCLUSION: AQUINAS' THEORY DIFFERS FROM BONAVENTURE'S. THE FORMER CONCENTRATES ON ESSENCE, WHENCE HE MOVES TO POWER; THE LATTER CONCENTRATES ON POWER AND THEN MOVES TO ESSENCE. THE FORMER GROUNDS THE INFINITY OF GOD'S ESSENCE IN FREEDOM FROM POTENCY AND MATTER: GOD IS EXISTENCE. THE LATTER (EXCEPT FOR TWO BRIEF TEXTS) IDENTIFIES THE INFINITY OF DIVINE ESSENCE WITH ITS IMMENSITY: IT IS PRESENT IN ALL CREATURES, HOWEVER MANY AND VARIED.

SWIGGART, PETER. SELF REFERENCE IN FORMAL LANGUAGES. NOTRE DAME J FORM LOG 15,608-612 0 74.

THE FORMAL LANGUAGE CREATED BY R M SMULLYAN FOR THE PURPOSE OF ACHIEVING SELF-REFERENCE IS SHOWN TO INCLUDE EXPRESSIONS THAT ARE AMBIGUOUS CONCERNING THEIR SYNTACTICAL STRUCTURE. THE FACT OF AMBIGUITY INDICATES A NEED TO DISCRIMINATE IN SUCH A LANGUAGE BETWEEN EXPRESSIONS THAT ARE MERE CONCATENATIONS OF SIGNS AND EXPRESSIONS THAT HAVE BEEN INTERPRETED ACCORDING TO SYNTACTICAL STRUCTURE. BUT ACCEPTANCE OF SUCH A DISCRIMINATION ACTS TO DISSIPATE ANY PROOF OF SELF-REFERENCE. THE SOURCE OF AMBIGUITY IS THE USE OF DESIGNATOR SYMBOLS WHICH DESIGNATE PART OF AN EXPRESSION AS COMPOSED OF SYMBOLS THAT ARE MENTIONED (QUOTED) RATHER THAN USED, EVEN WHEN THE SYMBOLS THUS MENTIONED INCLUDE DESIGNATOR MECHANISM. THE MENTION-USE DISTINCTION THAT CHARACTERIZES A NATURAL LANGUAGE PROVES TO BE AT BEST IMPERFECTLY REALIZED IN A FORMAL LANGUAGE WHERE QUOTATION OPERATORS ARE INCLUDED IN THE LIST OF PRIMITIVE SIGNS.

SWINBURNE, R G. PERSONAL IDENTITY. PROC ARIS SOC 74,231-247 1973-74.

EMPIRICIST THEORIES OF PERSONAL IDENTITY STATE THAT THE IDENTITY OF A PERSON OVER TIME IS A MATTER OF BODILY CONTINUITY AND/OR SIMILARITY OF MEMORY AND CHARACTER. IN CONTRAST, THIS PAPER ARGUES THAT WHILE BODILY CONTINUITY AND SIMILARITY OF MEMORY AND CHARACTER ARE EVIDENCE OF PERSONAL IDENTITY, THEY DO NOT CONSTITUTE IT. IT IS SOMETHING UNDEFINABLE. THE DIFFICULTY OF KNOWING WHAT TO SAY IN PUZZLE CASES DOES NOT SHOW THAT PERSONAL IDENTITY EXISTS IN DIFFERENT DEGREES OR THAT WE HAVE TO MAKE ARBITRARY JUDGMENTS ABOUT IT. IT SHOWS ONLY THAT SOMETIMES WE CANNOT KNOW WHO IS WHO.

SYNOWIECKI, ADAM. HEGEL'S LOGIC IN THE LIGHT OF GRAPH THEORY. DIALEC HUM 87-96 AUTUMN 73.

AN ESSENTIAL PURPOSE OF THE PAPER IS A TRIAL OF RECONSTRUCTION OF HEGEL'S LOGICAL SCHEME AND TO DEMONSTRATE THAT IN SPITE OF ACCEPTED OPINIONS IT IS POSSIBLE TO TREAT THAT AS A SYSTEM NOT ONLY IN THE MATHEMATICAL SENSE OF THE WORD. THE AUTHOR HAS PRESENTED THE CHARACTERISTICS OF THE SYSTEM IN THE LANGUAGE OF THE GRAPH THEORY. ONE APPEARS THAT CITED CHARACTERISTICS ARE EXACTLY CONTERMINOUS TO HEGEL'S CONCEPTION ON THE EVOLUTION OF AN IDEA AND MORE, IT ALLOWS TO MODERATE THE OBJECTIONS THAT HAD BEEN PUT TO HEGEL THAT ARE CONTRARY TO THE METHOD HE CREATED OF A CLOSED SYSTEM. THE PAPER CONTAINS A FRAGMENTARY SUBSTANCE OF THE AUTHOR'S STUDIES THAT HAVE BEEN CARRIED OUT ON THE RELATION OF THE HEGELIAN LOGIC TO THE TRADITIONAL METAPHYSICS AND C WOLFF'S ONTOLOGY AS WELL AS TO THE FORMAL LOGIC.

SZABADOS, BELA. SELF DECEPTION. CAN J PHIL 4,41-49 S 74.

SZABADOS, BELA. THE MORALITY OF SELF-DECEPTION. DIALOGUE (CANADA) 13,25-34 MR 74.

IN THIS PAPER I EXAMINE AND REJECT THE VIEW THAT IT IS ALWAYS IMMORAL TO DECEIVE ONESELF.

SZABO, MANFRED E. A CATEGORICAL EQUIVALENCE OF PROOFS. NOTRE DAME J FORM LOG 15,177-191 AP 74.

WE DEFINE TWO PROOFS IN THE CONJUNCTIVE IMPLICATIONAL FRAGMENT L OF GENTZEN'S CALCULUS LJ (M E SZABO, "THE COLLECTED PAPERS OF GERHARD GENTZEN," NORTH-HOLLAND, 81-85) AS E-EQUIVALENT IF THEY CAN BE INTERPRETED AS REPRESENTING THE SAME MORPHISM IN A CARTESIAN CLOSED CATEGORY. THEOREM: EVERY E-CLASS HAS A CUT-FREE REPRESENTATIVE. THEOREM: EVERY E-CLASS HAS A 'CANONICAL' CUT-FREE REPRESENTATIVE SUCH THAT TWO CANONICAL PROOFS ARE EQUIVALENT IF THEY ARE 'EQUI-GENERAL'. EQUI-GENERALITY IS AN EFFECTIVE 'CATEGORICAL'



CRITERION AND STATES ESSENTIALLY THAT TWO PROOFS OF THE SAME SEQUENT ARE EQUI-GENERAL IF THE TERMS IN THE INITIAL SEQUENTS OF EACH PROOF CAN BE MADE EQUALLY DISTINCT WITHOUT DESTROYING THE PROOFS AS PROOFS OF IDENTICAL SEQUENTS. THEOREM: E SEPARATES THE STRUCTURAL AND OPERATIONAL RULES OF L CONSERVATIVELY. GENTZEN'S DECISION PROCEDURE FOR INTUITIONIST PROPOSITIONAL LOGIC (OP. CIT., 103-105) APPLIES TO L AND AN ITERATION OF THE PROCEDURE YIELDS THE FOLLOWING THEOREM: THE NON-E-EQUIVALENT CANONICAL PROOFS OF A SEQUENT OF L FORM A RECURSIVE SET. APPLICATION: THE ABOVE RESULTS YIELD NECESSARY AND SUFFICIENT CONDITIONS FOR THE 'COHERENCE' OF CANONICAL MORPHISMS IN 'FREE' CARTESIAN CLOSED CATEGORIES. (EDITED).

ZANIAWSKI, KLEMENS. TWO CONCEPTS OF INFORMATION. THEOR DECIS 5,9-21 JE 74.

THE PAPER INTRODUCES THE CONCEPT OF PRAGMATIC INFORMATION OF THE VARIABLE X ON VARIABLE S, RELATIVE TO DECISION PROBLEM U AND CRITERION K:  $C(X, S, U, K)$ . FOR THE SAKE OF COMPARISON WITH THE SHANNON MEASURE OF INFORMATION, K IS INTERPRETED AS THE MAXIMIZATION OF EXPECTED UTILITY WHILE U TAKES ON THE SPECIAL FORM OF AN EPISTEMIC PROBLEM. THE TWO CONCEPTS ARE THEN COMPARABLE AND EXHIBIT CERTAIN SIMILARITIES. SOME COMMENTS ON PRAGMATIC INFORMATION CONCLUDE THE PAPER.

CZECH, WLADYSLAW. ON A THEOREM OF WAJSBERG. REP MATH LOG 1,33-37 1973.

IN THE PAPER A MODERN FORM OF THE ORIGINAL WAJSBERG'S PROOF OF THE THEOREM WRITTEN BELOW IS GIVEN. THE THEOREM STATES THAT CPCQCRP IS NOT DEDUCIBLE BY MEANS OF SUBSTITUTION AND DETACHMENT FROM ANY SET OF TAUTOLOGIES OF THE CLASSICAL PROPOSITIONAL CALCULUS WHICH AT MOST TWO PROPOSITIONAL VARIABLES OCCUR.

FENNAY, ANDRAS. ZUM THEMA "KONFLIKT UND VERSOEHNUNG": EINE THEOLOGISCHE MEDITATION. INT DIALOG Z 6,194-198 1973.

MYD, J. ETYKA POLSKA: Z WXYZESNYCH POGLADOW ETYCZNYCH JANA HEMPLA. ETYKA 12,95-123 1973.

THE ARTICLE IS AN ATTEMPT TO RECONSTRUCT AND RECONSIDER CRITICALLY THE ETHICAL VIEWS OF J HEMPEL AS FORMULATED IN HIS EARLY WORKS (1904-14). THE AXIOLOGICAL-NORMATIVE CONSTRUCTION (WHICH IS NOT A CLOSED ETHICAL SYSTEM) THAT IS VERY CHARACTERISTIC OF THE DEVELOPMENT OF ETHICAL THOUGHT IN POLAND IS CALLED "POLISH ETHICS." THE ARTICLE DISCUSSES THE FOLLOWING COMPONENTS OF THE POLISH ETHICS: THE METAPHYSICAL CONCEPT OF 'UNIVERSUM', THE PHILOSOPHICAL CONCEPT OF MAN, THE ORDER OF VALUES AND NORMS, THE IDEAL OF MAN, AND THE ETHICAL CODE, THE AXIOLOGICAL-ETHICAL CONTENTS OF THE POLISH ETHICS IS EXPLAINED, ON THE ONE HAND, IN VIRTUE OF THE SOCIAL EXPERIENCE OF HEMPEL, OF BIOGRAPHICAL FACTORS, OF PHILOSOPHICAL AND IDEOLOGICAL LINKS AND BY DISCLOSING THE IMMANENT RELATIONS OF THAT ETHICS TO A MORE COMPREHENSIVE "WELTANSCHAUUNG" OF WHICH IT IS A COMPONENT, ON THE OTHER.

PILCZYNSKI, STANISLAW. JOHANN EVANGELISTA PURKYN'S CONTRIBUTION TO THE ADVANCE OF THE NATURAL SCIENCE AND MEDICINE. ORGANON 199-205 1971.

THE PUBLICATION IS CONCERNED WITH THE ROLE AND CONTRIBUTION OF JOHN EVANGELIST PURKYN (1787-1869) TO THE MODERN 'SCIENCE OF LIFE', IN ITS FIRST DOWNING. BY REFINING LABORATORY TECHNIQUE (AT THE INSTITUTE OF EXPERIMENTAL PHYSIOLOGY HE FOUNDED IN WROCLAW, IN 1825, AS ONE OF THE FIRST ONES IN EUROPE), THROUGH VIVISECTION STUDIES AND A NUMBER OF DISCOVERIES (DESCRIPTION OF ANIMAL CELL, CARDIAC NERVE FIBERS, PHYSIOLOGIC OPTIC ILLUSIONS, DEVELOPMENT OF CHICK EMBRYO, PARTICIPATION OF THE CEREBELLUM IN DIZZINESS, PAPILAR LINES, AND OTHERS) HE UNDERMINED THE IDEALISTIC (VITALISTIC) TREND OF APRIORIC



CONCEPTS ABOUT LIFE PROCESSES CONNECTED WITH 'ANIMATED-ANATOMY', AS PROFESSORS BY ARISTOTLE, HIPPOCRATES, GALEN, PARACELSUS, VAN HELMONT, ETC. J E PURKYNE'S ROLE AS A REPRESENTATIVE OF NEW DIRECTION IN THE SCIENCE OF LIFE--'ORGANICISM'--IS SIMILAR TO THAT PLAYED BY X BICHAT, F MAGENDIE, OR CLAUDE BERNARD.\*

SZYMANSKI, ALBERT. MARX AND THE LAWS OF COMPETITIVE AND MONOPOLY CAPITALISM. SOC PRAX 1,299-317 1973.

IN THIS PAPER I HAVE ATTEMPTED TO DEMONSTRATE THAT MANY OF THE BASIC ECONOMIC 'LAWS OF CAPITALISM' LAID OUT BY MARX ARE NEITHER WRONG NOR VALID UNDER CONTEMPORARY CONDITIONS. THEY ARE RATHER FULLY VALID UNDER CERTAIN HISTORICALLY SPECIFIC CONDITIONS--NAMELY, COMPETITIVE INDUSTRIAL CAPITALISM. WITH THE TRANSFORMATION OF COMPETITIVE CAPITALISM INTO MONOPOLY CAPITALISM BECAUSE OF THE WORKING OUT OF THE CONTRADICTIONS OF THE FORMER ECONOMIC SYSTEM, THE HISTORICALLY SPECIFIC LAWS OF WAGES, PROFITS AND CRISES NO LONGER ARE APPLICABLE. THE LAWS OF WAGES, PROFITS AND CRISES WHICH APPLY UNDER CONDITIONS OF COMPETITION DO NOT APPLY UNDER CONDITIONS OF MONOPOLY. DIFFERENT LAWS COME INTO OPERATION WITH THE NEGATION OF COMPETITION. THUS, BOTH CRITICS OF MARX AND DOGMATIC MARXISTS WASTE THEIR TIME IN TRYING TO REFUTE OR DEFEND MARX'S LAW OF WAGES, THE TENDENCY OF THE RATE OF PROFIT TO DECLINE, OR HIS THEORY OF CRISES. MARX'S MODELS OF SOCIETIES ARE HISTORICALLY SPECIFIC. (EDITED).

SZYMANSKI, JERZY. THE DEFINITION AND APPLICATION OF TOOLS IN SCIENTIFIC COGNITION. DIALEC HUM 191-202 AUTUMN 73.

THE COMPARED STANDPOINTS EMPHASIZE THE COGNITIVE FINITENESS OF THE TECHNICAL APPARATUS. THE ANALYSIS OF THE FUNCTIONING OF THE TOOLS SHOWS, HOWEVER, THAT THEY DO NOT CONSTRUCT OR TRANSFORM INFORMATION. ONLY THE DETECTION READING REQUIRES AN INTERPRETATION AND IS INVOLVED IN THE THEORIES EXPLAINING HOW THE APPARATUS WORKS. IT IS A PROPERTY OF THE WHOLE HUMAN COGNITION. THAT IS WHY COGNITIVE RESULTS CANNOT BE CHECKED BY REDUCING A THEORY TO EMPIRICISM. BUT THEY REQUIRE A COMPARISON WITH THE EFFECTIVENESS OF HUMAN ACTIVITY. THE TRADITIONAL EPISTEMOLOGY DID NOT RAISE THE PROBLEM OF THE INFLUENCE OF TECHNOLOGY ON THE SCOPE OF THE COGNITIVE POSSIBILITIES OF MAN. FROM THIS POINT OF VIEW THE DIVISION OF THE COGNITIVE MEANS WAS DISCUSSED, THE NOTION OF THE TOOLS WAS DEFINED, AND THEIR NEW CLASSIFICATION WAS PROPOSED ON THE BASIS OF THE PRESENTED ACTIVITIES DURING THE PROCESS OF COGNITION.

TAENI, RAINER. VERSUCH EINER ERÖRTERUNG DER NOTWENDIGKEIT DER VERBRENNUNG DER SEKUNDAERLITERATUR. SPRACHE TECH ZEIT 45,58-82 1973.

TAIMANOV, A D. AN EXAMPLE OF A SEMIGROUP WHICH ADMITS ONLY THE DISCRETE TOPOLOGY. ALG LOG 12,64-65 JL 74.

TAITSLIN, M A AND BELEGRADEK, O V. TWO REMARKS ON THE VARIETIES OF ALGEBRAS  $A\text{-SUB}M=N$ . ALG LOG 11,275-279 MR 74.

TAKEDA, KAZUO. AN APPRAISAL OF FEIBLEMAN'S CONCEPTION OF THE PHILOSOPHY OF SCIENCE. STUD GEN 24,673-677 1971.

TAKEUCHI, YOSHITOMO. MARXISM IN JAPAN. REV INT PHIL 28,49-68 1974.

THE PURPOSE IS TO PRESENT A BRIEF HISTORY OF JAPANESE MARXISM, THE AUTHOR DESCRIBES THE HISTORICAL SITUATION, UNDER WHICH MARXISM WAS INTRODUCED INTO JAPAN, AND EXAMINES CONCEPTIONS OF SOME LEADING JAPANESE MARXISTS. HE POINTS OUT THAT, SINCE THE END OF THE 1920'S, IN JAPAN, MARXISM WAS CONCEIVED AS A NATURALISTIC DOGMATISM, AND STALINIST DOGMATISM BECAME DOMINANT, AND THAT JAPANESE MARXISMS COULD NOT ANALYSE THE JAPANESE SOCIETY AND, ESPECIALLY, THE FORMS OF SOCIAL CONSCIOUSNESS OF JAPANESE PEOPLE. THE AUTHOR CONCLUDES THAT

JAPANESE MARXISM COULD NOT MAKE INNOVATION OF JAPANESE CULTURAL TRADITION, BUT RATHER HELPED ITS COLLAPSE.

ALLON, ANDREW. MEMORY AND MAN'S COMPOSITE NATURE ACCORDING TO BERGSON. NEW SCHOLAS 47,483-489 AUTUMN 73.

BERGSON DISTINGUISHES TWO MEMORIES IN MAN, BODY=MEMORY (OR HABIT=MEMORY) AND SPIRIT=MEMORY (OR IMAGE=MEMORY). EACH CAN BE EXPERIENCES IN A NEARLY PURE STATE, THE FORMER AS ACTIONS (MEMORY ACTUALIZED AS AUTOMATIC MOTOR-PATTERNS), THE LATTER AS IMAGES (E.G., DREAMS AND 'DAY-DREAMS' OR CONTEMPLATION). THE FORMER IS ACQUIRED BY REPETITION AND REQUIRES A SET TIME TO UNFOLD; THE LATTER HAS NEITHER OF THESE CHARACTERISTICS BUT IS EXPERIENCED AS DURATION, AS A CONTINUUM CONSCIOUS OF ITSELF, AS THE SELF-PRESENCE OF A SPIRIT TO ITS OWN HISTORY. THESE TWO MEMORIES, AS OPPOSITE POLES, ARE STATES IN WHICH EACH ONE'S INVOLVEMENT WITH THE OTHER IS PRACTICALLY NIL. MORE REVEALING ARE THE TIMES OF INTERRELATION BETWEEN THE TWO, SUCH AS BERGSON'S ATTENTIVE ACTUALIZATION OF SPIRIT=MEMORY. HERE WE EXPERIENCE NEITHER ACTUALIZATION OF ACTIONS ALONE NOR OF IMAGES ALONE BUT OF ACTIONS BY MEANS OF IMAGES (ALSO POSSIBLE: IMAGES BY MEANS OF ACTIONS). REMEMBERING WORDS EXEMPLIFIES THIS INTERRELATION. THE MUTUAL DEPENDENCE OF THE TWO MEMORIES REQUIRES CONCLUDING TO MAN'S COMPOSITE NATURE.

ALLON, ANDREW. ON THE CONFUSION OF 'MODUS ESSENDI' AND 'MODUS DICENDI' IN ARISTOTLE'S METAPHYSICS. MOD SCH 51,236-238 MR 74.

OF THE MANY DEFINITIONS FOR OUSIA, FORM MAY BE THE BEST; BUT WHILE IT IS CHARACTERISTIC OF MATTER NOT TO BE A NOTE OF A DEFINITION (MODUS DICENDI), REFERENCE TO MATTER MUST BE INCLUDED AS ESSENTIAL TO MODUS ESSENDI. THIS SOURCE OF CONFUSION IS DISCUSSED AND A BRIEF SOLUTION PROPOSED.

AMINIAUX, JACQUES. SUR MARX, L'ART ET LA VERITE. REV PHIL LOUVAIN 72,311-327 MY 74.

CETTE ETUDE TENTE DE MONTRER QU'UNE CERTAINE ONTOLOGIE DE LA PRODUCTION COMME ACCES A LA PRESENCE A SOI ET A LA JOUISSANCE DE SOI FONDE LES CONSIDERATIONS DE MARX SUR L'ART. C'EST ELLE QUI GUIDE EN PARTICULIER L'INTERPRETATION DE L'ART COMME IDEOLOGIE, ET LA SUSPICION QUI LUI EST ADRESSEE A CE TITRE. MAIS C'EST ELLE AUSSI QUI FONDE EN SENS APPAREMMENT INVERSE L'ATTRIBUTION AU MOUVEMENT ORIGINAIRE DE LA PRAxis D'UNE CONNOTATION ESTHETISTE. L'AUTEUR INDIQUE LES TRAITS QUI MARQUENT LA CONTINUITE DE CETTE APPROCHE DE L'ART AVEC LA METAPHYSIQUE DEPUIS SA FONDATION PLATONICIENNE JUSQU'A SON ACHIEVEMENT HEGELIEN.

AMMELLO, ILMAR. RIFLESSIONI SULLA DOTTRINA DELLA GIUSTIZIA DI MEISTER ECKHART. RIV INT FILOSOF DIRITTO 50,798-803 O=D 73.

AN CHEE ING, PAUL. THE PRINCIPLE OF "ACTING BY NOT ACTING" IN THE 'TAO TE CHING'. INT PHIL QUART 11,362-371 S 71.

THE CONCEPT OF WEI WU WEI IN TAOISM HAS BEEN INTERPRETED IN MANY WAYS. IT HAS NOT BEEN TOTALLY MISUNDERSTOOD. NEITHER HAS IT BEEN FULLY GRASPED. THE PURPOSE OF THIS ARTICLE IS NOT TO EXPLORE AND COMPREHEND EVERY ASPECT OF THIS PRINCIPLE. RATHER IT ATTEMPTS AN APPROACH TO A MORE COMPREHENSIVE UNDERSTANDING OF THE CONCEPT. THROUGH AN ANALYSIS OF TAO TE CHING, BY RELYING ON THE SOCIO-POLITICAL SITUATION AND THE INTELLECTUAL HERITAGE OF THAT TIME FOR OUR INTERPRETATIONS, WE HAVE COME TO THE FOLLOWING CONCLUSION: 'ACTING BY NOT-ACTING' IS A UNIQUE ACTIVITY WHICH TRANSCENDS THE EXTREME POLES OF YIN AND YANG IN A HARMONIZING ACT THAT UNITES THE PARTICULAR AND THE UNIVERSAL. THIS PRINCIPLE, INNATE IN EVERYTHING, CAN BE TRACED TO THE 'SPECIAL ACTIVITY' OF TAO, THE ABSOLUTE. IT IS NOT 'NOT-ACTING', PASSIVITY. IT IS A SPECIAL TYPE OF ACTIVITY THAT

HARMONISES ACTIVITY WITH NON-ACTIVITY. BECAUSE IT IS INBORN IN ALL CREATURES AS THE BASIS OF ALL ACTIVITIES, IT IS SPONTANEOUS OR NATURAL.\*

TANAKA, MAICHTARO. FUTURE. REV INT PHIL 28,3-23 1974.

TANASE, AL. DIE KULTURPHILOSOPHIE IN RUMANIEN. PHIL LOG 15,49-69 1971.

DER VERFASSER SCHLUG SICH VOR, IN SEINEN ARTIKEL EINE SYNTHESE DER ENTWICKLUNG DER KULTURPHILOSOPHIE IN RUMAENIEN, IN RAHMEN DER EUROPAEISCHEN ZIVILISATION, DARZUSTELLEN. DIES MIT BEACHTUNG IHRER ORIGINELLEN MERKMALEN: DER RUMAENISCHE HUMANISMUS UND SEINE EIGENTUEMLICHKEITEN; DIE AUFKLAERUNG UND DIE AUSBILDUNG DES NATIONALEN KULTURELLEN BEWUSSTSEIN; DIE ROMANTISCHE AUFFASSUNG; DIE THEORIE DER FORMEN OHNE GRUND UND DIE DES KULTURELLEN SYNCHRONISMUS, ETC. ALS SCHLUSSFOLGERUNG WIRD UNS EIN PERSOENLICHES GESICHTSPUNKT UEBER DIE IDEE DER KULTUR VORGESCHLAGEN, WOBEI DIESE DURCH VIER KONSTITUTIVE MOMENTE BESTIMMT IST: DAS GNOSEOLOGISCHE, DAS AXIOLOGISCHE, DAS KREATIVE (SCHOEPFERISCHE) UND DAS KOMMUNIKATIVE MOMENT. DIE KULTUR, IN ENGEREN SINN, BEDEUTET ERKENNTNIS, UND HAT EINE AXIOLOGISCHE FINALITAET IN DEM SCHAFFUNGSPROZESS UND INSTITUIERUNG DER WERTE. IM BEZUG ZUR KULTUR, BEDEUTET DIE ZIVILISATION, HANDLUNG (TAETIGKEIT) MIT EINER PRAXIOLOGISCHER FINALITAET: DIE MITTEILUNG, VERWIRKLICHUNG, UND INTEGRATION DER WERTE. SIE IST ALSO KULTUR 'IN ACTO'.\*

TANG, PETER S H. A SOVIET SELF-REFLECTION. STUD SOVIET THO 14,77-87 MR-JE 74.

A COLLECTIVE ONSLAUGHT IN THE SOVIET THEORETICAL JOURNAL "KOMMUNIST" ON SHIH CHUN'S HISTORICAL STUDIES IN "HONGOI" EXEMPLIFIES SOVIET PREOCCUPATION WITH POLEMICS IN COMBATTING 'MAOISM'. THE SOVIET REVIEWERS HAVE INCORRECTLY TAKEN SHIH'S CALL FOR A CREFUL STUDY OF HISTORY TO MASTER THE CONDITIONS FOR CLASS STRUGGLE AND WORLD REVOLUTION AS A 'MANIFESTATION OF CHAUVINISM AND CHINESE CENTRALISM', FALSIFICATION OF HISTORICAL DEVELOPMENT, AND BETRAYAL OF REVOLUTION. THEY REPUDIATE THE CHINESE STRUGGLE AGAINST MODERN REVISIONISM AND SOCIAL IMPERIALISM AS 'ANTI-SOVIETISM'. WITH THIS REPUDIATION OF HELPFUL COMMUNIST EFFORTS, THE SOVIETS EXPOSE THEMSELVES AS DISTORTING COMMUNISM AND MAKING FALSE ACCUSATIONS AGAINST THE CHINESE.\*

TANG, PETER S H. MAO TSETUNG THOUGHT SINCE THE CULTURAL REVOLUTION. STUD SOVIET THO 13,265-278 S-D 73.

IN ALL RESPECTS, MAO HAS SUCCEEDED IN CREATIVELY DEVELOPING MARXISM IN SUCH A WAY THAT MAO THOUGHT SEEMS ADEQUATE TO THE CHINESE SITUATION AND SUPERIOR TO THE SOVIET VERSION.

TAPASYANANDA, SWAMI. THE BHAKTI RATNAVALI (THE NECKLACE OF DEVOTIONAL GEMS). VEDANTA KESARI 59,127-130 JL 72.

BHAKTI RATNAVALI (THE NECKLACE OF DEVOTIONAL GEMS) IS AN ANTHOLOGY OF ABOUT 800 SANSKRIT VERSES SELECTED FROM THE 18,000 VERSES FORMING THE GREAT DEVOTIONAL TEXT OF THE KRISHNA CULT, THE HOLY BHAGAVATA. VISHNU PURI, A MEDIEVAL VAISHNAVA ASCETIC, WHO MADE THIS SELECTION, HAS SUMMARIZED IN IT THE MAIN DEVOTIONAL TEACHINGS OF THE HOLY BHAGAVATA UNDER THE NINEFOLD DISCIPLINE INCULCATED BY THE TEACHERS OF DEVOTION (BHAKTI). THE NINE ITEMS OF THE DISCIPLINE ARE: SRAVANAM (HEARING THE EXCELLENCE OF THE LORD FROM SCRIPTURES AND GREAT MEN), KIRTANAM (RECITAL OF HIS NAME AND EXCELLENCE), SMARANAM (CONSTANT REMEMBRANCE OF HIM), PADASEVANAM (SERVICE OF HIM AS RESIDING IN ALL CREATURES), ARCHANAM (WORSHIPPING HIM IN HOLY IMAGES), VANDANAM (SALUTING HIM AS THE IMMANENT SPIRIT IN ALL), DASYAM (CULTIVATING THE ATTITUDE OF A SERVANT TOWARDS HIM), SAKHYAM (CULTIVATING THE INTIMACY OF FRIENDSHIP WITH HIM) AND ATMANIVEDANAM



(SURRENDERING AND DEDICATING ONESELF COMPLETELY UNTO HIM).\*

RRANT, H S S. SPEUSIPPUS' ONTOLOGICAL CLASSIFICATION. PHRONESIS 19,130-145 1974.

THE ARTICLE BUILDS UPON CHAPTER V OF MERLAN'S "PLATONISM TO NEOPLATONISM," AT THE SAME TIME DEFENDING MERLAN AGAINST H J KRAEMER. USING EVIDENCE FROM PLUTARCH AND PLATO IT SHOWS THAT SPEUSIPPUS WAS INDEED USING A FIVE-FOLD CLASSIFICATION OF BEING, AND ATTEMPTS TO FORGE A LINK BETWEEN PLATO'S PARMENIDES AND SPEUSIPPUS' SYSTEM. IT ALSO INVESTIGATES THE NATURE OF THE MATERIAL PRINCIPLE OF EACH ORDER OF BEING.

SCHE, FRANK AND KNAPP, GERHARD P. METHODIK UND INTENTION: ZUM WISSENSCHAFTSBEGRIFF VON FRANCIS BACON. Z PHIL FORSCH 25,293-306 1971.

TARKIEWICZ, WLADYSLAW. AESTHETIC EXPERIENCE: THE EARLY HISTORY OF THE CONCEPT. DIALEC HUM 19-30 AUTUMN 73.

THE MAIN CONTRIBUTIONS TO THE THEORY OF AESTHETIC EXPERIENCE WERE THE WORK OF PYTHAGORAS, OF ARISTOTLE ("EUDEMEAN ETHICS"), J SCOTUS ERIGENA (IX CENTURY), OF V GRAVINA (1708), J B DUBOS (1719), OF THE ENGLISH WRITERS OF THE XVIIIITH CENTURY, OF KANT (1790) AND SCHOPENHAUER (1818). THE END OF THIS PAPER, EMBRACING THE NINTH AND THE XXTH CENTURIES WILL BE PUBLISHED IN "DIALECTICS AND HUMANISM," 1974.\*

TARKIEWICZ, WLADYSLAW. THE DEFINITION OF ART. SOVIET STUD PHIL 12,64-79 SPR 74.

THIS IS A TRANSLATION OF MY PAPER PUBLISHED IN ENGLISH IN "THE BRITISH JOURNAL OF AESTHETICS," VOLUME 11, NUMBER 2, 1971. ITS MAIN IDEA IS: "A WORK OF ART IS EITHER A REPRODUCTION OF THINGS, OR A CONSTRUCTION OF FORMS, OR AN EXPRESSION OF EXPERIENCES SUCH THAT IT IS CAPABLE OF EVOKING DELIGHT, OR EMOTION, OR SHOCK."\*

TARKIEWICZ, WLADYSTAW. AESTHETIC EXPERIENCE: THE LAST STAGES IN THE HISTORY OF THE CONCEPT. DIALEC HUM 1,81-91 WINT 74.

THIS IS THE SECOND PART OF A SHORT HISTORY OF THE CONCEPT OF AESTHETIC EXPERIENCE (THE FIRST PART WAS PUBLISHED IN "DIALECTICS AND HUMANISM," AUTUMN, 1973). IT EMCOMPASSES THE HEDONISTIC AND ILLUSIONISTIC THEORIES, THE THEORY OF EMPATHY, THE PHYSICAL-DISTANCE THEORY, THE DISINTERESTEDNESS THEORY, THE GESTALT PSYCHOLOGY, THE EUPHORIA THEORY, ALL OF WHICH HAVE ENJOYED RECOGNITION IN THE NINETEENTH AND TWENTIETH CENTURIES. HOWEVER, THE OLD CONTEMPLATION THEORY HAS KEPT ITS IMPORTANCE IN THOSE CENTURIES AS WELL AS THE DUALISTIC THEORY WHICH CONSIDERS THE AESTHETIC EXPERIENCE AS A SUCCESSION OF CONTEMPLATION AND OF REVERIE.

YLOR, ALLEN. THE ADVERSARY SYSTEM OF JUSTICE: AN ETHICAL JUNGLE. J CRIT ANAL 3,23-38 AP 71.

THE ADVERSARY SYSTEM PERMITS, EVEN COMPELS, LAWYERS TO WITHHOLD EVIDENCE, CONDONE PERJURY, AND STRIVE TO GAIN ACQUITTAL FOR ADMITTEDLY GUILTY CLIENTS. THE LEGAL CODE OF ETHICS ENJOINS LAWYERS TO SEEK VICTORY, NOT THE TRUTH AND NOT JUSTICE. WHILE LAW ENFORCEMENT OFFICERS HAVE A DUTY TO SEEK THE TRUE FACTS, DEFENSE ATTORNEYS ARE RELIEVED OF ANY SUCH OBLIGATION. THE ADVERSARY SYSTEM MAKES DEFENSE ATTORNEYS ACCOMPLICES IN CONCEALING THE TRUTH AND DEFEATING JUSTICE. THE LEGAL PROFESSION SHOULD TAKE COGNIZANCE OF THE NEED FOR OVERHAULING ITS CODE OF ETHICS SO THAT IT WILL NOT BE USED, AS IT NOW OFTEN IS, AS A WARRANT FOR THE SYSTEMATIC PRESENTATION OF FALSEHOOD.\*



TAYLOR, BRANDON. MENTAL EVENTS: ARE THERE ANY? AUSTL J PHIL 51,189-200 D 73.

A COMMON ASSUMPTION IN DISCUSSIONS OF THE MIND-BODY PROBLEM IS THAT THERE ARE SUCH THINGS AS MENTAL EVENTS, AND THAT THESE COMPRISE NOTICINGS, PERCEIVINGS, ASSUMINGS, REMEMBERINGS AND THE LIKE. AN EXAMINATION OF CERTAIN GRAMMATICAL FEATURES OF MENTAL LANGUAGE SHOWS THAT THIS ONTOLOGICAL ASSUMPTION NEEDS TO BE QUESTIONED. THE BEST INTERPRETATION OF PHRASES USUALLY THOUGHT APPROPRIATE FOR SPECIFYING MENTAL EVENTS IS, IN GRAMMARIANS' TERMINOLOGY, FACTIVE. BUT A FACT IS NOT AN EVENT.

TAYLOR, FREDERICK E. MUSIC AND ITS LOGIC. BRIT J AES 14,214-230 SUM 74

TEBALDESCHI, IVANHOE. SIGNIFICATO E RUOLO DEGLI ENUNZIATI PRESCRITTIVI E DEGLI EVUNZIATI DESCRITTIVI (TITLE EDITED). RIV INT FILOSOF DIRITTO 50,519-543 JL-S 73.

ESAMINATE CRITICAMENTE LE VISIONI CORRENTI SULLE DICOTOMIE DI GIUDIZI DI ESSERE E GIUDIZI DI DOVER ESSERE E DI VERITA MATERIALE E VERITA FORMALE, SONO MESSE IN RILIEVO LA DIMENSIONE TELEOLOGICA DELLA VERITA, LA FUNZIONE DEI GIUDIZI TELEOLOGICI NELL'UNIVERSO DI DISCORSO PRATICO, LA TRADUCIBILITA DEI GIUDIZI DI DOVER ESSERE IN GIUDIZI TELEOLOGICI E LA FECONDITA DELLA PROSPETTIVA TELEOLOGICA PER LA COMPRENSIONE DI CONCETTI ESSENZIALI DEL DIRITTO POSITIVO E PER UN APPROCCIO CHIARIFICANTE VERSO IL TEMA DELLA GIUSTIZIA.\*

TEICHMAN, JENNY. PUNISHMENT AND REMORSE. PHILOSOPHY 48,335-346 O 73.

TEICHMAN, JENNY. WITTGENSTEIN ON 'CAN'. ANALYSIS 34,113-117 MR 74.

TEIGELKAMP, HERMANN J. GEWERKSCHAFTEN UND "MITBESTIMMUNG AM ARBEITSPLATZ". SOZ WELT 24,271-295 1973.

TEJERA, V. CONTEMPORARY TRENDS IN AESTHETICS: SOME UNDERLYING ISSUES. J VALUE INQ 8,137-142 SUM 74.

A REJOINDER TO MARGOLIS'S "PROBLEMS OF CONTEMPORARY AESTHETICS," THIS ARTICLE REVIEWS THE DISTINCTION BETWEEN THE MORAL AND THE AESTHETIC, THE DIFFERENCES IN THE CONCEPTION OF THE SUBJECT MATTER, ALTERNATIVE UNDERSTANDINGS OF THE ANALOGY BETWEEN ART AND LANGUAGE, AND THE HISTORICAL DERIVATIONS OF THE DIVERSE EXTANT PARADIGMS OF AESTHETICS TODAY. IT CALLS FOR A RETURN OF PHILOSOPHICAL AESTHETICS TO THE STUDY OF ART, AND FOR A RECONSIDERATION OF VIEWS ABOUT THE NATURE OF COMMUNICATION, LANGUAGE AND SYMBOLISM IN RELATION TO ACTION AND EXPRESSION; AND PROVIDES A FEW BIBLIOGRAPHICAL LEADS.

TELLER, PAUL R. ON QUINE'S RELATIVITY OF ONTOLOGY. CAN J PHIL 3,295-302 D 73.

THE PAPER CANVASSES POSSIBLE INTERPRETATIONS OF QUINE'S THESIS OF ONTOLOGICAL RELATIVITY, AND DISCOVERS THAT THEY ARE EACH EITHER ABSURD OR TRIVIAALLY TRUE. EXAMINATION OF QUINE'S ARGUMENTS, ANALOGIES, AND EXAMPLES UNCOVERS ONLY ONE WHICH MIGHT BE OF INTEREST, AND THAT COULD PROVIDE, AT MOST, AN ARGUMENT AGAINST PLATONISM IN MATHEMATICS.

TELLER, PAUL. CONDITIONALIZATION AND OBSERVATION. SYNTHESE 26,218-258 D 73.

THE PAPER DEVELOPS ARGUMENTS FOR THE BAYESIAN RULE OF CONDITIONALIZATION. AFTER BRIEF EXAMINATION FROM A FREQUENTIST AND DUTCH BOOK POINT OF VIEW, IT STUDIES CONDITIONALIZATION IN TERMS OF EQUIVALENT QUALITATIVE CONSIDERATIONS. THE RESULT IS A DELIMITATION OF CONDITIONS UNDER WHICH CONDITIONALIZATION IS ARGUABLY APPLICABLE.

LLER, PAUL. EPISTEMIC POSSIBILITY. PHILOSOPHIA (ISRAEL) 2,303-320 O 72.

THIS PAPER IMPROVES OUR UNDERSTANDING OF WHAT MOORE CALLED 'EPISTEMIC POSSIBILITY'. SECTION I INTRODUCES EPISTEMIC POSSIBILITY. SECTION II PRESENTS IAN HACKING'S ANALYSIS OF THE TERM. SECTION III SHOWS THAT HACKING'S ANALYSIS IS SERIOUSLY DEFICIENT AND DEVELOPS A NEW ANALYSIS. SECTION IV DISCUSSES THE PROMISORY NOTES ON WHICH THE NEW ANALYSIS DEPENDS. FINALLY, SECTION V SHOWS THAT, AS IT IS HERE ANALYZED, EPISTEMIC POSSIBILITY BELONGS TO THE PHILOSOPHICALLY POPULAR FAMILY OF POSSIBILITY CONCEPTS.

LLER, PAUL. ON WHY-QUESTIONS. NOUS 8,371-380 N 74.

MPLE, DENNIS. SOME REFLECTIONS ON NARRATIVE UNITY. NEW SCHOLAS 48,321-342 SUM 74.

IN CHAPTER XV OF "BETWEEN PHILOSOPHY AND HISTORY," HASKELL FAIN DISCUSSES THE PROBLEM OF DISCOVERING THE CONDITIONS UNDER WHICH A GROUP OF (DEPICTED) INCIDENTS COHERE WITH ONE ANOTHER TO FORM A STORY, AND HE SUGGESTS THAT THE CRUCIAL FACTOR IN DETERMINING NARRATIVE COHERENCE IS WHETHER OR NOT THE INCIDENTS MENTIONED IN A STORY BEAR 'GENETIC RELATIONS' TO ONE ANOTHER. THE AUTHOR ARGUES THAT BEARING (OR BEING BORNE) GENETIC RELATIONS IS NEITHER NECESSARY NOR SUFFICIENT FOR A GROUP OF DESCRIBED INCIDENTS TO PROPERLY BELONG TOGETHER IN A STORY, AND FURTHER THAT THE CRUCIAL FACTOR FOR NARRATIVE COHERENCE IS THE DIRECT OR INDIRECT RELEVANCE OF PORTRAYED INCIDENTS TO THE TOPIC OF A STORY (USUALLY INDICATED BY ITS TITLE) ALONG WITH THE INTRINSIC OR INHERITED INTEREST WHICH ATTACHES TO EACH. THE STORY ITSELF IS THE RESULT OF (GOOD OR ILL) JUDGMENTS OF RELEVANCE AND INTEREST MADE BY ITS AUTHOR, RATHER THAN A GROUP OF DESCRIBED INCIDENTS WHICH HAVE OR LACK UNITY MERELY IN RELATION TO EACH OTHER.

NENBAUM, SUSAN. MONTESQUIEU AND MME DE STAEL: THE WOMAN AS A FACTOR IN POLITICAL ANALYSIS. POLIT THEOR 1,92-103 F 73.

NENTI, ALBERTO. PROIEZIONI DI SOPRAVVIVENZA NELL'ETA DELL'UMANESIMO (XV-XVI). G CRIT FILOSOF ITAL 52,190-203 AP-JE 73.

NKKU, JUSSI. J V SNELLMAN AS AN ETHICAL RELATIVIST. AJATUS 35,95-107 1973.

NNESSEN, HERMAN. KNOWLEDGE VERSUS SURVIVAL. INQUIRY 16,407-414 WINT 73.

OUR BIOLOGICAL SURVIVAL IS OFTEN TAKEN AS AN ARGUMENT IN FAVOUR OF THE VALIDITY OF OUR PRESENT CONCEPTUAL SCHEME AND COGNITIVE FRAME OF REFERENCE. A TWOFOLD COUNTERARGUMENT IS OFFERED: (1) GIVEN ANY NOTION OF 'KNOWLEDGE', 'INSIGHT', ETC. WITHIN OUR PRESENT SCHEME, IT IS POSSIBLE, EVEN PLAUSIBLE, THAT SUCH 'KNOWLEDGE' AND 'INSIGHT' BE EXTENDED AND PERFECTED BEYOND WHAT IS BENEFICIAL TO THE SURVIVAL OF MANKIND; (2) THE ALLEGED LINK BETWEEN SURVIVAL AND VERIDICALITY IS NOT LOGICAL BUT CONTINGENT AND TENUOUSLY TANGENTIAL. SINCE THE PREVAILING SCHEME MAY PROVE TO SERVE ENDS NOT JUST OTHER THAN, BUT OPPOSED TO SURVIVAL, E.G., THE END OF UNMASKING THE WORLD AND MAN'S LOT THEREIN, SURVIVALISM MAY REQUIRE A RADICAL RECONSIDERATION OF THAT SCHEME, INCLUDING ITS PREJUDICE IN FAVOUR OF SURVIVAL. FROM THE POINT OF VIEW OF ALL CURRENT SCHEMES OR FRAMES OF REFERENCE, SUCH A PROJECT APPEARS INHERENTLY PARADOXICAL.

TENNESSEN, HERMAN. REJOINDER TO NAESS. INQUIRY 16,417-418 WINT 73.

TER KEURST, ARTHUR J. OUR CONTEMPORARY SOCIAL MALAISE. J THOUGHT 9,114-118 AP 74.

THE SOCIAL MALAISE OF OUR CULTURE IS THE MOTIVATION FOR AN INFORMAL DISCUSSION OF MEANS TO REDUCE THAT DISCOMFORT. THE MALAISE IS THE RESULT OF UNRESOLVED INNER CONFLICTS THAT ARE IDENTIFIED BY THE SKEPTICISM OF THE STATUS QUD, THE INDIFFERENCE ABOUT ACHIEVING SOCIAL REFORMS AND THE SUBSTITUTION OF EXPEDIENCY FOR EXPERIMENTALISM. AS SUGGESTED BY THE GALILEAN, THE BLAMING OF EXTERNAL CONDITIONS IS A RESULT OF AN INNER EVIL IN OURSELVES. THE REMEDY FOR THE MALAISE IS THE RECONSTRUCTION OF THE INDIVIDUAL HIMSELF. THAT RECONSTRUCTION INCLUDES A BELIEF IN THE PREMISES OF DEMOCRACY, SOCIAL RESPONSIBILITY AND EQUALITY OF OPPORTUNITY FOR EVERYBODY.

TERTULIAN, NICOLAS. CROCE ET LUKACS: A PROPOS DU PROBLEME ESTHETIQUE. RIV STUD CROC 11,1-13 JA-MR 74.

TERTULIAN, NICOLAS. NAPHTA, LUKACS E THOMAS MANN. LOGOS (ITALY) 38-49 1973.

TEUNISSEN, JOHN J. THE ATTACK ON THE PIETA: AN ARCHETYPAL ANALYSIS. J AES ART CRIT 33,43-50 FALL 74.

TEUTSCH, RALPH J AND JAMIESON, DALE W. HOCKETT ON EFFECTIVE COMPUTABILITY. FOUND LANG 11,287-293 MR 74.

AN EXPLICATION OF THE DEMONSTRATION THAT THERE EXISTS A NON-EFFECTIVELY CALCULABLE POSITIVE INTEGER-VALUED FUNCTION DEFINED ON THE POSITIVE INTEGERS. SHOWS THAT C F HOCKETT'S CLAIM ("THE STATE OF THE ART," MOUTON & COMPANY 1968) THAT THE ARGUMENT HAS A FATAL FLAW WHEN PRESENTED INFORMALLY AND IS IRRELEVANT TO THE STUDY OF NATURAL LANGUAGE WHEN FORMALIZED IS DUE TO A MISUNDERSTANDING OF THE ROLE IN THE ARGUMENT OF THE POSITING OF AN ALGORITHM TO RECOGNIZE EFFECTIVELY CALCULABLE FUNCTIONS. THUS THE UTILITY OF FORMAL METHODS FOR THE STUDY OF NATURAL LANGUAGE IS LIMITED ONLY IN THE SENSE THAT THE POWER OF THE FORMAL SYSTEM ITSELF IS LIMITED.

THALBERG, IRVING. EVIDENCE AND CAUSES OF EMOTION. MIND 83,111 JA 74.

IN "MIND" FOR OCTOBER 1970, W R CARTER CHALLENGED A PRINCIPLE I USED IN "EMOTIONS AND THOUGHT" (IN "PHILOSOPHY OF MIND," ED. S HAMPSHIRE, 1966) TO DENY THAT EMOTIONS ARE CAUSED BY THE THINKING ON WHICH THEY ARE 'BASED'. I SHOW THAT HIS MAIN COUNTER-EXAMPLE TO MY PRINCIPLE IS SPURIOUS. THE DEBATE NEVERTHELESS ADVANCES OUR UNDERSTANDING OF WHAT IT IS TO DESCRIBE (OR SPECIFY) AN EMOTION, TO HAVE EVIDENCE THAT SOMEONE IS IN SOME EMOTIONAL STATE, AND HOW THINKING MIGHT BE RELATED TO OUR EMOTIONAL ATTITUDES.

THALBERG, IRVING. IS JUSTIFICATION TRANSMISSIBLE THROUGH DEDUCTION? PHIL STUD 25,347-356 JL 74.

IF YOU HAVE EVIDENCE WHICH WARRANTS YOUR ACCEPTANCE OF PROPOSITION P, AND YOU VALIDLY DEDUCE PROPOSITION Q FROM P, DOES YOUR EVIDENCE FOR P AUTOMATICALLY SUPPORT Q TO THE SAME EXTENT? EDMUND GETTIER ASSUMED SO, IN HIS FAMOUS COUNTEREXAMPLES TO THE TRADITIONAL DOCTRINE THAT JUSTIFIED TRUE BELIEF IS A LOGICALLY SUFFICIENT CONDITION OF EMPIRICAL KNOWLEDGE. I CHALLENGED THIS ASSUMPTION (JOURNAL OF PHILOSOPHY, LXVI, 22: 1969, PAGES 795-803). IN THIS REPLY TO SAUNDERS AND HOOKER IN PHILOSOPHICAL STUDIES RECENTLY, I TRIED TO EXPLAIN WHY GETTIER'S ASSUMPTION HAS SUCH APPEAL. MY NEW SUGGESTION IS THAT ITS PROponents CONFUSE EVIDENTIAL JUSTIFICATION AND WHAT I CALL 'STRATEGICAL' JUSTIFICATION FOR ACCEPTING A PROPOSITION. I CONCLUDE THAT ALTHOUGH IT IS ALWAYS STRATEGICALLY

WARRANTED TO BELIEVE Q WHEN YOU HAVE EVIDENCE FOR P, IN FACT YOUR EVIDENCE FOR P MAY NOT CARRY OVER TO Q.

DEOBALD, D W. PHILOSOPHY AND FICTION: THE NOVEL AS ELOQUENT PHILOSOPHY. BRIT J AES 14,17-25 WINT 74.

THIS ARTICLE EXAMINES THE USE OF LANGUAGE BY PHILOSOPHERS AND NOVELISTS, AND ARGUES THAT NOVELISTS AND PHILOSOPHERS HAVE MANY AIMS IN COMMON. ESSENTIAL DIFFERENCES ARE ALSO NOTED. REFERENCE IS MADE TO COLERIDGE, MERLEAU-PONTY, VALERY, WITTGENSTEIN, JANE AUSTEN, JOSEPH CONRAD, SAMUEL BECKETT, 'INTER ALIA'.

EDDORAKOPOULOS, J N. LE PRINCIPE DE LA CREATION ARTISTIQUE: THEORIE ESTHETIQUE DES ARTS PLASTIQUES (ARTICLE IN GREEK). PHILOSOPHIA (ATHENS) 3,5-46 1973.

APRES UNE ANALYSE PHENOMENOLOGIQUE DE LA NOTION DU REEL ET DU PHENOMENE DE LA LANGUE L'AUTEUR INSISTE SUR UN EXAMEN ANALYTIQUE DE L'ACTE DU VOIR DONT LA CREATION ARTISTIQUE EST LE PROLONGEMENT. L'OEUVRE ARTISTIQUE EST LE PRODUIT DE LA TRANSFORMATION DE L'AUTOMATISME DE LA VISION EN ACTIVITE PLASTIQUE. LES CONSIDERATIONS QUE SUIVENT CONCERNENT LE RAPPORT DE LA LANGUE ET DES ARTS PLASTIQUES, LA RELATION DE L'ARTISTE AVEC LA NATURE--EN OPPOSITION AVEC CELLE DU SAVANT--ET LA THEORIE DE LA COMPREHENSION DE L'OEUVRE D'ART.

EUNIS, FRANZ. LA FOI ET LE TEMOIGNAGE: LE MOT ET LA CHOSE. ARCH FILOSOF 351-366 1972.

OMAS, CAROLYN E. TOWARD AN EXPERIENTIAL SPORT AESTHETIC. J PHIL SPORT 1,67-91 S 74.

THE CRITERIA OF EXPERTISE, INTENT, AND TOTALITY OF INVOLVEMENT WERE DEVELOPED TO ESTABLISH SPORT AS AN AESTHETIC EXPERIENCE FROM THE DIONYSIAN PERSPECTIVE OF THE PERFORMER. THE FEELING AND PROCESS DIMENSIONS OF THE ARTIST-ATHLETE WERE EXPLORED WITHIN THE CONTEXT OF THE PRODUCT OF THE SPORT EXPERIENCE.

OMAS, IVO. ON A PASSAGE OF ARISTOTLE. NOTRE DAME J FORM LOG 15,347-348 AP 74.

AN ANALYSIS OF ARISTOTLE "AN. PR." B22 68A16 FF. IS GIVEN AND AN EMENDATION SUGGESTED.

OMAS, IVO. ON MEREDITH'S SCLE POSITIVE AXIOM. NOTRE DAME J FORM LOG 15,477 JL 74.

C A MEREDITH DERIVED SIMPLIFICATION AND FREGE'S LAW FROM CCCQRCSCCQCRTCQT WITH EIGHTEEN DETACHMENTS. THIS NUMBER IS REDUCED BY TWO.

OMAS, JOHN E. ON THE DUALITY OF SOCRATES' WHAT-IS-X-QUESTION. LAVAL THEOL PHIL 30,21-27 F 74.

THE INITIAL PUZZLE OF THIS PAPER IS PROVIDED BY REGINALD ALLEN'S DISAGREEMENT WITH RICHARD ROBINSON OVER THE STATUS OF THE WHAT-IS-X QUESTION. ACCORDING TO ROBINSON THE WHAT-IS-X QUESTION CAN BE CONSTRUED EITHER AS A REQUEST FOR (1) AN IDENTIFYING MARK OF X OR (2) THE ESSENCE OF X. ALLEN REJECTS (1) IN FAVOUR OF (2). AN ATTEMPT IS MADE IN THIS ARTICLE TO PROVIDE AN ALTERNATIVE ACCOUNT OF THE DUALITY OF THE WHAT-IS-X QUESTION. THE PURPOSE OF THIS ATTEMPT IS TO PRESERVE WHAT IS VALID IN ROBINSON'S INITIAL INSIGHT (SOCRATES TOLERATED OTHER SENSES OF THE QUESTION) WHILE SIDING WITH ALLEN'S PREFERENCE FOR (2). THIS FEAT IS ACCOMPLISHED BY DISTINGUISHING BETWEEN THE SENSE IN WHICH SOCRATES ASKS THE WHAT-IS-X QUESTION AND THE ANSWER HE PERMITS IN ORDER TO DIRECT THE CONVERSATION INTO



FRUITFUL CHANNELS. 'EN ROUTE' SOME DIFFICULTIES IN INTERPRETING 'EUTHYPHRO' 6E ARE ENCOUNTERED AND CIRCUMVENTED.

THOMASON, S K. AN INCOMPLETENESS THEOREM IN MODAL LOGIC. THEORIA 40,30-34 1974.

WE PRESENT A FINITELY AXIOMATIZED, NORMAL, MODAL PROPOSITIONAL LOGIC L BETWEEN T AND S4, SUCH THAT THE CHARACTERISTIC S4 AXIOM IS NOT A THESIS OF L BUT IS VALID ON ALL FRAMES FOR L. THUS NO COMPLETENESS THEOREM HOLDS FOR L, I.E., L IS NOT DETERMINED BY ANY CLASS OF KRIPKE FRAMES.

THOMPSON, HUGO W. NEW VISTAS FOR PHILOSOPHY IN SECONDARY EDUCATION. PROC CATH PHIL ASS 47,110-114 1973.

SOCIAL CHANGES IN VALUE AFFIRMATIONS, IN SCIENTIFIC POTENTIAL, IN ATTITUDES TOWARD SOCIAL INSTITUTIONS, AND IN CONCEPTS OF EDUCATION, CALL FOR FRESH EXAMINATION OF CULTURAL ASSUMPTIONS ABOUT HUMAN LIFE AND ESPECIALLY ABOUT VALUES. NEEDED, THEREFORE, IS A RE-TOOLING OF PHILOSOPHY, TO TEACH PRE-COLLEGE AND GENERAL COLLEGE STUDENTS THE HABITS AND METHODS OF CRITICAL ANALYSIS IN CONFRONTING THE PROBLEMS AND VALUATIONS OF EVERYDAY LIFE. SUCH NEW APPROACHES HAVE FAR-REACHING IMPLICATIONS FOR THE ROLE OF PHILOSOPHY IN EDUCATION AT ALL LEVELS, AND HENCE FOR METHODS OF TEACHING. LECTURES WILL YIELD PRIORITY TO SPECIFIC SKILLS IN LEADING DISCUSSION TO PRODUCTIVE THOUGHTFULNESS, AND TO CREATING IN STUDENTS HABITS OF RATIONAL EXAMINATION BEYOND MEMORIZATION.

THOMSON, JUDITH JARVIS. MOLYNEUX'S PROBLEM. J PHIL 71,637-650 24 O 74.

THORNE, JAMES. NOTES ON 'NOTES ON "ON THE NOTION 'DEFINITE"'. FOUND LANG 11,111-114 JA 74.

TIBBETTS, PAUL. MEAD, PHENOMENALISM AND PHENOMENOLOGY. PHIL TODAY 17,329-336 WINT 73.

THIS ARTICLE DOCUMENTS THE POINTS OF CONVERGENCE BETWEEN MEAD AND CONTEMPORARY PHENOMENOLOGY (MERLEAU-PONTY, STRAUS, SCHRAG), ESPECIALLY THEIR COMMON REJECTION OF SENSE-DATA THEORY AND PHENOMENALISM. IT IS SHOWN THAT FOR MEAD AS FOR PHENOMENOLOGISTS THE PHENOMENALISTIC ACCOUNT OF EXPERIENCE IN TERMS OF INDIVIDUAL, DISCRETE SENSORY IMPRESSIONS IS A PURELY IDEALIZED AND FICTIONAL CARICATURE OF EXPERIENCE AS LIVED THROUGH. THE ARTICLE CONCLUDES WITH A DISCUSSION OF THE PHENOMENALIST DICHOTOMY OF EXPERIENCE INTO A NON-INFERENTIAL AS AGAINST AN INTERPRETATIVE LEVEL OF KNOWLEDGE, A DISTINCTION REJECTED BY BOTH MEAD AND PHENOMENOLOGISTS.\*

TIBBETTS, PAUL. MEAD'S THEORY OF THE ACT AND PERCEPTION: SOME EMPIRICAL CONFIRMATIONS. PERSONALIST 55,115-138 SPR 74.

THE FIRST HALF OF THIS ARTICLE EXPLICATES MEAD'S THEORY OF THE ACT, WITH EMPHASIS ON THE PERCEPTUAL AND MANIPULATORY STAGES WITHIN THE ACT AND THE PERSPECTIVE THEORY OF PHYSICAL OBJECTS. IN THE SECOND HALF A NUMBER OF EXPERIMENTAL STUDIES OF HUMAN PERCEPTUAL BEHAVIOR ARE DISCUSSED AT LENGTH, ESPECIALLY THE EXTENT TO WHICH SUCH STUDIES REINFORCE MEAD'S THEORY CONCERNING THE IMPORTANCE OF TACTUAL EXPERIENCE FOR PERCEPTUAL RECOGNITION. THE AUTHOR CONCLUDES THAT MEAD'S THEORY OF PERCEPTION AND THE ORGANISM-ENVIRONMENT TRANSACTION PROVIDES A SUFFICIENTLY COMPREHENSIVE CONCEPTUAL FRAMEWORK FOR INTEGRATING A NUMBER OF EMPIRICAL FINDINGS REGARDING HUMAN PERCEPTION.\*

ICHY, PAVEL. CN POPPER'S DEFINITIONS OF VERISIMILITUDE. BRIT J PHIL SCI 25,155-160 JE 74.

POPPER HAS PROPOSED TWO RIGOROUS DEFINITIONS OF VERISIMILITUDE, A LOGICAL AND A PROBABILISTIC ONE. THE AIM OF THIS NOTE IS TO SHOW THAT, FOR SIMPLE LOGICAL REASONS, BOTH ARE TOTALLY INADEQUATE. IT IS DEMONSTRATED THAT ON THE LOGICAL DEFINITION, ONE FALSE THEORY CAN NEVER HAVE MORE VERISIMILITUDE THAN ANOTHER. AN EXAMPLE OF TWO THEORIES A AND B IS GIVEN SUCH THAT A IS PATENTLY CLOSER TO THE TRUTH THAN B, YET ON POPPER'S PROBABILISTIC DEFINITION, A HAS STRICTLY LESS VERISIMILITUDE THAN B.

IFLSCH, E. DIE WENDE VOM ANTIKEN ZUM CHRISTLICHEN GLAUBENSBEGRIFF. KANTSTUDIEN 64,159-199 1973.

INSON, JOHN. ON ANALYSING KNOWLEDGE. PHIL STUD 25,289-293 MY 74.

SINCE GETTIER SHOWED THAT KNOWLEDGE CANNOT BE ANALYSED AS TRUE JUSTIFIED BELIEF, MANY ANALYSES OF KNOWLEDGE HAVE BEEN PROPOSED, ALMOST ALL ASSUMING THAT TRUTH IS AN INDEPENDENT CONDITION OF THE ANALYSIS. I ARGUE THAT ALTHOUGH KNOWING THAT P IMPLIES THAT P IS TRUE, THAT P IS TRUE CANNOT BE AN INDEPENDENT CONDITION IN THE ANALYSIS. IF, FOR EXAMPLE, ONE BELIEVES THAT BOTH BLACK AND WHITE ARE INNOCENT, AND SATISFIES ALL THE OTHER CONDITIONS OF A PROPOSED ANALYSIS WITH RESPECT TO (E.G., HAS EQUALLY GOOD EVIDENCE FOR) THE INNOCENCE OF EACH OF THEM, BUT ONE OF THEM IS GUILTY, THEN HE DOES NOT KNOW THAT EITHER IS INNOCENT. IF THIS IS CORRECT, KNOWING THAT P REQUIRES BEING GUARANTEED OF THE TRUTH OF P, AND WE DO NOT KNOW MOST OF WHAT WE ARE SAID TO KNOW. I SUGGEST THAT 'KNOW', MUCH LIKE 'FLAT', IS AN IDEAL TERM WHICH IS APPROPRIATELY USED IN CERTAIN SITUATIONS IN WHICH IT DOES NOT LITERALLY APPLY.

ETZ, JOHN. EMOTIONAL OBJECTS AND CRITERIA. CAN J PHIL 3,213-224 D 73.

THE ESSAY PRESENTS A THEORY ABOUT THE CONNECTION BETWEEN CERTAIN FEELINGS (EMOTIONS) AND THEIR INTENTIONAL OBJECTS. A PREVIOUS THEORY ABOUT THIS CONNECTION (ANTHONY KENNY'S) IS DISCUSSED, FOUND WANTING AND MODIFIED. THE RELATION BETWEEN FEELINGS AND THEIR MANIFESTATIONS IS DISCUSSED WITH RESPECT TO QUESTIONS ABOUT CRITERIA FOR IDENTIFYING AND APPLYING CONCEPTS OF EMOTION. BEHAVIORAL CRITERIA ARE FOUND INSUFFICIENT, AND CRITERIA RESTING ON INTENTIONAL CONNECTIONS BETWEEN EMOTIONS, THEIR MANIFESTATIONS AND THEIR OBJECTS ARE PRESENTED. THE NATURE OF THESE CRITERIOLOGICAL CONNECTIONS IS DESCRIBED AND DISCUSSED. THE POSSIBILITY OF PRESENTING DESCRIPTIONS OF EMOTIONS WHICH DO NOT INVOLVE INTENTIONAL OBJECTS NECESSARY FOR IDENTIFYING THEM IS RAISED. IT IS MAINTAINED THAT SUCH NONINTENTIONAL IDENTIFICATIONS ARE NOT POSSIBLE.

ILLIETTE, XAVIER. TEMOIGNAGE ET VERITE: VALEUR ET LIMITES D'UNE PHILOSOPHIE DU TEMOIGNAGE. ARCH FILOSOF 89-100 1972.

IZON, JORGE L. MODELOS CIBERNETICOS DE LA PERSONALIDAD. TEOREMA 3,543-561 1973.

EL TRABAJO COMIENZA CONSIDERANDO LAS VENTAJAS DE UNA PERSPECTIVA CIBERNETICA EN LAS CIENCIAS FACTUALES (NATURALES Y SOCIO-CULTURALES). TRAS HACER HINCAPIE EN LA IMPORTANCIA QUE PARA ELLAS REVISTE EL CONCEPTO DE 'REGULACION ANTICIPATORIA O POR PREDICCION' (RA), SE DESCRIBE BREVEMENTE EL MODELO DE STACHOWIAK ("KYBIAK") Y SE REVISLA UNA DE SUS APLICACIONES: EL ESTUDIO SISTEMATICO DE LA PATOLOGIA OBSESIVA. CENTRO DEL APARTADO DE 'LA INFORMACION EN EL DESARROLLO DEL YO' SE ANALIZA EL CONTENIDO Y RELACIONES DE LOS CONCEPTOS DE 'HOMEOSTASIS', 'SENSORIOSTASIS', 'PERCEPTOSTASIS' Y 'EGOSTASIS'. POR ULTIMO, EN ESTA BREVE INTRODUCCION A LOS MODELOS CIBERNETICOS DE LA PERSONALIDAD, SE ESTUDIA EL MODELO OPERATIVO DE LA PERSONALIDAD PROPUESTO POR F

MAILOT Y UTILIZADO POR EL EN EL ESTUDIO DEL DELIRIO MEDIANTE LA INGESTION DEL NEUROLEPTICO "PIMOCIDE," MODELO AL QUE SE HACEN UNA SERIE DE CRITICAS Y MODIFICACIONES.\*

TOBIN, ROSEMARY BARTON. VINCENT OF BEAUVAIS ON THE EDUCATION OF WOMEN. J HIST IDEAS 35,485-489 JL-S 74.

THIS ARTICLE EXAMINES THOSE PRINCIPLES FOR THE EDUCATION OF WOMEN SET FORTH BY VINCENT OF BEAUVAIS IN THE FINAL TEN CHAPTERS OF HIS FIFTY-ONE CHAPTER WORK, "DE ERUDITIONE FILIORUM NOBILIUM." AN EVALUATION OF HIS SOURCES, BIBLICAL AND CLASSICAL, AND THE EXTENT OF THEIR INFLUENCE UPON VINCENT IS UNDERTAKEN. VINCENT'S VIEW OF EDUCATION FOR GIRLS WAS THAT IT WAS PRIMARILY MORAL, ONLY TO A LIMITED DEGREE INTELLECTUAL, AND NOT AT ALL PHYSICAL. HIS PHILOSOPHY OF EDUCATION WAS ABOVE ALL APPROPRIATE TO THE THIRTEENTH CENTURY AND NOT, AS SOME HAVE SUGGESTED, ANTICIPATORY OF THE RENAISSANCE.

TODD, NIGEL. IDEOLOGICAL SUPERSTRUCTURE IN GRAMSCI AND MAO TSE-TUNG. J HIST IDEAS 35,148-156 JA-MR 74.

TOEDT, HEINZ EDUARD. THEOLOGIE UND VOELKERRECHT. INT DIALOG Z 4,325-333 1971.

TOERNEBOHM, HAKAN ERIK KONRAD AND WALLEN, GOERAN AND RADNITZKY, GERARD. WISSENSCHAFT ALS FORSCHUNGSWISSENSCHAFT: BERICHT VOM INSTITUT FUER WISSENSCHAFTSTHEORIE AN DER UNIVERSITAET GOETEBORG. Z ALLG WISS 2,115-119 1971.

TOINET, PAUL. LE PRINCIPE DE DEVELOPPEMENT DOGMATIQUE ET LES IDEES DU TEMPS. REV THOMISTE 73,211-238 AP-JE 73.

TOKARZ, MAREK. CONNECTIONS BETWEEN SOME NOTIONS OF COMPLETENESS OF STRUCTURAL PROPOSITIONAL CALCULI. STUD LOG 32,77-91 1973.

IN THE PAPER ONLY STRUCTURAL PROPOSITIONAL CALCULI ARE INVESTIGATED, I.E., THOSE GIVEN BY AXIOMS SCHEMES AND SCHEMES OF RULES. THE FOLLOWING NOTIONS OF COMPLETENESS ARE DEFINED: MAXIMALITY, POST-COMPLETENESS, STRUCTURAL COMPLETENESS, SATURATION, DEFINITIONAL COMPLETENESS. CONNECTIONS BETWEEN THESE NOTIONS HAVE BEEN ESTABLISHED, FOR EXAMPLE: EVERY DEFINITIONALLY COMPLETE CALCULUS IS MAXIMAL (THEOREM 13).

TOLLISON, ROBERT D AND WILLETT, T D AND MUELLER, DENNIS C. THE 'UTILITARIAN CONTRACT: A GENERALIZATION OF RAWLS' THEORY OF JUSTICE. THEOR DECIS 4,345-365 F-AP 74.

IN A SERIES OF MAJOR PAPERS CULMINATING IN "A THEORY OF JUSTICE," JOHN RAWLS CONSTRUCTS AN ALTERNATIVE TO UTILITARIANISM BY DEVELOPING A SOCIAL CONTRACT THEORY OF MORAL AND POLITICAL PHILOSOPHY. UNFORTUNATELY, RAWLS FORMULATES THE TWO BASIC PRINCIPLES UPON WHICH THE THEORY RESTS IN SUCH A WAY AS TO RESTRICT (UNDULY) THE CONTRACT THEORY'S APPLICABILITY (SEE SECTION I). IN THIS PAPER WE PRESENT A MORE GENERAL DISCUSSION OF THE THEORY OF JUSTICE THAT AVOIDS THE PROBLEMS OF RAWLS' FORMULATION AND YET RETAINS THE IMPORTANT IDEA OF JUSTICE AS FAIRNESS AND THE CONTRACTARIAN APPROACH (SECTION II). LATER IT IS ARGUED THAT THIS MORE GENERAL THEORY CONSTITUTES A BRIDGE BETWEEN THE PURE UTILITARIAN THEORIES AND THE SOCIAL CONTRACT DOCTRINES (SECTIONS V AND VI). THE THEORY'S ADVANTAGES ARE DEMONSTRATED BY APPLYING IT TO A PROBLEM DISCUSSED BY RAWLS, INTERGENERATIONAL EQUITY, AND COMPARING THE TWO SOLUTIONS (SECTION III). FURTHER COMPARISONS ARE MADE AND INFERENCES DRAWN IN THE CONCLUDING THREE SECTIONS.



OMASCHESKY, KARLHEINZ. PROBLEME DER VERMITTLUNG VON MORALBEGRIFFEN. DEUT Z PHIL 21,1233-1247 1973.

OMBERLIN, JAMES E. EXISTENCE AND GOD'S ATTRIBUTES. RELIG STUD 10,219-223 JE 74.

OMBERLIN, JAMES E. IS KNOWLEDGE TRANSITIVE? LOG ANAL 16,381-384 S=D 73.

OMBERLIN, JAMES E. KNOWING WITHOUT KNOWING THAT ONE KNOWS. PHILOSCPHIA (ISRAEL) 2,239-247 JL 72.

OMBERLIN, JAMES E. LOGICIANS AND AGNOSTICS: A REPLY. SOPHIA 13,36-38 AP 74.

ONNA, CARLO. LA SITUAZIONE CONOSCITIVA NELL'ALLGEMEINE ERKENNTNISLEHRE DI MORITZ SCHLICK. FILOSOFIA 25,233-252 JL 74.

PURPOSE OF THE ESSAY WAS TO PICK OUT THE CENTRAL AND, FROM THE EPISTEMOLOGICAL POINT OF VIEW, MOST SIGNIFICANT THESES OF MORITZ SCHLICK'S "ALLGEMEINE ERKENNTNISLEHRE" (FIRST EDITION 1918). SCHLICK'S THESES, VIEWED IN THE LIGHT OF AN ABSTRACT CONSIDERATION OF THE PROBLEM OF KNOWLEDGE AND OF ITS OBJECTIVE DIFFICULTIES, SEEM TO SUGGEST A NEW ROLE FOR EXPERIENCE, INSIDE THE PROCESS OF KNOWING: EXPERIENCE, AS WELL AS THINGS IN THEMSELVES, IS CONCEIVED AS 'BEYOND' THE 'SPHERE OF REPRESENTATIVENESS' (THE SPHERE OF OUR CONCEPTS AND REPRESENTATIONS) AND THE COGNITIVE SITUATION. THE ESSAY ENDS INDICATING THE TWO MAIN DIFFICULTIES SUCH A CONCEPTION OF EXPERIENCE CANNOT AVOID.

ONNE, HERBERT A. THE RIGHT TO SUICIDE. HUMANIST 34,33-41 N=D 74.

SUICIDE HAS AN HONORABLE TRADITION. IT IS THE MOST PERSONAL ACT OF FREEDOM A PERSON CAN PERFORM. WE NEED NOT FEAR MASS SUICIDE FOR THE URGE TO LIVE IS A BUILT-IN BIOLOGICAL EMOTION. THE WOULD-BE SUICIDE SHOULD MAKE CERTAIN OF HIS GOAL, DO THE JOB EFFICIENTLY, AND BE CONSIDERATE OF THOSE WHO SURVIVE HIM. OBVIOUSLY THE PERSON WHO MAKES AN ATTEMPT ON HIS LIFE MERELY TO DRAW ATTENTION TO HIS PLIGHT IS IN A DIFFERENT CATEGORY AND DESERVES HUMANE CONSIDERATION FOR HIS PROBLEM. THE RATE OF SUICIDE DOES NOT INDICATE A NATION'S DEGREE OF DECADENCE, BUT RATHER ITS DEGREE OF ENLIGHTENMENT.

ONTOU, VASILE. LA PHILOSOPHIE OUVERTE ET LE PROBLEME DU COMMENCEMENT. DIALECTICA 28,43-68 1974.

ON COMMENCE PAR DES CONSIDERATIONS PRELIMINAIRES SUR LA NATURE ET LE SPECIFIQUE DES PROBLEMES PHILOSOPHIQUES EN INTRODUISANT UNE DISTINCTION PERTINENTE: THEME/PROBLEME PHILOSOPHIQUES. LE THEME PHILOSOPHIQUE TRADITIONNEL DU COMMENCEMENT EST ELEVE AU RANG DE PROBLEME AUSSI PAR LA 'PHILOSOPHIE OUVERTE' DE F GONSETH. ON ANALYSE LES TRAITS RELEVANTS DE LA MANIERE DANS LAQUELLE CE PROBLEME-LA EST ECLAIRE DANS LA NOUVELLE PERSPECTIVE PHILOSOPHIQUE ET METHODOLOGIQUE INSTAUREE PAR 'L'IDONEISME'.

OLE, ROBERT. LOCKE'S IDEA OF SUBSTANCE. DIALOGUE (PST) 16,63-70 JA-MY 74.

THIS PAPER SHOWS THAT IN THE "ESSAY" LOCKE WAS A SKEPTIC REGARDING THE IDEA OF SUBSTANCE, AND THAT CONTRARY TO WHAT ARRON STATES LOCKE HELD EXACTLY THE SAME VIEW IN THE "DRAFTS." IT IS ARGUED THAT LOCKE WAS INCLINED TO HOLD MORE THAN ONE VERSION OF HIS NOTION OF SUBSTANCE; ONE WAS A PRE-KANTIAN CONCEPTION (I.E., A MENTAL CATEGORY). LOCKE'S POLEMIC WITH STILLINGFLEET IS DISCUSSED TO INDICATE SOME OF THE CONSEQUENCES OF LOCKE'S DOCTRINE, AND TO CLARIFY WHY LOCKE WOULD NOT RELEGATE THE IDEA TO A MERE FICTION.\*



TOPITSCH, ERNST. DIE REAKTIONAERE IDEOLOGIE DER "STUDENTISCHEN REVOLUTION". CLUB VOLTAIRE 4,28-38 1970.

TOPOLSKI, JERZY. 'SOURCE-FREE KNOWLEDGE': ON THE ROLE OF COGNITIVE PRECONCEPTIONS IN HISTORICAL RESEARCH. SOVIET STUD PHIL 12,52-63 SPR 74.

THE PURPOSE OF THE ARTICLE IS TO SHOW THAT IN HIS RESEARCH THE HISTORIAN IS NOT ONLY USING THE INFORMATIONS PROVIDED BY THE HISTORICAL SOURCES BUT HIS WHOLE KNOWLEDGE. THAT KNOWLEDGE CAN BE EITHER SCIENTIFIC OR A COMMON-SENSE ONE—BOTH STRICTLY CONNECTED WITH THE HISTORIAN'S VALUATIONS AND IDEALS. THE PROGRESS IN HISTORIOGRAPHY IS NOW MORE DEPENDING ON CHANGES IN THIS EXTRA-SOURCE KNOWLEDGE THAN IN POSITIVIST ENLARGING THE FACTUAL BASIS OF THE RESEARCH.\*

TOR, INGE AND REMOREN, ELISABET. MARX UND DIE ÖKOLOGIE. KURSBUCH 33,175-197 1973.

TORNEY, ALAN. AESTHETIC RIGHTS. J AES ART CRIT 32,163-170 WINT 73.

TORNEY, ALAN. CRITICAL JUDGMENTS. THEORIA 39,35-49 1973.

TORNEY, ALAN. INDETERMINACY AND IDENTITY IN ART. MONIST 58,203-213 AP 74.

THE INTRODUCTION OF CHANCE OR RANDOM ELEMENTS INTO THE STRUCTURING OF MANY CONTEMPORARY ART WORKS HAS GENERATED PROBLEMS OF IDENTITY AND REFERENCE, MOST NOTABLY IN THOSE ART FORMS SUCH AS MUSIC WHERE REPEATED PERFORMANCES OF THE SAME WORK ARE HELD TO BE POSSIBLE. SINCE NO TWO PERFORMANCES OF AN ALEATORIC COMPOSITION WILL, EXCEPT ACCIDENTALLY, SOUND ALIKE, AND SINCE ALEATORIC COMPOSITIONS ARE NOT USUALLY COUCHED IN A STANDARD NOTATIONAL SYSTEM, THE TRADITIONAL CRITERIA FOR IDENTITY ARE INAPPLICABLE. SEVERAL RELATED PROBLEMS ARISING FROM THIS SITUATION ARE DISCUSSED AND THE PAPER ADVANCES THE THESIS THAT QUESTIONS OF REFERENCE AND IDENTITY CAN BE ADEQUATELY RESOLVED FOR ART WORKS OF THIS SORT BY SUBSTITUTING FOR THE STANDARD SCORE=PERFORMANCE MODEL A 'RULE=INSTANTIATION' MODEL.

TORRANCE, THOMAS. CAPITALISM AND THE DESIRE FOR PRIVATE GAIN. INQUIRY 17,241-245 SUM 74.

THAT CAPITALISM IS A SUPERIOR ECONOMIC SYSTEM BECAUSE IT ELICITS PRODUCTIVE EFFORT FROM INDIVIDUALS BY UTILIZING THE DESIRE FOR MATERIAL IMPROVEMENT, IS A CONTENTION THAT CAN BE DEFENDED IF IT COULD BE ESTABLISHED THAT THIS DESIRE IS A UNIVERSAL HUMAN MOTIVE AND IS TO BE FOUND IN NON-CAPITALIST AS WELL AS CAPITALIST SOCIETIES. IN ADDITION, IT CAN BE ARGUED THAT WITHIN A MARKET ECONOMY, IF MEN PURSUE WHAT IS IN THEIR OWN INTEREST, THEIR ACTIONS ARE LIKELY TO HAVE THE UNINTENDED CONSEQUENCE THAT MANY OTHERS BENEFIT; FOR UNDER CAPITALISM, ONE MAN'S GAIN IS NOT NECESSARILY ANOTHER'S LOSS. BOTH THESE POINTS ARE RAISED IN REPLY TO RICHARD SCHMITT'S ALLEGED REFUTATION OF 'THE PSYCHOLOGICAL DEFENCE OF CAPITALISM' ("INQUIRY," VOLUME 16, 1973, NUMBER 2).

TORRELL, J P. HUGUES DE SAINT-CHER ET THOMAS D'AQUIN. REV THOMISTE 74,5-22 JA-MR 74.

LA COMPARISON DES TEXTES MONTRE QUE THOMAS D'AQUIN A EU CONNAISSANCE DE LA QUESTION 481 DU MANUSCRIT DE DOUAL 434, DONT HUGUES DE SAINT-CHER EST L'AUTEUR, ET QU'IL L'A UTILISEE: 1) THOMAS EMPRUNTE A HUGUES UNE CITATION D'ARISTOTE ET REPREND SA THEORIE DE LA PROPHETIE CONÇUE COMME UNE ILLUMINATION PASSAGERE, NON COMME UN HABITUS; 2) POUR FAIRE DROIT AUX REQUÊTES DE LA NOËTIQUE ARISTOTÉLICENNE, HUGUES INTRODUIT UNE NOUVELLE EXPLICATION DE LA CONNAISSANCE PROPHÉTIQUE, MAIS NE SAIT PAS EXPLOITER SON INTUITION; IL EST

POSSIBLE QUE THOMAS SE SOIT INSPIRE DE CET ESSAI DE SOLUTION, MAIS IL DEPASSE DE BEAUCOUP SON PREDECESSEUR DANS SA MISE EN OEUVRE.

FORRETTI, ROBERTO. ON MR KIELKOPF'S NOT SO SOBER UNDERSTANDING OF STANDARD ELEMENTARY LOGIC. MIND 81,575-577 O 74.

OSHIMITSU, ISAC. INTERPRETATION AND THE ARTIST'S INTENTION (ARTICLE IN JAPANESE). BIGAKU 24,1-10 MR 74.

WHAT SORT OF INTERPRETATION CAN BE CALLED A GOOD AND CORRECT ONE? E PANOFSKY HAS ONCE DISTINGUISHED THE THREE STRATA OF THE SUBJECT MATTER OR MEANING OF A WORK OF ART, AND IT IS WORTH NOTICE THAT HE PRESENTS THE CORRECTIVE PRINCIPLE OF INTERPRETATION TO EACH OF THESE THREE LEVELS OF MEANING. RECENTLY E H GOMBRICH HAS ALSO EXPOUNDED A METHOD OF ICONOLOGY IN THE INTRODUCTION OF HIS "SYMBOLIC IMAGES," BUT WHICH IS SOMEWHAT DIFFERENT FROM PANOFSKY'S APPROXIMATION TO MEANING. ACCORDING TO HIS VIEW, INTERPRETER MUST ESTABLISH THE INTENDED MEANING OF A WORK, AND, THEREFORE, THE ICONOLOGY IS REGARDED AS THE RECONSTRUCTION OF A PROGRAMME OF AN ARTIST AND A PATRON. IN THE LITERARY INTERPRETATION, HOWEVER, SO MANY ESSAYS HAVE BEEN DEVOTED TO THE ROLE OF AN AUTHOR'S INTENTION THAT WE MUST EXAMINE THEIR ISSUES, ESPECIALLY, THE ANTI-INTENTIONALISTS' CONTENTIONS. AFTER ALL WE LIKE TO INSIST THAT PANOFSKY'S METHOD INDICATES A LEGITIMATE DIRECTION TO SEARCH FOR A CORRECT INTERPRETATION.

OTHMAN, RICHARD. AN APPROACH TO COGNITIVE DISSONANCE THEORY IN TERMS OF ORDINARY LANGUAGE. J THEOR SOC BEHAV 3,215-238 O 73.

A CONCEPTUAL ANALYSIS OF FESTINGER'S COGNITIVE DISSONANCE THEORY IS PRESENTED, USING AN ANALYSIS OF ASPECTS OF ORDINARY LANGUAGE. DISSONANCE IS ASSOCIATED WITH THE NEED FOR EXPLANATION. THE CENTRAL NOTION, THAT PEOPLE ORDER AND INTERPRET THEIR PHYSICAL AND SOCIAL WORLDS ON THE BASIS OF GENERATIVE HIERARCHICAL RULE-STRUCTURES WHOSE FORM IS RESISTANT TO CHANGE, IS ALSO AXIOMATIC TO COGNITIVE STRUCTURE THEORIES, AND TO BE FOUND IN THE PHILOSOPHY OF SCIENCE. IN THE DATA-AREAS OF ONE'S OWN ACTIONS, RULES ARE FOUND TO CONSIST IN VALUES, AND IT IS PROPOSED THAT DISSONANCE IS EVOKED IN SITUATIONS WHERE AN INDIVIDUAL IS CONSTRAINED TO ACT IN A VALUE-DIVIAT WAY, BUT IS BLIND TO THE EXTRINSIC PRESSES CONSTRAINING HIM.\*

OWNSEND JR, DABNEY W. PHENOMENOLOGY AND THE FORM OF THE NOVEL: TOWARD AN EXPANDED CRITICAL METHOD. PHIL PHENOMENOL RES 34,331-338 MR 74.

PHENOMENOLOGICAL ANALYSIS DISCLOSES WHAT A NOVEL IS, BUT DOES NOT CONSTITUTE CRITICISM. WITHIN THE COMPLEX WHICH CONSTITUTES A NOVEL, TWO SYNTHETIC UNITS OF THETIC ACTS, THOSE WHICH POSIT OBJECTS OF THE WORLD AND THOSE WHICH BELONG TO THE PATTERN OF THE WORDS THEMSELVES, ARE BASIC. THE MEANING OF A NOVEL DEPENDS ON THE COMBINATION OF SOME ONTIC STRUCTURE AND ITS PRESENTATION IN A TOTAL SYNTHESIS. THE PRIMARY CRITICAL ACT, ONTOLOGICAL CRITICISM, IDENTIFIES THE ONTIC STRUCTURE, AND IT IS SUPPLEMENTED BY A DESCRIPTION OF THE WAY THAT STRUCTURE IS REALIZED IN A SYNTHETIC WHOLE, WHICH IS A FORM OF MYTHOLOGICAL CRITICISM.

OWNBEE, ARNOLD JOSEPH. DER KAMPF ZWISCHEN MENSCHLICHKEIT UND UNMENSCHLICHKEIT IN DER HEUTIGEN WELTPOLITIK UND SOZIALEN ENTWICKLUNG. UNIVERSITAS 26,1243-1250 1971.

OWNBEE, ARNOLD JOSEPH. FEIBLEMAN'S EXPOSITION OF THE INDIVISIBILITY OF HUMAN AFFAIRS. STUD GEN 24,652-659 1971.

TOYNBEE, ARNOLD JOSEPH. WELTGESELLSCHAFT UND WELTSITUATION HEUTE. UNIVERSITAS 26,231-238 1971.

TRABANT, JUERGEN. LITERATUR ALS ZEICHEN UND ENGAGEMENT. SPRACHE TECH ZEIT 47,225-247 1973.

TRAMMELL, RICHARD LOUIS. CHARLES SANDERS PEIRCE AND HENRY JAMES THE ELDER. TRANS PEIRCE SOC 9,202-217 FALL 73.

CHARLES PEIRCE FREQUENTLY MENTIONS HENRY JAMES, SR., AS ONE OF HIS SPIRITUAL TEACHERS. LIKE THE ELDER HENRY JAMES, PEIRCE BELIEVED THAT CREATIVITY WAS AN ESSENTIAL ASPECT OF GOD'S NATURE, THAT EVIL IS A MAJOR PERFECTION OF THE UNIVERSE, THAT CONVENTIONAL RELIGION AND MORALITY ARE LESS THAN ULTIMATE, THAT SALVATION COMES ONLY THROUGH COMMUNITY, AND THAT THE INDIVIDUAL "SELF," THOUGH PRIMARILY AN ILLUSION, PLAYS AN ESSENTIAL ROLE IN HUMAN DESTINY. THESE COMMON THEMES EXPLAIN PEIRCE'S ADMIRATION FOR HENRY JAMES, SR. BUT IN PEIRCE'S PHILOSOPHY THESE THEMES ARE EMBEDDED IN AN EPISTEMOLOGICAL CONTEXT QUITE DIFFERENT FROM THE PREDOMINANTLY MORAL CONTEXT OF JAMES'S PHILOSOPHY. THE CONCLUSION REACHED BY THIS ARTICLE IS THAT ALTHOUGH PEIRCE WAS NO DOUBT INFLUENCED BY THE SPIRIT OF JAMES'S OUTLOOK, PEIRCE HAD HIS OWN DISTINCTIVE REASONS FOR UPHOLDING JAMESIAN CONCLUSIONS.

TRAVIS, CHARLES. CAUSES, EVENTS AND ONTOLOGY. PHILOSOPHIA (ISRAEL) 3,201-244 AP-JL 73.

DONALD DAVIDSON HAS ARGUED THAT NO SENTENTIAL CONNECTIVE CAN BE REFERENTIALLY TRANSPARENT AND FAIL TO ALLOW SUBSTITUTION OF MATERIAL EQUIVALENCES. IN CAUSAL, AMONG OTHER CONTEXTS, THIS CREATES DIFFICULTIES. WE MUST EITHER (DAVIDSON) RECONSTRUCT THE 'LOGICAL FORM' OF CAUSAL STATEMENTS OR (ANSCOMBE) DENY REFERENTIAL TRANSPARENCY OR SHOW THE ARGUMENT INVALID. DAVIDSON'S AND ANSCOMBE'S SOLUTIONS ARE SHOWN INADEQUATE. MANY FORMS OF REFERENTIAL TRANSPARENCY ARE DESCRIBED. THE ARGUMENT FAILS BECAUSE IT EQUIVOCATES ON CONSTRUING AN IDENTITY STATEMENT. SOME IDENTITY STATEMENTS ARE SHOWN TO BE SUCH THAT AT LEAST ONE OF THEIR TERMS DOES NOT REFER.

TREBILCOT, JOYCE. APRUDENTIALISM. AMER PHIL QUART 11,203-210 JL 74.

APRUDENTIALISM IS THE NORMATIVE THEORY THAT ONE OUGHT TO LIVE ONLY FOR THE MOMENT. IN THIS PAPER, I GIVE AN ACCOUNT OF THE THEORY AND ARGUE AGAINST REASONS GIVEN BY RAWLS AND NAGEL FOR HOLDING THAT 'PURE TIME PREFERENCE' IS IRRATIONAL.

TREJOS WILLIS, ALFONSO. ECOLOGIA DE LOS ORGANISMOS INTERNACIONALES. REV FILOSOF (COSTA RICA) 6,69-73 JA-JE 71.

TREJOS-ESCALANTE, FERNANDO. LA LIBERTAD. REV FILOSOF (COSTA RICA) 8,71-78 JA-JE 70.

LIBERALISMO, FILOSOFIA DE LA LIBERTAD, EVOLUCIONA CONSTANTEMENTE. PRIMERA FASE, LIBERAL CLASICO: ENFATIZO LO ECONOMICO. SEGUNDA FASE, LIBERAL PURC: ENFATIZO LA LIBERTAD. TERCERA FASE, LIBERAL MODERNO: EL INDIVIDUO SOCIAL. INTERESA DESARROLLO INTEGRAL DEL HOMBRE. ESTADO DEBE FORTALECER AL HOMBRE; NO SOJUZGARLO. LIBERTAD SUPONE RIESGO Y RESPONSABILIDAD; ANTIGUAMENTE SOLO ESCLAVOS NO TENIAN RESPONSABILIDAD. LIBERTAD ES IGUALDAD DE DERECHOS Y OPORTUNIDADES; NO IGUALDAD TOTAL, QUE SOLO ES POSIBLE A LA FUERZA, NIVELANDO HACIA ABAJO. LIBERALISMO ES FILOSOFIA MAS MORAL. MORAL IMPORTA SI ES LIBRE, VOLUNTARIA, CONSCIENTE; MORAL-IMPUESTA NO ES MORAL. EL ESFUERZO ES MORAL; EL PRODUCTO DEL ESFUERZO ES MORAL, ES CREACION PERSONAL. EL LIBERAL NO ES CONSERVADOR, NI MATERIALISTA, NI ANTI-ESTADO. AMA LA VIDA PORQUE AMA LOS VALORES HUMANOS. ES HUMANISTA. ES ANTISOCIALISTA, ANTITOTALITARISTA.\*



TRETHOWAN, ILLTYD. PROFESSOR N H G ROBINSON AND NATURAL THEOLOGY. RELIG  
STUD 9,463-468 D 73.

IN "RELIGIOUS STUDIES", 8, (319+) ROBINSON HAD COMPLAINED THAT E L  
MASCALL'S ACCOUNT OF THE EVIDENCE FOR GOD, ALTHOUGH PURPORTING TO BE  
ON 'EMPIRICAL' LINES, IN FACT INVOLVES AN INFERENCE. TRETHOWAN  
POINTS OUT THAT THE COMPLAINT IS BASED ON A SINGLE AMBIGUOUS PHRASE  
EMPLOYED BY MASCALL AND THAT MASCALL'S VIEW OF A 'CONTUITION' OF GOD  
AND THE WORLD IS ONE WHICH HAS BEEN WIDELY SHARED BOTH IN THE PAST  
AND IN OUR OWN TIME. ROBINSON MIGHT GIVE THE IMPRESSION OF BEING  
UNAWARE OF THIS. IT IS TRUE THAT THERE IS SOMETHING LACKING IN  
MASCALL'S ACCOUNT: THE MORAL EVIDENCE WHICH IS PART AND PARCEL OF  
THE 'CONTUITION'--THIS APPEARS IN THE 'EMPIRICAL' APPROACH PROPOSED  
AT THE END OF ROBINSON'S ARTICLE (AGAIN HE MIGHT SEEM TO THINK IT A  
NOVELTY). "IT IS OUR OWN FINITE BEING," TRETHOWAN CONCLUDES, "IN  
WHICH, FIRST AND FOREMOST, THE DISCOVERY OF GOD TAKES PLACE."

REYES, RENATO. LA SOCIOLOGIA DEL DIRITTO NELL'OPERA DI ALESSANDRO LEVI.  
RIV INT FILOSOF DIRITTO 50,804-812 O-D 73.

RIAS MERCANT, SEBASTIAN. CONVERSACION, LENGUAJE Y FILOSOFIA EN UNAMUNO.  
PENSAMIENTO 30,37-66 JA-MR 74.

RIONE, ALDO. L'ARTE E L'ONTOLOGIA DEL SOCIALE. LOGOS (ITALY) 249-261  
1972.

RIPATHI, R K. WHAT IS SRUTI? INDIAN PHIL QUART 1,295-303 JL 74.

IT HAS BEEN ARGUED HERE THAT SRUTI IS THAT INDEPENDENT VERBAL  
KNOWLEDGE WHICH RELATES TO THE TRANSCENDENT, A KNOWLEDGE WHICH  
CANNOT BE HAD OTHERWISE. SRUTI IS CONCERNED NOT MERELY WITH  
INJUNCTIONS BUT ALSO WITH THE EXISTENCE, NATURE AND THE METHOD OF  
ATTAINING THE TRANSCENDENT. BEING INDEPENDENT SRUTI CAN DEPEND ONLY  
ON GOD OR HIS INCARNATION WHO DOES NOT NEED A TEACHER. ITS CONTENT  
IS IMPERSONAL THOUGH THE FORM MAY BE PERSONAL. REASON HELPS US IN  
INTERPRETING SRUTI CONSISTENTLY AS NEITHER SRUTI IS ANTI-REASON NOR  
IS REASON ANTI-SRUTI. AS ALL LANGUAGE HAS TO BE INTERPRETED SRUTI  
ALSO NEEDS IS INTERPRETATION. THERE CAN BE NO EXTERNAL CRITERION OF  
DISTINGUISHING GENUINE SRUTI FROM THE SPURIOUS ONE. AS GOD CAN  
COMMUNICATE IN MANY WAYS, THERE CAN BE SRUTIS OTHER THAN VEDAS.  
SRUTI CANNOT BE REJECTED EXCEPT DOGMATICALLY. BEING CONCERNED WITH  
THE TRANSCENDENT IT HAS TO BE INITIALLY ACCEPTED ON FAITH WHICH  
LEADS TO KNOWLEDGE.

RISTANI, JEAN-LOUIS. MACHIAVEL OU LE SYSTEME INDO-EUROPEEN DE LA VERTU.  
REV PHIL FR 164,305-312 JL-S 74.

ROEGER, JUERGEN. ERINNERUNG AN DEN STAAT: ZU ERNST FORSTHOFFS BUCH "DER  
STAAT DER INDUSTRIEGESELLSCHAFT". STUD GEN 24,960-976 1971.

RONTSFONTAINES, CLAUDE. DIEU DANS LE PREMIER LIVRE DE L'ETHIQUE. REV  
PHIL LOUVAIN 72,467-481 AG 74.

L'ARTICLE ABORDE DEUX QUESTIONS ETROITEMENT LIEES: CELLE DU PASSAGE  
DES ATTRIBUTS A LA SUBSTANCE ET CELLE DE LA CONNAISSANCE DE LA  
SUBSTANCE A PARTIR DE DEUX ATTRIBUTS. L'INTERPRETATION QUI REMONTE  
A HEGEL ET QUI FAIT DES ATTRIBUTS DES FORMES DE L'ENTENDEMENT  
DETERMINANT SUBJECTIVEMENT LA SUBSTANCE TOUT EN LA LAISSANT  
OBJECTIVEMENT INDETERMINEE, EST REMISE EN CAUSE PAR LES  
INTERPRETATIONS RECENTES DE DELEUZE ET DE GUERULT. CES DEUX  
COMMENTATEURS CONSIDERENT LES ATTRIBUTS COMME D'AUTENTIQUES  
SUBSTANCES S'INTEGRANT DANS LA SUBSTANCE DIVINE SANS PERDRE LEUR  
QUALITE DE SUBSTANCE. L'AUTEUR ESTIME QUE, DANS CE CAS, ON RISQUE  
DE FAIRE S'EVANOUIR L'IDEE MEME D'UNE SUBSTANCE DIVINE EXISTANT EN  
SOI ET QU'IL DEVIENT DIFFICILE DE PRETENDRE A UNE CONNAISSANCE  
ADEQUATE DE DIEU A PARTIR DE DEUX DE SES ATTRIBUTS. EN REALITE,



SPINOZA PRESUPPOSE L'EXISTENCE DU PARFAIT, DE DIEU COMME SUBSTANCE DOTEES D'UNE INFINITE D'ATTRIBUTS ET C'EST CE QUI LUI PERMET DE PASSER DES ATTRIBUTS A LA SUBSTANCE ET D'EN DEDUIRE LES PROPRIETES QUI SE RECIPROQUENT AVEC SON ESSENCE.... (EDITED)

TRONTI, MARIO. SOCIAL CAPITAL. TELOS 98-121 FALL 73.

FOLLOWING MARX'S ANALYSES IN THE "GRUNDRISSE," THE AUTHOR TRACES THE IMPLICATIONS OF THE CHANGE FROM ENTRAPRENEURIAL TO MONOPOLY CAPITALISM WITH SPECIAL EMPHASIS GIVEN ON POLITICAL CONSEQUENCES FOR A STRATEGY OF STRUGGLE BY THE WORKING CLASS. BASED ON POST-KEYNESIAN ECONOMICS, THE ANALYSIS CENTERS ON STATE-INTERVENTIONIST POLICIES AND THEORETICAL IMPLICATIONS THEREOF.\*

TROOST, A. CHRISTIAN ALTERNATIVES FOR TRADITIONAL ETHICS. PHIL REFORM 38,167-177 1973.

TROUILLARD, J. LE MERVEILLEUX DANS LA VIE ET LA PENSEE DE PROCLOS. REV PHIL FR 163,439-452 JL-S 73.

SELON PROCLOS LES DIEUX DE LA MYTHOLOGIE SONT DES SYMBOLES OU DES PUISSANCES DE L'UN SUPREME OU DES ESPRITS SUPERIEURS. ILS N'ONT DONC NI CORPS NI VOIX. IL ARRIVE POURTANT QU'ILS NOUS APPARAISSENT ET NOUS PARLENT. PROCLOS RESOUT CE PROBLEME EN RENVERSANT LE PROCESSUS QUI MONTE DES SENS A L'ESPRIT. LA DIVINITE N'AGIT JAMAIS SUR NOUS DU DEHORS. ELLE NOUS MEUT DU DEDANS, DU CENTRE MYSTIQUE DE L'AME. ET CETTE INSPIRATION TRAVERSANT L'AME ENTIERE FAIT REAGIR CHACUNE DE NOS FONCTIONS MENTALES SELON SA NATURE. C'EST NOTRE IMAGINATION QUI DONNE UN CORPS ET UNE VOIX AUX DIEUX.

TRUSS, J. FINITE AXIOMS OF CHOICE. ANNALS MATH LOG 6,147-175 D 73.

A TYPICAL 'FINITE AXIOM OF CHOICE' IS THE FOLLOWING, WHERE N IS A NATURAL NUMBER: ANY SET OF N-ELEMENT SETS HAS A CHOICE FUNCTION. VARIOUS GENERALIZATIONS OF THIS TYPE OF AXIOM ARE CONSIDERED, (FOR EXAMPLE, CORRESPONDING VERSIONS FOR ORDERED AND WELL-ORDERED SETS OF N-ELEMENT SETS), AND NECESSARY AND SUFFICIENT CONDITIONS ARE GIVEN FOR A CONJUNCTION OF THESE AXIOMS TO IMPLY ANOTHER. THE RESULTS ARE EXTENSIONS OF THOSE OF MOSTOWSKI AND GAUNT, AND THE METHODS USED ARE FINITE COMBINATORIAL SET THEORY (IN PROVING SUFFICIENCY OF THE CONDITIONS) AND A COMBINATION OF THE COHEN AND FRAENKEL-MOSTOWSKI METHODS OF INDEPENDENCE PROOF (IN PROVING NECESSITY).

TRUZZI, MARCELLO. THE PROBLEM OF RELEVANCE BETWEEN ORIENTATIONS FOR COGNITIVE DISSONANCE THEORY. J THEOR SOC BEHAV 3,239-247 O 73.

EXAMINATION OF THE COGNITIVE CONSISTENCY LITERATURE SHOWS A LACK OF ADEQUATE CONSIDERATION OF THE CONDITIONAL IMPORTANCE OF RELEVANCE BETWEEN COGNITIONS. THE PARAMETERS OF ANTECEDENT RELEVANCE MUST BE SPECIFIED AND CONTROLLED IF THESE CONSISTENCY MODELS ARE TO ACHIEVE ANY DEGREE OF POWER FOR EMPIRICAL GENERALIZATION. FOUR TYPES OF RELEVANCE BETWEEN COGNITIONS ARE OUTLINED, AND IT IS SUGGESTED THAT THEORETIC DIFFERENCE BETWEEN THE MODELS OF F HEIDER AND T M NEWCOMB MAY IN PART BE DUE TO THE DIFFERING ROLE OF RELEVANCE IN THEIR MODELS. FINALLY, IT IS NOTED THAT THE VARIETIES OF COGNITIVE RELEVANCE OUTLINED HERE HAVE APPARENT ANALOGUES IN THE FORMS OF SOCIO-CULTURAL INTEGRATION POSITED BY P A SOROKIN.

TS'AO, IGNATIUS J H. STUDY NOTES OF MARXIST 'CLASSICS' AND THE 'RED FLAG' 1971-1972. STUD SOVIET THO 13,279-308 S-D 73.

IT ANALYSES TWO ESSAYS WHICH APPEARED IN THE "RED FLAG," 1971-1972 IN FORMS OF STUDY NOTES ON CERTAIN WRITINGS OF MARX, ENGELS, AND LENIN. THREE MAJOR ISSUES EMERGED THEREFROM ALL IN DEFENSE OF MAOIST IDEOLOGY AND POLICIES AGAINST LIU SHAO-CH'EI BY RESORTING TO THE AUTHORITY OF THE 'CLASSICS'. 1. MAO'S CONTINUING CLASS STRUGGLE

AND DICTATORSHIP OF THE PROLETARIAT UNDER SOCIALIST SYSTEM IS CONFIRMED IN THE 'CLASSICS' AND A FURTHER DEVELOPMENT THEREOF. 2. MAO'S ECONOMICAL POLICIES COINCIDE WITH SOCIALIST SUBSTRUCTURE ENVISIONED BY MARX; THE IMPORTANT THING IS NOT PROCEEDS BUT OWNERSHIP. 3. TRUE KNOWLEDGE ONLY COMES FROM PRACTICE AND IS A REFLECTION OF REALITY IN THE FORM OF MOTION—WHICH RATHER CONTRADICTS KNOWING EXPERIENCE: FROM CAUSE TO EFFECT.\*

SOUCHLOS, BRASIDAS N. L'ESTHETIQUE FACE A L'ARTCONTEMPORAIN (ARTICLE IN GREEK). ANN ESTH 11-12,123-126 1972-73.

AINSI LE PROBLEME RESTE ENTIER. L'ESPRIT SE TROUVE DEVANT DEUX NOTIONS QUI DIFFERENT JUSQU'A L'OPPOSITION. OR, IL NE SAURAIT S'ARRETER A CETTE DUALITE; MULTIFORME DANS SES MANIFESTATIONS L'ART NE PEUT ETRE POUR LA Pensee QU'UN EN SON ESSENCE. CELLE-CI PROCEDERA DCNC A UNE MISE EN QUESTION GENERALE ET RADICALE AFIN DE RETROUVER L'UNITE.

SOUCHLOS, BRASIDAS. SITUATION FAUSSE DE L'ARTISTE DANS LA SOCIETE CONTEMPORAINE (IN GREEK). ANN ESTH 8,167-170 1969.

L'OEUVRE D'ART, CERTES PEUT ETRE ENVISAGEE COMME FAIT SOCIAL, MAIS EN TANT QUE FAIT ESTHETIQUE ELLE EST IRREDUCTIBLE A CE FAIT SOCIAL. LA SOCIOLOGIE NE SAURAIT SAISIR QUE LES MODALITES DE LA VIE DE L'ART, L'ESTHETIQUE PHILOSOPHIQUE RESTANT SEULE QUALIFIEE D'EN DETERMINER LA NATURE. DE CETTE VIE JE N'ABORDERAI ICI QUE LA SITUATION DE L'ARTISTE ET SES INCIDENCES FAVORABLES OU DEFAVORABLES SUR LE DEVELOPPEMENT DES ARTS PLASTIQUES. AU MOYEN-AGE L'ARTISTE NE DIFFERE PAS DE L'ARTISAN. MAIS LE NOUVEAU SYSTEME, LOIN DE SAUVEGARDER LA LIBERTE DE LA CREATION A PARADOXALEMENT ABOUTI A L'ASSUJETTIR AUX EXIGENCES D'UNE VASTE ORGANISATION, RENFORCEE PAR DIVERSES INSTITUTIONS ARTISTIQUES. S'IL NE SE PLIE PAS A CES EXIGENCES, L'ARTISTE LE PLUS DOUE EST CONdamNE A RESTER EN MARGE DE LA SOCIETE. (EDITED).

J. WEI-MING. AN INTRODUCTORY NOTE ON TIME AND TEMPORALITY. PHIL EAST WEST 24,119-122 AP 74.

JOMELA, RAIMO. A PSYCHOLINGUISTIC PARADOX AND ITS SOLUTION. AJATUS 35,124-139 1973.

THE PAPER EXAMINES THE DEBATE BETWEEN OSGOOD AND FODOR CONCERNING THE ELIMINABILITY OF MEANING RESPONSES (RM) IN REPRESENTATIONAL MEDIATION THEORIES SUCH AS OSGOOD'S. IT IS ARGUED, 'CONTRA' FODOR, THAT THE MEANING RESPONSES ARE OPEN THEORETICAL CONSTRUCTS WHICH CANNOT BE ELIMINATED FROM REPRESENTATIONAL PSYCHOLINGUISTIC THEORY.

JOMELA, RAIMO. EMPIRICIST VS REALIST SEMANTICS AND MODEL THEORY. SYNTHESE 26,407-408 AP 74.

ORK, DIETER. LEIBNIZ'S THEORY OF THE SOUL. S J PHIL 12,103-116 SPR 74.

REK, CHARLES. A NOTE ON QUINE'S SYNONYMY. J CRIT ANAL 4, 85-86 JL 72.

THE INTERCHANGEABILITY CRITERION, OR COEXTENSIVENESS CRITERION, FOR DETECTING SYNONYMY IS NOT AS BAD AS W V O QUINE THINKS IT IS SINCE HE ONLY LOOKS AT TERMS, NOT WORDS. NEITHER OF THE TWO EXPRESSIONS 'CREATURE WITH A KIDNEY' AND 'CREATURE WITH A HEART' IS A WORD. IF YOU FIND YOURSELF SAYING 'ALL AUTOMOBILES ARE CARS AND ALL CARS ARE AUTOMOBILES', THEN 'AUTOMOBILE' AND 'CAR' ARE SYNONYMOUS. THE WORDS 'EQUIANGULAR' AND 'EQUILATERAL' ARE NOT NECESSARILY A COUNTEREXAMPLE SINCE THERE IS A LOGICAL CONNECTION BETWEEN THE TWO.\*

TUREK, LESZEK. ESCHATOLOGY AND REVOLUTION: RUSSIAN STUDIES IN MODERN ANTI-COMMUNISM. DIALEC HUM 131-147 AUTUMN 73.

TWARDOWSKI, K. O ZADANIACH ETYKI NAUKOWEJ: WYKLADOW Z ETYKI CZEC III (DO DRUKU PRYGOTOWALA I DAMBSKA). ETYKA 12,125-154 1973.

TO BE SCIENTIFIC, ETHICS MUST NOT INCLUDE STATEMENTS THAT ARE DERIVED IN ANY MANNER OTHER THAN ETHICAL REASONING FROM AXIOMS OR FACTS. BUT ON THIS ROAD IT CANNOT ARRIVE AT NORMS, AT RULES OF CONDUCT. CONTRARY TO THE COMMON VIEW, NO SCIENCE AT ALL CAN GIVE RULES. SCIENCE SAYS MERELY WHAT IS, AND HOW IT IS, BUT NOT WHAT OUGHT TO BE. NORMS, I.E. RULES OF CONDUCT, FOLLOW NOT FROM THEORETICAL STUDIES BUT FROM THE PRACTICAL APPLICATIONS OF THE THEORETICAL RESULTS. HYGIENE, FOR INSTANCE, INDICATES PHYSICAL MOVEMENT AS AN INDISPENSABLE CONDITION OF MAINTAINING HEALTH; BUT THE NORM "WE OUGHT TO MAKE PHYSICAL EXERCISES" ORIGINATES FROM OUR CONCERN WITH THE IMPORTANT AIM OF MAINTAINING OUR HEALTH. THUS, SCIENTIFIC ETHICS CAN ALSO DO NO MORE THAN STUDY, AND LEAVE THE DERIVATION OF NORMS FROM ITS RESULTS TO AGENTS THAT ARE INTENT UPON CERTAIN PRACTICAL OBJECTIVES. (EDITED).

TWISS JR, SUMNER B. PARENTAL RESPONSIBILITY FOR GENETIC HEALTH. HASTINGS CENTER REP 4,9-11 F 74.

FOUR QUESTIONS ARE POSED FOR EXAMINING A CLUSTER OF SOCIO/MORAL ISSUES RELATED TO THE NOTION OF GENETIC RESPONSIBILITY. REASONS ARE ADVANCED FOR ANSWERING EACH QUESTION AFFIRMATIVELY AND NEGATIVELY. THEN A CASE IS ARGUED FOR THE FOLLOWING CONCLUSIONS: 1) PARENTS HAVE THE PRIMA FACIE RIGHT TO DETERMINE THE GENETIC QUALITY OF OFFSPRING ACCORDING TO THEIR OWN PERSPECTIVES OF WHAT IS BEST FOR THEM. 2) IN CERTAIN CIRCUMSTANCES PARENTS MAY HAVE THE DUTY TO AVOID BEARING CHILDREN WITH SERIOUS GENETIC DEFECTS IF THIS IS POSSIBLE. 3) CIVIL SOCIETY DOES NOT HAVE A RIGHT TO INTERVENE IN PARENTHOOD AND SHAPE REPRODUCTIVE BEHAVIOR ON GENETIC GROUNDS. 4) PARENTS HAVE A DUTY TO PERMIT RELEVANT GENETIC INFORMATION TO BE TRANSMITTED TO RELATIVES IN THE EXTENDED FAMILY IF THIS IS MEDICALLY/GENETICALLY INDICATED.

UCHII, SOSHICHI. HIGHER ORDER PROBABILITIES AND COHERENCE. PHIL SCI 40,373-381 S 73.

IT IS WELL KNOWN THAT A DEGREE-OF-BELIEF FUNCTION  $P$  IS COHERENT IF AND ONLY IF IT SATISFIES THE PROBABILITY CALCULUS. IN THIS PAPER, WE SHOW THAT THE NOTION OF COHERENCE CAN BE EXTENDED TO HIGHER ORDER PROBABILITIES SUCH AS  $P(P(H)=X)=Y$ , AND THAT A HIGHER ORDER DEGREE-OF-BELIEF FUNCTION  $P$  IS COHERENT IF AND ONLY IF IT SATISFIES THE PROBABILITY CALCULUS PLUS THE FOLLOWING AXIOM:  $P(H)=X$  IFF  $P(P(H)=X)=1$ . ALSO, A NUMBER OF LEMMATA WHICH EXTEND AN INCOMPLETE PROBABILITY FUNCTION TO A COMPLETE ONE ARE ESTABLISHED.

UCHII, SOSHICHI. INDUCTIVE LOGIC WITH CAUSAL MODALITIES: A DETERMINISTIC APPROACH. SYNTHESE 26,264-303 D 73.

HOW CAN WE CONFIRM A CAUSAL LAW BY EXPERIENCE? IN ORDER TO ANSWER THIS QUESTION, A JOINT SYSTEM OF LOGIC OF CAUSAL MODALITIES AND INDUCTIVE LOGIC IS CONSTRUCTED. FIRST, AS OUR INDUCTIVE LOGIC, HINTIKKA'S TWO-DIMENSIONAL CONTINUUM OF INDUCTIVE METHODS IS ADOPTED. THEN IN ORDER TO ANALYSE VARIOUS ASPECTS OF CAUSAL STATEMENTS, WE CONSTRUCT A LOGIC OF CAUSAL MODALITIES. TAKING A SEMANTICAL APPROACH, WE CONSTRUCT IN THIS PAPER THAT THE RELATION BETWEEN ACTUALITY AND CAUSAL NECESSITY IS UNIQUELY DETERMINED BY CERTAIN SYNTACTIC-SEMANTIC CRITERIA. AND IT IS SHOWN THAT THIS SYSTEM CAN ACCOUNT FOR SEVERAL IMPORTANT FEATURES OF THE CONFIRMATION OF CAUSAL LAWS.



KOMOV, A. I. COMPLEMENTARITY AND CORRELATION (IN RUSSIAN). TEOR METOD 6,27-36 1974.

CONTENT UNDERSTANDING OF COMPLEMENTARITY IS THE BASIS FOR LOGICAL PROPERTIES RESEARCH OF COMPLEMENTARITY RELATION. THE LOGICAL LANGUAGE DEVELOPED FOR SYSTEM RESEARCH IS USED. THE OFFERED COMPLEMENTARITY RELATION FORMALIZATION CONSIDERS CONTENT CHARACTERISTICS: COMPLETE DESCRIPTION RECEIPT ON THE BASIS OF AN INCOMPLETE ONE, IMPOSSIBILITY OF SIMULTANEOUS REALIZATIONS OF COMPLEMENTARY DESCRIPTIONS. SEVERAL TYPES OF COMPLEMENTARITY ARE FORMALLY DEFINED. CORRELATION IS CONSIDERED AS A VARIANT OF RELATIONS ANALOGOUS TO COMPLEMENTARITY. BOTH CORRELATION AND COMPLEMENTARITY PERMIT VARIOUS FORMAL MODIFICATIONS. POSSIBLE COMBINATIONS OF COMPLEMENTARITY AND CORRELATION ARE DEFINED. THREE PLACE RELATIONS ARE REGARDED ADEQUATELY TO TWO PLACE CORRELATION AND COMPLEMENTARITY.\*

LOA HERRERO, DANIEL. EL TOMISMO EN EL MEXICO DEL SIGLO XVI. LOGOS (MEXICO) 2,149-169 JA-AP 74.

GER, PETER. TWO TYPES OF SCEPTICISM. PHIL STUD 25,77-95 F 74.

SKEPTICISM ABOUT KNOWLEDGE SAYS THAT NO ONE EVER KNOWS THAT ANYTHING IS SO. SKEPTICISM ABOUT RATIONALITY IS DEFINED AS THE THESIS THAT NO ONE IS EVER AT ALL REASONABLE, OR JUSTIFIED, IN ANYTHING. IT IS ARGUED THAT THE FIRST TYPE OF SKEPTICISM ENTAILS THE SECOND, AND THE AUTHOR ACCEPTS THEM BOTH.

GVARI, TAMAS. TIME AND THE MODERN SELF: A CHANGE IN DRAMATIC FORM. STUD GEN 24,326-334 1971.

MEYER, ARNOLD. PSYCHOPHYSIKALISCHE TRANSFORMATION ODER GRUPPENDRUCK: DISKUSSION ZU FEGER & RUDINGER, "INTERPRETATIONEN DER URTEILSKONVERGENZ". Z SOZ 4,77-79 1973.

BACH, PETER. PROGRESS AND DEGENERATION IN THE 'IQ DEBATE'. BRIT J PHIL SCI 25,99-135 JE 74.

VARIOUS ATTEMPTS TO APPRAISE THE CONTROVERSY CONCERNING THE ORIGINS OF DIFFERENCES IN INTELLIGENCE ARE BRIEFLY REVIEWED AND SHOWN TO BE UNSATISFACTORY. THE SCIENTIFIC DEBATE IS THEN ASSESSED USING THE OBJECTIVE CRITERIA PROVIDED BY LAKATOS' METHODOLOGY OF SCIENTIFIC RESEARCH PROGRAMS. AN HEREDITARIAN AND A RIVAL ENVIRONMENTALIST RESEARCH PROGRAM ARE DESCRIBED AND EACH IS THEN APPRAISED ACCORDING TO WHETHER IT IS 'PROGRESSIVE' (I.E., HAS MADE NOVEL PREDICTIONS) OR WHETHER IT IS 'DEGENERATING' (I.E., HAS MERELY ACCOUNTED FOR THE FACTS BY ADJUSTING ITS AUXILIARY ASSUMPTIONS IN AN AD HOC WAY). IT IS CONCLUDED THAT THE HEREDITARIAN RESEARCH PROGRAM IS PROGRESSIVE AND THE ENVIRONMENTALIST PROGRAM IS DEGENERATING.

BAN, LINWOOD. WILLIAM OF OCKHAM'S THEOLOGICAL ETHICS. FRAN STUD 33,310-350 1973.

VOLUNTARIST AND RATIONALIST ELEMENTS IN OCKHAM'S WRITINGS HAVE SUGGESTED CONTRADICTORY ETHICAL THEORIES. OCKHAM'S ETHICS IS BEST UNDERSTOOD AS A SERIES OF MODIFICATIONS OF ST. THOMAS AQUINAS'S VIEWS. WITH ST. THOMAS, OCKHAM HOLDS THAT GOD NECESSARILY LOVES JUSTICE AND CHARITY, BUT THAT THIS FACT IMPOSES NO NECESSITY UPON GOD'S ACTS AD EXTRA. WHEREAS ST. THOMAS HOLDS THAT ALL TEN COMMANDMENTS ARE PER SE NOTA (ANALYTICALLY SELF-EVIDENT), OCKHAM HOLDS THAT NONE OF THEM ARE. AS A RESULT GOD IS NOT BOUND TO OBSERVE THEM SINCE THEIR CONTRARIES DO NOT INVOLVE CONTRADICTIONS. OCKHAM'S ETHICS IS CONSISTENT AND HIS VOLUNTARISM MORE RESTRICTED THAN IS USUALLY THOUGHT TO BE THE CASE.



URBANSKI, EDMUND STEPHEN. DOS ORIENTACIONES CULTURALES DISTINTAS EN EL HEMISFERIO OCCIDENTAL. REV FILOSOF (COSTA RICA) 9,27-35 JA-JE 71.

THE MODERN CULTURAL PROFILE OF SPANISH AMERICA AND ANGLO-AMERICA WAS HISTORICALLY DETERMINED BY RENAISSANCE. THE GRECO-LATIN ROOTS WITH AESTHETIC AIMS AND METAPHYSICAL PREOCCUPATION, ALSO THE MEDIAEVAL-LIKE RELIGIOUS CONSERVATISM, GAVE HISPANIC AMERICA A SPIRITUAL OUTLOOK. THE ANGLO-SAXON BASES, LIBERAL, EMPIRIC AND SPECULATIVE, WERE MAINLY AIMED AT MATERIAL SUCCESS RATHER THAN INTELLECTUAL GLORY. CONSEQUENTLY, THE HISPANIC SPIRITUALITY PROMOTED FINE ARTS AND EDUCATION, AND ALTHOUGH NOT DEVOID OF PHYSICAL LEISURE, WAS MAINLY CENTERED IN CULTURAL PURSUITS OF MINORITIES. WHEREAS, THE ANGLO-AMERICAN PURPOSE WAS, THROUGH A REVISION OF VALUES, TO FOSTER THE ECONOMIC-SOCIAL WELFARE OF THE MASSES, WITH A SCANT EDUCATION WITHIN THE FRAMEWORK OF PURITANIC ETHICS, WHICH ADVOCATED HARD WORK COMBINED WITH LAIC PIETY. SOME OF THESE AIMS WERE WITH TIME'S PASSING MODIFIED, AS ATTESTED IN CONSIDERABLE IMPROVEMENT OF U.S. EDUCATION ON ALL LEVELS, IN CONTRAST TO EDUCATIONAL LIMITATIONS WHICH PREVAIL IN CONTEMPORARY HISPANIC AMERICA; OTHERS NOT.\*

URENA, ENRIQUE MENEDEZ. LA TEORIA CRITICA DE LA ESCUELA DE FRANKFURT. PENSAMIENTO 29,175-194 AP 73.

URQUHART, ALASCAIR. AN INTERPRETATION OF MANY-VALUED LOGIC. Z MATH LOG 19,111-114 1973.

USLAR, DETLEV. SEELE ALS WIRKLICHKEIT DES LEIBES ERKENNTNISSE DER PSYCHOLOGIE. UNIVERSITAS 28,1103-1111 1973.

V\*YUGIN, V V. ON DISCRETE FAMILIES OF RECURSIVELY ENUMERABLE SETS. ALG LOG 11,137-144 N 73.

VAHANIAN, GABRIEL. LE TEMOIGNAGE DE L'ECRITURE. ARCH FILOSOF 341-348 1972.

TRUTH IS NO MONOPOLY OF EITHER NATURE OR HISTORY. NOR IS KIERKEGAARD SETTING THEM UP ONE AGAINST THE OTHER WHEN HE OPPOSES THE TRUTH OF CHRIST AND THE TRUTH OF SOCRATES. HIS POINT IS THAT TRUTH IS FACTUAL ONLY TO THE EXTENT THAT IT IS ESCHATOLOGICAL, I.E., WHAT REMAINS TO LIVE BY AFTER ALL BELIEFS HAVE BEEN LIVED AND FOUND WANTING IN KNOWLEDGE, AND CONVERSELY. SUCH TRUTH IS WHAT PRECISELY IS AT STAKE IN THE HOLY SCRIPTURES ('SCRIPTA'), BUT IT IS AT STAKE ONLY IF THIS DOES NOT RESULT IN TURNING EVERYTHING ELSE INTO A 'POST-SCRIPTUM'. OR ELSE TRUTH AND REVELATION COULD NEVER MEET, AND NATURE AND HISTORY WOULD REMAIN MEANINGLESS, EACH TESTIFYING TO ITSELF RATHER THAN BEING TESTED AND ATTESTED.

VAHIDUDDIN, SYED. SOME ASPECTS OF THE PHILOSOPHY OF HISTORY. DIOGENES 82,31-44 SUM 73.

THE AUTHOR SEEKS TO DETERMINE THE NATURE OF THE HISTORICAL EVENT. HE THINKS THAT IT IS NOT SIMPLY A REFERENCE TO THE PAST BUT THE HUMAN INVOLVEMENT WHICH IMPARTS A HISTORICAL CHARACTER TO A PAST EVENT. HE FURTHER TRIES TO DETERMINE THE RELATION OF THE HISTORICAL CONSCIOUSNESS TO MORAL, AESTHETIC AND RELIGIOUS CONSCIOUSNESS. HE IS THEN LED TO CONSIDER THE PROBLEM OF THE HISTORICAL TIME AND THE PECULIAR CHARACTER OF THE DATES WHICH ARE HISTORICALLY RELEVANT. IN THE END HE IS DRIVEN TO MAKE A FEW COMMENTS ON THE NATURE OF THE HISTORY OF PHILOSOPHY AND THE NON-CONCLUSIVE CHARACTER OF THE PHILOSOPHICAL SOLUTIONS. THOUGH HE AGREES WITH DILTHEY THAT HISTORY REVEALS MAN BOTH IN HIS ACTUALITY AND POTENTIALITY HE ADDS THAT IT CAN NOT EXHAUST HIM METAPHYSICALLY.

ALENTA, F AND RIHA, L. THE CHARACTER OF PRESENT-DAY CHANGES IN SCIENTIFIC AND TECHNOLOGICAL DEVELOPMENT AND IMPACT UPON MANAGING THE REPRODUCTION PROCESS (IN RUSSIAN). TEOR METOD 5,155-179 1973.

VO VREMYA NAUTCHNO=TEKHNITCHESKOY REVOLYUTSII OSOBOYE ZNATCHENIYE PRINIMAYET POZNANIYE KATCHESTVENNYKH OTLITCHIY SREDI ELEMENTARNYKH IZMENENIY (INNOVATSIY) V STRUKTURE PRIZVODSTVENNYKH ORGANIZMOV. PO ITOGAM ISSLEDOVATYELSKIY RABOT KAPEDRY EKONOMIKI PROMYSHLENNOSTI VYSSHEY EKONOMITCHESKOY SHKOLY V PRAGE (CSSR) SREDI INNOVATSIY MOZNO OTLICIT SYEM STYEPENIY=OT SAMYKH PROSTYKH KOLITCHESTVENNYKH IZMENENIY PO REVOLYUTSIONNYE PRINTSIPIALNYE KATCHESTVENNYE IZMENENIYA. EMPIRITCHESKIYE ISSLEDOVANIYA V 1971-72 GODAKH PODTVERZHDAYUT, TCHTO KAZHDY STUPENI UPRAVLENIYA OTVITCHAYET IZVVESTNAYA STYEPEN INNOVATSIY, VNYEDRENIYE KOTOROY SPOSOBEN TOT KOTORYY STUPEN UPRAVLENIYA EFFEKTIVNO ORGANIZOVAT.\*

ALENTI, CESARE. LE 'DUE CONSCENZE' IN CROCE E L'OBLIQUITA DI 'TEORESI' E 'SIGNIFICATO ESTETICO'. LOGOS (ITALY) 169-188 1972.

LO SCRITTO TENDE A DIMOSTRARE CHE LE 'DUE' CONSCENZE CROCIANE (ARTE E FILOSOFIA) NON NE COSTITUISCONO NEPPURE UNA, TALE ESSENDO UTILMENTE SOLO LA SCIENZA DA CROCE NON CONSIDERATA COME CONSCENZA. LA 'TEORETICITA' CROCIANA CORRISPONDE FONDAMENTALMENTE AD UNA FONDAZIONE ESTETICA DELLO SPIRITO (FORSE LO SPIRITO OGGETTIVO HEGELIANO O LA RELAZIONE STORICO-SOCIALE PROVATA DALLA INTUIZIONE O ELEMENTO ESTETICO).

ALENTIF, MARIA EUGENIA. LA FILOSOFIA DE ALBERTO ROUGES. ENSAY ESTUD 27-35 N 73.

ALENTIF, MARIA EUGENIA. PARA UNA DEFINICION DE LO RELIGIOSO. ENSAY ESTUD 23-26 MR 73.

ALERI, DIEGO. RIFLESSIONI DI UN LETTERATO' SUL PROBLEMA DELLA MORTE. G CRIT FILCSOF ITAL 52,213-220 AP=JE 73.

ALLEJO, REMEDIOS CASTRO. CAMUS Y EL EXISTENCIALISMO. PENSAMIENTO 29,227-236 AP 73.

MI ARTICULO INTENTA ACLARAR LOS PUNTOS EN QUE SE DIFERENCIAN EL PENSAMIENTO DE JEAN PAUL SARTRE Y EL DE ALBERT CAMUS. EXPONGO=PRIMERAMENTE LOS PUNTOS CENTRALES DEL EXISTENCIALISMO DE SARTRE Y, A CONTINUACION, LAS DIRECTRICES DEL PENSAMIENTO DE CAMUS. LLEGANDO A LA CONCLUSION SIGUIENTE: PARA SARTRE LA ESENCIA ES POSTERIOR A LA EXISTENCIA, EL HOMBRE COMIENZA SIENDO NADA, SOLO SERA DESPUES, CUANDO SE HAYA HECHO A SI MISMO, CUANDO SE HAYA ELEGIDO A SI MISMO. PARA SARTRE EL HACER ES ANTERIOR AL SER. PARA CAMUS ES JUSTAMENTE LO CONTRARIO. CAMUS RECLAMA UNA PRIMACIA PARA EL SER.\*

ALLIN, G. NATURE INTEGRALE ET NATURE MUTILEE. REV PHIL FR 164,77-100 JA=MR 74.

APRES AVOIR TENTE DE DEGAGER DANS "LA PERSPECTIVE METAPHYSIQUE" (PUF 1960) LES TRAITS ESSENTIELS COMMUNS AUX GRANDES TRADITIONS METAPHYSIQUES DE L'ORIENT (VEDANTA NON-DUALISTE, BOUDDHISME DU GRAND VEHICULE, TAOISME), L'AUTEUR A MONTRE DANS CET ARTICLE QUE LES THEMES MAJEURS DE CES TRADITIONS (NON-DUALITE DU MONDE ET DU DIVIN, ILLUSION COSMIQUE, ETC...) PEUVENT ETRE RATTACHES A LA "DOCTRINE DE LA NATURE INTEGRALE," QUI EVITE LES MUTILATIONS AUXQUELLES S'EST LIVRE L'OCCIDENT (DE LA MUTILATION DE TYPE MYSTIQUE DES INSTINCTS A LA MUTILATION TECHNOCRATIQUE DE LA NATURE). CETTE PROBLEMATIQUE DE LA NATURE INTEGRALE, QUI S'EXPRIME AVEC ECLAT DANS LE BOUDDHISME ZEN, FAIT PARADOXALEMENT COINCIDER UNE OUVERTURE RADICALE A L'ABSOLU SUPRA-PERSONNEL (ATMAN, NIRVANA, TAO) AVEC L'affirmation DE L'ABSOLUE CONTINUITE RELIANT LES FORMES LES PLUS HAUTES DU DIVIN A LA TOTALITE DES REALITES NATURELLES.\*

VALOIS, RAYNALD. BEAUTE ET EXPRESSION DANS L'ESTHETIQUE DE LA PEINTURE. LAVAL THEOL PHIL 30,115-131 JE 74.

CET ARTICLE EST UNE CONTRIBUTION A LA DEFINITION DE LA PEINTURE. L'AUTEUR MONTRE QUE LA BEAUTE, OU STRUCTURE HARMONIEUSE DES FORMES ET DES COULEURS, NE PEUT CONSTITUER LA FIN OU L'OBJET LE PLUS EXCELLENT DE LA PEINTURE. L'EXPRESSION DE LA VIE AFFECTIVE, DES SENTIMENTS ET DES EMOTIONS, EST PLUS IMPORTANTE. L'HISTOIRE DE LA PEINTURE LE DEMONTRE; AUSSI L'ANALYSE DU PLAISIR ESTHETIQUE RESULTANT DE LA BEAUTE COMPARE A CELUI DE L'EXPRESSION; DE PLUS CETTE DERNIERE PEUT ETRE PROPREMENT PLASTIQUE ET NE FAIT PAS NECESSAIREMENT REFERENCE A LA LITTERATURE.

VAN DE PITTE, FRED P. RESERVATIONS ON A POST-WITTGENSTEINIAN VIEW OF DESCARTES. PHIL PHENOMENOL RES 35,107-114 S 74.

THE PURPOSE HERE IS TO REFUTE THE POSITION OFFERED BY DONALD F HENZE IN HIS RECENT ATTEMPT TO ESTABLISH THAT DESCARTES EMPLOYS THE ARGUMENT FROM ANALOGY FOR THE EXISTENCE OF OTHER MINDS. IT IS POINTED OUT THAT HENZE'S CASE RESTS ON A VIOLATION OF CARTESIAN EPISTEMOLOGY AND A MISCONCEPTION CONCERNING THE MIND-BODY DUALISM. MOREOVER, DESCARTES EXPLICITLY REJECTS ANALOGY FOR THIS KIND OF INVESTIGATION.

VAN DEN HEUWEL, ALBERT H. WURMBRAND ALS EXEMPEL EINES "CHRISTLICHEN" ANTIKOMMUNISMUS. INT DIALOG Z 4,267-275 1971.

VAN DER BENT, ANS J. "— UND IDEOLOGIEN". INT DIALOG Z 4,251-259 1971.

VAN DER LAAN, H. NATURE AND SUPERNATURE ACCORDING TO DUNS SCOTUS. PHIL REFORM 38,62-76 1973.

VAN DER MERWE, N T. QUA VIA, PHILOSOPHIA? PHIL REFORM 38,84-96 1973.

VAN DER WALT, B J. EISEGESIS=EXEGESIS, PARADOX AND NATURE=GRACE: METHODS OF SYNTHESIS IN MEDIAEVAL PHILOSOPHY. PHIL REFORM 38,191-210 1973.

THE AIM OF THE ARTICLE IS, FIRSTLY, TO INVESTIGATE THE REASONS FOR THE RISE OF SYNTHETIC THOUGHT IN EARLY CHRISTIANITY AND, SECONDLY, TO DISCUSS THE THREE METHODS BY WHICH A SYNTHESIS BETWEEN PAGAN PHILOSOPHY AND THE BIBLE WAS ACCOMPLISHED DURING MEDIAEVAL THOUGHT. THE VIEWPOINTS OF DIFFERENT THINKERS DURING PATRISTIC AND MEDIAEVAL PHILOSOPHY CLEARLY ILLUSTRATE THE THREE DIFFERENT METHODS APPLIED. THE METHOD OF EISEGESIS=EXEGESIS BY WAY OF ALLEGORICAL EXEGESIS REVEALS AN ATTITUDE OF WORLD CONFORMITY. IN REACTION TO THE IDEA OF WORLD CONFORMITY, THE METHOD OF PARADOX, APPLYING THE THEORY OF DOUBLE TRUTH, ADVOCATES AN ATTITUDE OF WORLD FLIGHT. THE METHOD OF NATURE=GRACE (SUPERNATURE) PREACHED WORLD COMPROMISE IN AN ATTEMPT TO AVOID THE EXTREMES OF BOTH THE PREVIOUS METHODS. THE CONCLUSION IS THAT NOT ONE OF THESE METHODS GAVE A SATISFACTORY ANSWER TO THE RELATIONSHIP BETWEEN GREEK PHILOSOPHY AND THE BIBLE.

VAN DUYN, P C. A SHORT NOTE ON EVANS' CRITICISM OF REASONING EXPERIMENTS AND HIS MATCHING RESPONSE HYPOTHESIS. COGNITION 2,239-242 1973.

VAN EIKEMA HOMES, H J. THE FUNCTIONS OF LAW AND THE ROLE OF LEGAL PRINCIPLES. PHIL REFORM 39,77-81 1974.

VAN FRAASSEN, BAS C. THEORETICAL ENTITIES: THE FIVE WAYS. PHILOSOPHIA (ISRAEL) 4,95-109 JA 74.



VAN HEIJENOORT, JEAN. SUBJECT AND PREDICATE IN WESTERN LOGIC. PHIL EAST WEST 24,253-268 JL 74.

VAN INWAGEN, PETER. A FORMAL APPROACH TO THE PROBLEM OF FREE WILL AND DETERMINISM. THEORIA 40,9-22 1974.

SIMPLE FORMAL STATEMENTS OF THE THESES OF FREE WILL AND UNIVERSAL CAUSAL DETERMINISM ARE PRESENTED. QUANTIFICATION IS OVER POSSIBLE WORLDS AND ACTUAL PERSONS. ONE NAME, DESIGNATING THE ACTUAL WORLD, AND THREE TWO-PLACE PREDICATES SUFFICE FOR THE STATEMENT OF THESE THESES. THE MAJOR PART OF THE PAPER IS AN INFORMAL EXPLICATION OF THE INTENDED SENSES OF THE PREDICATES. IT IS SHOWN THAT THE DENIAL OF THE FREE-WILL THESES IS DERIVABLE FROM THE FORMAL STATEMENT OF DETERMINISM TAKEN TOGETHER WITH TWO VERY PLAUSIBLE THESES. IT IS ARGUED THAT THESE TWO THESES ARE TRUE EVEN IF A CONDITIONAL ANALYSIS OF ABILITY IS CORRECT. SOME CONSIDERATIONS ARE RAISED THAT ARE RELEVANT TO DECIDING WHICH, IF EITHER, OF THE THESES OF FREE WILL AND DETERMINISM IS TRUE.

VAN KAAM, ADRIAN. EXISTENTIAL CRISIS AND HUMAN DEVELOPMENT. HUMANITAS 10,109-126 MY 74.

BOTH THE POSITIVE AND NEGATIVE PHASES OF CHANGE, CONFLICT AND CRISIS ARE PRESENTED IN THE FIRST ARTICLE BY ADRIAN VAN KAAM. SPECIFICALLY HIS THEME IS THAT THE RECURRING DEATH AND REBIRTH OF PERSONALITY IS A FUNDAMENTAL PROCESS OF HUMAN DEVELOPMENT. EVERY IMPORTANT DECISION IMPLIES A BIRTH TRAUMA OF CUTTING MYSELF FREE FROM THE PAST SO THAT I MAY BE REBORN TO A NEW LIFE OF MOTIVATION AND BEHAVIOR. EXISTENTIAL CRISIS COMPRISES THREE PHASES: DEATH, DECISION, AND REBIRTH. THE DEATH PHASE IS ONE OF FRUSTRATION, ANXIETY, CONFLICT; THE PHASE OF DECISION BINDS DEATH TO REBIRTH IN THE TURNING POINT OF CHOICE; THE FINAL PHASE OF RESURRECTION IS ONE OF EMERGENCE, TRANSFORMATION, REINTEGRATION. THE AUTHOR STUDIES THESE PHASES IN THE COUNSELING SITUATION AND THEN DOES A MORE DETAILED ANALYSIS OF BOTH THE NEGATIVE AND THE POSITIVE PHASES OF CRISIS. IF CONFLICT AND CRISIS ARE LIVED RIGHTLY, THEY CAN MARK THE BEGINNING OF A MORE REALISTIC LIFE, A LIFE WHICH ACCEPTS THAT FULLNESS IS AT THE SAME TIME EMPTINESS, THAT SATISFACTION IS CLOUDED BY DISPLEASURE, THAT SECURITY IS ENCUMBERED BY UNCERTAINTY.

VAN MELSEN, A G M. ST THOMAS' SOLUTION OF THE PROBLEM OF FAITH AND REASON. SAPIENTIA 29,125-134 AP-JE 74.

VAN OVERBEKE, MAURICE. LA COMPETENCE SEMANTIQUE ET LA CONNAISSANCE PRAGMATIQUE: LES FORMES LINGUISTIQUES DU TEMOIGNAGE. ARCH FILOSOF 229-262 1972.

VAN PATTEN, JAMES J. MODEL FOR PHILOSOPHY OF EDUCATION. J THOUGHT 8,286-294 N 73.

THE ARTICLE WAS DESIGNED TO PROVIDE A WORKABLE MODEL FOR TEACHING PHILOSOPHY OF EDUCATION THROUGH ALLOWING STUDENTS TO FORM THEIR OWN JUDGMENTS BY PROVIDING THEM WITH FACTS OF THEORIES AND SYSTEMS TOGETHER WITH TOOLS OF INQUIRY. THE MODEL IS DESCRIPTIVE IN ITS PRESENTATION OF THEORIES AND SYSTEMS OF THOUGHT AND PRESCRIPTIVE IN ITS EMPHASIS ON THE DEVELOPMENT OF CERTAIN HABITS OF MIND WHICH UNDERLIE WHAT ONE MAY CALL DEMOCRATIC MANAGEMENT.

VAN REUSEL, W. ENKELE NOTITIES OMTRENT HET HEKOUSION EN DE PROHAIRESIS IN ARISTOTELES' ETHICA. TIJDSCHR FILOSOF 35,468-474 S 73.

OPZET VAN HET ARTIKEL WAS EEN TERMINOLOGISCH ONDERZOEK NAAR DE IN ARISTOTELES' WILSLEER ZO BELANGRIJKE NOTIES HEKOUSION EN PROHAIRESIS. DE TERM HEKOUSION HEEFT, D.I., DRIE WELONDSCHIEDEN BETEKENISSEREN EN BETEKENT OFWEL "SPONTAAN, UIT ZICHZELF," OFWEL "VRIJWILLIG," OFWEL "TOEREKENBAAR." HET IS MINSTENS ZO DAT IN DE



CONTEXT EEN VAN DEZE DRIE BETEKENISNUANCES OVERWEEGT; HET HEKOUSION IS DUS NIET ZOALS DE COMMENTATOREN MENEN, RIJK, MAAR VAAG AAN BETEKENIS. DE PROHAIREISIS IS EEN RADICALISERING VAN HET HEKOUSION ALS "VRIJWILLIG." KENNEN EN STREVEN ZIJN ERIN AANWEZIG; PROHAIREISIS BETEKENT ZOWEL "(WILS) KEUZE" ALS "(OORDEELS) BESLUIT".

VAN RIESSEN, H. 'SCIENCE BETWEEN PRESUPPOSITIONS AND DECISIONS. PHIL REFORM 38,114-126 1973.

VAN ROERMUND, G. DE MENSELIJKE PERSOON IN DE FILOSOFIE VAN RYLE EN STRAWSON. TIJDSCHR FILOSOF 35,835-866 D 73.

RYLE'S INTEREST IS TO GET RID OF THE TRADITIONAL, 'OFFICIAL' MYTH ABOUT THE RELATION BETWEEN BODY AND MIND. STRAWSON DEVELOPS HIS CONCEPT OF A PERSON WITHIN THE FRAMEWORK OF THE CONDITIONS OF POSSIBILITY FOR IDENTIFYING REFERENCE. THE ULTIMATE CONDITION IS FORMED BY A UNIFIED SPATIO-TEMPORAL STRUCTURE, IN WHICH MATERIAL BODIES AND PERSONS ARE 'BASIC PARTICULARS'. COMPARING RYLE AND STRAWSON ON A FEW GENERAL POINTS WE HAVE TO SAY THAT CERTAIN IMPORTANT STEPS IN THE ARGUMENT OF STRAWSON ARE ALSO PRESENT IN RYLE'S THOUGHT 'IN STATU NASCENDI', WHEREAS THE RADICAL DIFFERENCE CAN BE FOUND IN THEIR RESPECTIVE CONCEPTUAL APPROACH TOWARDS HUMAN ACTION.

VAN ROO, WILLIAM A. LONERGAN'S METHOD IN THEOLOGY. GREGORIANUM 55,99-150 1974.

VAN STEENBERGHEN, F. LE 'PROCESSUS IN INFINITUM' DANS LES TROIS PREMIERES 'VOIES' DE SAINT THOMAS. REV PORT FILOSOF 30,127-134 JA-S 74.

LE BUT DE CET ARTICLE EST DE MONTRER QUE, SI THOMAS INTRODUIT LE "PROCESSUS IN INFINITUM" ET LA DISTINCTION ENTRE SERIES ORDONNEES "ESSENTIELLEMENT" OU "ACCIDENTELLEMENT," DANS LA DEMONSTRATION DES TROIS PREMIERES "VOIES," C'EST PAR SOUCI DE SUIVRE ARISTOTE AUSSI LOIN QUE POSSIBLE. EN REALITE, SA DOCTRINE SUR L'INFINI QUANTITATIF PERMETTAIT DE REJETER COMME ABSURDE L'HYPOTHESE DE L'ETERNITE DU MONDE DANS LE PASSE.

VAN STEENBERGHEN, FERNAND. L'EDITION LEONINE DES OEUVRES DE SAINT THOMAS. REV PHIL LOUVAIN 72,5-10 F 74.

CET ARTICLE EST UNE NOTICE HISTORIQUE RETRACANT LES TRAVAUX DE LA COMMISSION LEONINE CHARGEE DEPUIS 1880 D'UNE EDITION CRITIQUE DES OEUVRES COMPLETES DE SAINT THOMAS D'AQUIN.

VAN STEENBERGHEN, FERNAND. THE PROBLEM OF THE EXISTENCE OF GOD IN SAINT THOMAS' COMMENTARY ON THE METAPHYSICS OF ARISTOTLE. REV METAPH 27,554-568 MR 74.

THIS ARTICLE ATTEMPTS TO DETERMINE THE CONTRIBUTION OF THOMAS'S "COMMENTARY ON ARISTOTLE'S METAPHYSICS" TO THE PHILOSOPHICAL PROBLEM OF GOD'S EXISTENCE. A FIRST PART SKETCHES THE 'THEOLOGY' OF ARISTOTLE AS IT IS DEVELOPED IN HIS BOOKS ON "FIRST PHILOSOPHY." A SECOND PART INDICATES HOW THOMAS AQUINAS HIMSELF VIEWED HIS ROLE AS COMMENTATOR ON ARISTOTLE. WHILE THOMAS'S LITERAL INTERPRETATION OF ARISTOTLE'S TEXTS IS ALMOST ALWAYS ACCURATE, IN TWO PASSAGES HE SEIZES UPON TEXTUAL AMBIGUITY IN ORDER TO FIND THEREIN THE DOCTRINE OF CREATION. MOREOVER, HE INTERPRETS ONE REMARK AS AN AFFIRMATION OF DIVINE FREEDOM, AND FINDS IN CHAPTER 10 OF BOOK XII A DOCTRINE OF PROVIDENCE THAT IS NOT CONSONANT WITH ARISTOTLE'S VIEWS. AS REGARDS THE PHILOSOPHICAL PROBLEM OF DEMONSTRATION OF GOD'S EXISTENCE, THOMAS'S "COMMENTARY ON THE METAPHYSICS" CONTRIBUTES NOTHING REALLY NEW TO VIEWS THAT HE HAD ALREADY DEVELOPED ELSEWHERE.

AN STEENBURGH, E W. ON SPIKING THE IMITATION REGRESS. APEIRON 8,27-30 MY 74.

IN THE "PARMENIDES," PLATO POSES TWO REGRESS ARGUMENTS, THE THIRD MAN ARGUMENT AND THE IMITATION ARGUMENT. I AM CONCERNED WITH THE LATTER. PLATO REJECTS IT. HE DOES NOT SPECIFY WHY IT IS FALLACIOUS. PROFESSOR CORNFORD ATTEMPTS TO FILL THIS GAP. I SHOW FIRST, THAT AND WHY CORNFORD'S ATTEMPT FAILS, AND SECOND, I SKETCH THE STEPS SUFFICING TO SPIKE THIS REGRESS. TWO IMPORTANT CONSEQUENCES: LIKENESS, BY OBTAINING BETWEEN FORM AND SENSIBLES, IS NOT ITSELF A FORM AND THUS; LIKENESS DOES NOT LIE BETWEEN SENSIBLES.

AN STEENBURGH, E W. THE PROBLEM OF SIMPLE RESEMBLANCE. PHIL STUD 25,337-346 JL 74.

'RED IS MORE LIKE ORANGE THAN LIKE YELLOW' EXPRESSES DIVERSE AND 'THESE ARE EXACTLY ALIKE IN RESPECT TO COLOR' EXPRESSES EXACT RESEMBLANCE. DIVERSE GENERATES QUALITY ORDER. EXACT IS DEFINED: SENSE QUALITIES ARE EXACTLY ALIKE IF AND ONLY IF THEY ARE ELEMENTS IN A SINGLE ORDER AND DO NOT THEMSELVES ORDER. DIVERSE IS DEVOID OF ONTOLOGICAL STATUS. MAIN STEPS: (1) ANALYSIS OF RESEMBLANCE INTO A GENERIC QUALITY IDENTICALLY IN SPECIFIC QUALITIES BEGS QUESTION OF ORDER. (2) DIFFERENCE CANNOT BE RESEMBLANCE. (3) QUALITIES ARE EXHAUSTED IN MAKING THEIR DIFFERENCE. (4) RESEMBLANCE GOES BEGGING FOR TERMS. MAIN AIM: TO DE-ONTOLOGIZE (ABSTRACT) SENSE QUALITIES.

AN STRAATEN, ZAK R. TRUTH AND SENTENCE MEANING. PHIL PAPERS 1,27-37 MY 72.

DAVIDSON'S THEORY OF MEANING IS ADVERTISED, AND THE PROBLEMS WHICH THE THEORY CAN COPE WITH MORE SUCCESSFULLY THAN ITS MAIN RIVALS ARE DISCUSSED. THE THEORY IS COMPARED WITH THE OLDER POSITIVISTIC THEORIES OF MEANING, AND THE POSSIBLE ROLE OF "SUBSTITUTIONAL QUANTIFIERS" IN THE THEORY IS DELINEATED.\*

N WYK, ROBERT N. MICHAEL NOVAK ON THE EXISTENCE OF GOD. INT J PHIL RELIG 5,61-63 SPR 74.

THE PURPOSE OF THIS ARTICLE IS TO EXPLICATE AND EVALUATE AN INTERESTING ARGUMENT FOR THE EXISTENCE OF GOD THAT APPEARS IN MICHAEL NOVAK'S "BELIEF AND UNBELIEF" (NEW YORK: MACMILLAN, 1965). THE ARTICLE CONTENDS THAT IF THE ARGUMENT IS MEANT TO BE A STRICT LOGICAL PROOF, IT IS UNSOUND BECAUSE IT CONTAINS A LOGICAL ERROR.

N DENBERG, DONALD. WHO IS 'PSEUDO'? EDUC THEORY 24,183-193 SPR 74.

REPLIES TO AN ARTICLE THAT CHARGES THAT NUMEROUS EDUCATIONAL THEORISTS ARE PSEUDO-EXISTENTIALISTS. EXAMINES THE LOGIC, DOCUMENTATION, AND STYLE OF THE ATTACK, BY REHEARSING THE DISTINCTION BETWEEN EXISTENTIALISM AND EXISTENTIAL PHENOMENOLOGY, BY EXPLAINING HEIDEGGER'S PROJECT AND ALLEGED SHIFT IN THOUGHT TO ESTABLISH A DESCRIPTIVE CONTEXT, AND BY CITING KIERKEGAARD, MARCEL, JASPERS, AND SARTRE ON THE LEGITIMATE ROLE OF THE UNIVERSAL IN HUMAN EXISTENCE TO DOCUMENT THE COUNTERCLAIM THAT THE CRITIQUE WILL NOT SURVIVE A REFLEXIVE APPLICATION OF THE CRITERIA IT USES TO JUDGE OTHERS, AND IS THEREFORE 'PSEUDO' AS WELL AS SECTARIAN.

N DERVEKEN, DANIEL. LA COMPLETITUDE ET LA COMPACITE DE LA PRAGMATIQUE. LOG ANAL 16,451-494 S-D 73.

CET ARTICLE A POUR OBJET L'AXIOMATISATION DE L'ENSEMBLE DES VERITES LOGIQUES COMMUNES A TOUT LANGAGE PRAGMATIQUE. IL PRESENTE UN SYSTEME LOGIQUE AYANT COMME LANGAGE FORMEL UN LANGAGE PRAGMATIQUE ORDINAIRE ET DEFINIT LES NOTIONS D'INTERPRETATION POSSIBLE ET DE MODELE POUR UN ENSEMBLE DE SENTENCES DE CE LANGAGE. ENSUITE IL PROCEDE PAR UNE ADAPTATION DE LA METHODE DE HENKIN A LA DEMONSTRATION

DES THEOREMES FONDAMENTAUX DE COMPLETEUDE FORTE ET DE COMPACTITE POUR LA PRAGMATIQUE.

VANGROENWEGHE, DANIEL. M MERLEAU-PONTY EN F DE SAUSSURE. TIJDSCHR FILOSOF 35,455-467 S 73.

DIT ARTIKEL BEOOGT DE INVLOED NA TE GAAN VAN DE SAUSSURE OP MERLEAU-PONTY'S TAALFILOSOFIE. ACHTEREENVOLGENS WORDEN DE BELANGRIJKSTE PASSAGES WAAR MERLEAU-PONTY OVER DE SAUSSURE SPREEKT ROND DRIE HOOFDTHEMAS GEGROEPEERD EN GEANALYSEERD. 1) HET OBJECT VAN DE LINGUISTIEK. 2) DIACHRONIE EN SYNCHRONIE. 3) TEKEN, BETEKENIS EN WAARDE BIJ MERLEAU-PONTY EN DE SAUSSURE. VERVOLGENS WORDT IN 4) (A) DE SIN VAN MERLEAU-PONTY'S INTERPRETATIE VAN DE SAUSSURE NAGEGAAN EN (B) DE DUBBELE ROL VAN DE SAUSSURE IN ZIJN TAALFILOSOFIE. ENERZIJD BETEKENDE DE SAUSSURE EEN GROTE STEUN OP DE RATIONALISTISCHE FILOSOFIE EN DE OBJECTIVISTISCHE PSYCHOLOGIE TE OVER-STIJGEN. ANDERZIJD EEN REM OMDAT GEEN AANDACHT BESTEED WORDT AAN DE ZIN (SENTENCE).

VANSINA, FRANS D. BIBLIOGRAPHIE DE PAUL RICŒUR. REV PHIL LOUVAIN 72,156-181 F 74.

L'ARTICLE ENTEND OFFRIR UNE BIBLIOGRAPHIE QUASI EXHAUSTIVE DES PUBLICATIONS DE PAUL RICŒUR JUSQU'A LA FIN DE 1973. CETTE BIBLIOGRAPHIE COMPLETE LES BIBLIOGRAPHIES DE PAUL RICŒUR DEJA PUBLIEES DANS "REVUE PHILOSOPHIQUE DE LOUVAIN" (T. 60, AOUT 1962, PP. 394-413 ET T. 66, FEVRIER 1968, PP. 85-101).

VARELA, FRANCISCO G. SELF-CONSCIOUSNESS: ADAPTATION OR EPIPHENOMENON. STUD GEN 24,426-439 1971.

VARGA, CSABA. ON THE SOCIALLY DETERMINED NATURE OF LEGAL REASONING. LOG ANAL 16,21-78 MR-JE 73.

LAW-MAKING AND LAW-APPLYING ARE INTERRELATED PROCESSES WHICH ON THE LEVEL OF THE TOTALITY OF LEGAL PHENOMENA AS SPECIAL PHENOMENA OF THE PROCESSES OF SOCIAL MOTION CREATE A FUNCTIONAL COMMUNITY. BOTH LAW-MAKING AND LAW-APPLYING ARE SOCIALLY DETERMINED. CONSEQUENTLY, LAW-APPLYING HAS A DUAL DETERMINEDNESS: BY THE LAW-MAKING ON THE ONE HAND, AND BY THE SOCIAL SITUATION OF THE LAW-APPLYING PROCESS ON THE OTHER. THIS IS THE REASON WHY LOGIC IS BUT ONE OF THE FACTORS INFLUENCING LEGAL REASONING, FACTOR WHICH CANALIZES BUT--IN THE LAST RESORT--DOES NOT RULE THE EFFECT OF DIRECT SOCIAL DETERMINATION TO THE LEGAL REASONING PROCESS. THE PRESENT STUDY IS A FIRST MARXIST APPROACH TO EXPLAIN THE LIMITED ROLE WHICH LOGIC CAN PLAY IN LEGAL REASONING.\*

VASSILICU, PH. THE PROBLEM OF THE NATURE OF CONTINUITY (ARTICLE IN GREEK). PHILOSOPHIA (ATHENS) 3,47-73 1973.

IN THIS PAPER, AFTER A HISTORICAL REPORT OF FORMER DEBATES CONCERNING THE PROBLEM OF CONTINUITY (THE SO-CALLED CONTINUUM PROBLEM), WE INTEND TO GIVE THE MODERN POSITION ON THIS PROBLEM ON ACCOUNT OF THE NEW ACHIEVEMENTS OF THE SET THEORY AND THE ASPECTS OF THE INTUITIONISTIC SCHOOL AS WELL.

VATTIMO, GIANNI. OLTRE LA MALTTIA STORICA: RAGIONE ERMENEUTICA E RAGIONE DIALETTICA. ARCH FILOSOF 205-225 1974.

THE PAPER DISCUSSES THE IMPLICATIONS OF HANS GEORG GADAMER'S DOCTRINE OF HERMENEUTIC ONTOLOGY, AS EXPOSED IN "WAHRHEIT UND METHODE" (1960), AND TRIES TO ANSWER THE QUESTION WHETHER OR NOT GADAMER HAS ACTUALLY OVERCOME HISTORICISM, AS HE CLAIMS. GADAMER'S IDENTIFICATION OF BEING AND LANGUAGE, WHICH PRESENTS ITSELF AS A DEVELOPMENT OF HEIDEGGER'S ONTOLOGY, SEEMS TO LEAVE UNDISCUSSED ALL THE PROBLEMS RELATED TO THE QUESTION OF WHAT HEIDEGGER CALLS THE



"UEBERWINDUNG" OF METAPHYSICS. AT THE END OF THE PAPER, REFERENCE IS MADE TO SARTRE'S "CRITIQUE DE LA RAISON DIALECTIQUE," CONSIDERED AS AN ALTERNATIVE AND POSSIBLY MORE EFFECTIVE WAY OF OVERCOMING HISTORICISM.

ATTIMO, GIANNI. TRAMONTO DEL SOGGETTO E PROBLEMA DELLA TESTIMONIANZA. ARCH FILOSOF 125-139 1972.

THE STARTING POINT OF THE PAPER IS THE OBSERVATION THAT THE NOTION OF 'TEMOIGNAGE' INVOLVES AN EXISTENTIALIST IDEA OF THE PRIVILEGED RELATION BETWEEN THE TRUTH OF A STATEMENT AND THE STRENGTH OF THE CERTITUDE IN THE SUBJECT WHO AFFIRMS IT. BY REFERRING TO NIETZSCHE AND THE LATE HEIDEGGER, THE PAPER SUGGESTS THAT EXISTENTIALIST PHILOSOPHY ITSELF HAS ABANDONED ITS ORIGINAL INDIVIDUALISTIC AND HUMANISTIC POINTS OF VIEW. THIS FACT IMPOSES ALSO A DEEP REEXAMINATION, AND MAYBE THE ABANDONMENT, OF THE CONCEPT OF 'TEMOIGNAGE' IN ITS PHILOSOPHICAL SENSE.

ATCH, HENRY B. KANT AND AQUINAS: A CONFRONTATION ON THE CONTEMPORARY META-ETHICAL FIELD OF HONOR. NEW SCHOLAS 48,73-99 WINT 74.

KANT REJECTS THE IDEA THAT MORAL PRINCIPLES CAN BE RATIONALLY JUSTIFIED IF SUCH PRINCIPLES INVOLVE HUMAN DESIRE. FOR TO ACT FROM DESIRE OR INCLINATION IS TO ACT FROM ORDINARY NATURAL CAUSES AND NO REASONS CAN BE GIVEN IN JUSTIFICATION OF NATURAL EVENTS. AQUINAS DISTINGUISHES TWO KINDS OF APPETITES: SENSORY AND INTELLECTUAL. KANT REJECTS SENSORY APPETITES AS BEING MORALLY IRRELEVANT TO ONE'S ACTIONS. BUT KANT NEVER RECOGNIZES INTELLECTUAL APPETITES, AND IT IS JUST THESE APPETITES WHICH AQUINAS CONTENDS FULFILL THE DEMAND THAT THEY BE RATIONALLY JUSTIFIABLE. OBJECTS OF OUR INTELLECTUAL DESIRE DETERMINE OUR DESIRE OR WILL, NOT IN THE MANNER OF MERE NECESSARY CAUSES, BUT RATHER IN THE MANNER OF GOOD AND SUFFICIENT REASONS. IT IS BY MEANS OF THIS DISTINCTION THAT AQUINAS CAN PROVIDE FOR THE RATIONAL JUSTIFICATION OF MORAL PRINCIPLES AND YET HOLD THAT ONE'S DESIRES ARE RELEVANT TO HOW ONE OUGHT OR OUGHT NOT TO ACT.

ATCH, HENRY B. RELIGION, MORALITY AND NATURAL LAW. LISTENING 8,95-115 1973.

THE ARTICLE PROPOSES THAT THE COMPATIBILITY OF RELIGION, MORALITY, AND NATURE MUST BE ASSERTED BY GROUNDING MORALITY AND RELIGION IN NATURE. THE ELIMINATION OF FINAL CAUSES FROM SCIENCE APPEARED TO EFFECT AN ALIENATION OF MORAL JUDGEMENTS FROM REALITY. THE ELIMINATION OF CAUSALITY AS SUCH APPEARED TO EFFECT AN ELIMINATION OF THE DIVINE FROM NATURE. IN RESPONSE, MODERN APOLOGISTS HAVE, 1) REDUCED MORAL/RELIGIOUS JUDGEMENTS TO EVALUATIVE, NON-DESCRIPTIVE JUDGEMENTS, AND 2) ACCEPTED SUCH JUDGEMENTS AS 'BLIKS' OR CONCEPTUAL FRAMES WITH WHICH TO STRUCTURE OUR PERSONAL WORLDS. SUCH A VIEW FAILS TO PROVIDE EITHER ADEQUATE SIGNIFICANCE OR OBLIGATION TO BELIEF. THE ALTERNATIVE, THEN, IS TO SEE SCIENCE AS THE CONCEPTUAL FRAME AND ACCEPT RELIGION AND MORALITY AS DESCRIPTIVE OF, AND GROUNDED IN, NATURE AS IT REALLY IS.

ATCH, HENRY. THE WHAT AND THE WHY OF THE HUMANITIES. PROC CATH PHIL ASS 47,21-26 1973.

HUMANISTIC KNOWLEDGE IS SUPERIOR TO SCIENTIFIC KNOWLEDGE. STUDYING THE HUMANITIES TEACHES US THE TRUTH ABOUT OUR LIVES AS HUMAN BEINGS, AND MAKES US APPRECIATE AND RESPOND TO THAT TRUTH SO THAT WE MAY BECOME EXCELLENT PERSONS. SCIENCE ONLY PROVIDES US WITH PRAGMATIC KNOWLEDGE OF THE WORLD. THIS DIFFERENCE IS REFLECTED IN PRACTICE. TO STUDY THE HUMANITIES IS PRIMARILY TO STUDY THE CLASSICS, EACH OF WHICH PRESENTS A CLOSE APPROXIMATION OF THE REALITY OF THE HUMAN CONDITION. SCIENTIFIC THEORIES DO NOT REPRESENT REALITY; THEY PROVIDE ORDERING DEVICES WHICH ENABLE SCIENTISTS TO USE DATA. SINCE



THEY ARE REPLACED BY THEORIES WHICH YIELD GREATER PRAGMATIC RESULTS, A STUDY OF 'CLASSIC' THEORIES IS NOT ESSENTIAL TO BECOMING A SCIENTIST.

VEATCH, ROBERT M. 'EXPERIMENTAL' PREGNANCY. HASTINGS CENTER REP 1,2-3 1971.

AN EXPERIMENT DESIGNED TO EXAMINE THE NATURE OF THE SIDE EFFECTS OF ORAL CONTRACEPTIVE PILLS (NERVOUSNESS, DEPRESSION, HEADACHES, ETC.). THIS ARTICLE EXAMINES THE ETHICAL QUESTIONS RAISED BY THIS EXPERIMENT IN WHICH 76 WOMEN WERE GIVEN PLACEBOS IN PLACE OF CONTRACEPTIVE PILLS. TEN OF THE 76 REPORTEDLY BECAME PREGNANT. QUESTIONS RAISED INCLUDED: THE IMPORTANCE OF THE RESEARCH, THE ADEQUACY OF THE INSTITUTIONAL CONTROLS AND REVIEW PROCEDURES, THE ADEQUACY OF THE CONSENT PROCESS, PROBLEMS LINKED TO FUNDING SOURCES, THE RESPONSIBILITY OF PUBLISHERS, THE DESIGN OF THE EXPERIMENT, PROBLEMS IN USING ABORTION AS A BACKUP IN CONTRACEPTIVE RESEARCH, THE RESPONSIBILITY FOR HARM DONE IN RESEARCH INVOLVING HUMAN SUBJECTS, THE USE OF CLINIC PATIENTS FOR MEDICAL RESEARCH, AND THE DETERIORATION OF TRUST IN THE RESEARCHER/SUBJECT RELATIONSHIP TOGETHER WITH ITS LONG RANGE IMPACT ON SCIENTIFIC PROGRESS.

VEATCH, ROBERT M. DOES ETHICS HAVE AN EMPIRICAL BASIS? HASTINGS CENTER STUD 1,50-65 1973.

THIS ARTICLE IS WRITTEN AS AN INTRODUCTION TO THE QUESTIONS OF METAETHICS FOR THE NATURAL SCIENTIST, PHYSICIAN, OR OTHERS NOT TRAINED IN PHILOSOPHICAL ETHICS. IT ALSO IS AN ARGUMENT FOR A PARTICULAR TYPE OF EMPIRICAL METAETHICS. BASIC RELATIVIST, NONCOGNITIVIST, AND ABSOLUTIST METAETHICAL THEORIES ARE EXPLORED TOGETHER WITH ARGUMENTS AGAINST THEM. A PROBLEM UNIQUE TO THE BIOLOGICAL SCIENCES IS THAT ONE MUST SIMULTANEOUSLY MAINTAIN THAT ETHICAL JUDGMENTS ABOUT BIOLOGICAL PROCESSES ARE CATEGORICALLY DIFFERENT FROM NON-EVALUATIVE EMPIRICAL OBSERVATIONS ABOUT THEM AND YET GIVE THOSE ETHICAL JUDGMENTS A METAPHYSICAL FOUNDATION IN WHICH THEY ARE UNIVERSALLY GROUNDED. A MODEL IS PROPOSED FOR EMPIRICAL KNOWLEDGE SUGGESTING THAT ONE 'OBSERVES' EVENTS AS AN EPISTEMOLOGICAL TOOL FOR AN ESTIMATE OF RIGHTNESS AND WRONGNESS IN A MANNER ANALOGOUS TO OBSERVATIONS OF PHYSICAL AND BIOLOGICAL PHENOMENA AS A WAY OF ESTIMATING THEIR EXISTENCE IN THE WORLD OF REALITY. YET OBSERVATIONS OF PERCEIVED ETHICAL REQUIREDNESS DIFFER FROM OBSERVATIONS OF PHYSICAL AND BIOLOGICAL PHENOMENA IN MANY WAYS. (EDITED).

VEATCH, ROBERT M. DRUGS & COMPETING DRUG ETHICS. HASTINGS CENTER STUD 2,68-80 JA 74.

THE FIRST SECTION OF THE PAPER DEFENDS THE THESIS THAT THE DECISION TO USE ANY DRUG IS DEPENDENT UPON A SET OF VALUES OR 'ETHICS'. FIVE DRUG ETHICS ARE IDENTIFIED. (1) THE WISDOM OF NATURE ETHIC SEES TECHNOLOGICAL ARTIFACTS INCLUDING DRUGS AS RISKY TAMPERING WITH NATURE. (2) THE PROTESTANT DRUG ETHIC JUSTIFIES DRUGS WHEN THEY ENHANCE PRODUCTIVE WORK. (3) THE NEO-PROTESTANT DRUG ETHIC RETAINS THE SINGLE-MINDEDNESS OF PURSUIT SALVATION, BUT THE GOAL IS MORE PRESENT AND MORE AESTHETIC. (4) THE PROTEAN DRUG ETHIC ABANDONS THE UNITARY GOAL MAKING PLURALISM AND VARIETY OF EXPERIENCE ITSELF THE OBJECTIVE. (5) THE THERAPEUTIC DRUG ETHIC MAKES ACCOMMODATION, ADJUSTMENT, EQUILIBRIUM, OR HAPPINESS THE OBJECTIVE. WHILE ANY DRUG MAY SERVE VARIOUS ETHICS, THE THERAPEUTIC ETHIC JUSTIFIES MUCH USE OF CENTRAL NERVOUS SYSTEM DEPRESSANTS AND TRANQUILIZERS. THE IMPLICATIONS FOR HUMAN FREEDOM ARE THEN EXPLORED. THE FINAL SECTION OF THE PAPER DEALS WITH CONCEPTUAL PROBLEMS ARISING FROM THE USE OF CHEMICAL AGENTS TO PROMOTE AN INDIVIDUAL'S GENERAL WELL BEING RATHER THAN HIS HEALTH MORE NARROWLY CONCEIVED. PROBLEMS IN THE APPLICATION OF THE MEDICAL MODEL TO DRUG USE CHOICES ARE EXPLORED. (EDITED).\*

EATCH, ROBERT M. GENERALIZATION OF EXPERTISE. HASTINGS CENTER STUD 1,29-40 1973.

'GENERALIZATION OF EXPERTISE' IS A TERM COINED TO DESCRIBE THE OFTEN UNEXAMINED ASSUMPTION THAT BECAUSE ONE HAS EXPERTISE IN A PARTICULAR REALM OF SCIENCE, TECHNOLOGY, OR MEDICINE, HE OR SHE ALSO HAS EXPERTISE IN MAKING THE ETHICAL, VALUE, AND OTHER POLICY JUDGMENTS PERTAINING TO THAT REALM. IT IS ARGUED THAT ANY ETHICAL, VALUE, OR OTHER POLICY JUDGMENT CAN BE FORMALLY REDUCED TO A SYLLOGISM IN WHICH THE MAJOR PREMISE INCORPORATES AN EMPIRICALLY UNVERIFIABLE HYPOTHETICAL IMPERATIVE AND THE MINOR PREMISE IS A STATEMENT OF EMPIRICAL FACT. EXPERTISE IN AN AREA OF EMPIRICAL DESCRIPTION (THE MINOR PREMISE) IN NO WAY NECESSARILY IMPLIES EXPERTISE IN THE EVALUATIVE PROPOSITION IN THE MAJOR PREMISE. IT IS ARGUED THAT GENERALIZATION OF EXPERTISE ARISES FROM ONE OF FIVE UNPROVED OR FALLACIOUS ASSUMPTIONS; THAT EXPERTISE IN OBSERVING THE NON-EVALUATIVE DIMENSIONS CAN BE DIRECTLY EQUATED TO EXPERTISE IN EVALUATION; THAT EXPERTISE IN THE ONE CORRELATES WITH EXPERTISE IN THE OTHER; THAT EXPERTISE IN OBSERVATION CORRELATES WITH EXPERTISE IN LOGICAL REASONING; THAT SPECIAL ETHICAL NORMS FOR PROFESSIONAL EXPERTS GIVE SPECIAL EXPERTISE IN EVALUATION; OR THAT THE HYPOTHETICAL IMPERATIVE OF THE MAJOR PREMISE CAN BE ASSUMED. (EDITED).

EATCH, ROBERT M. HUMAN EXPERIMENTATION--THE ETHICAL QUESTIONS PERSIST. HASTINGS CENTER REP 3,1-3 JE 73.

THIS ARTICLE SURVEYS THE METHODOLOGIES OF ELEVEN EXPERIMENTS INVOLVING HUMAN SUBJECTS PUBLISHED SINCE 1966 ALL OF WHICH RAISE ETHICAL QUESTIONS IN THE MINDS OF THE AUTHORS. OBSERVATION IS BASED UPON THE PUBLISHED REPORTS OF THE STUDIES. QUESTIONS INCLUDED EXPERIMENTS APPARENTLY EXPOSING SUBJECTS, INCLUDING INCOMPETENTS AND PRISONERS, TO GRAVE RISKS, EXPOSURE TO PLACEBO IN PLACE OF THERAPY, AND THE LACK OF CONSENT FOR EXPERIMENTATION. A GOVERNMENTAL COMMITTEE TO FORMULATE RIGOROUS PROCEDURES TO INSURE REASONABLY INFORMED CONSENT FOR USE OF PLACEBOS, INSTITUTIONAL RESPONSIBILITY FOR HARM DONE, AND CONTINUED THERAPY FOR RESEARCH SUBJECTS WHO ARE ILL. REVIEW COMMITTEES MUST INCLUDE PEERS OF THE POTENTIAL SUBJECTS AS WELL AS PEERS OF THE RESEARCHERS. THESE REVIEWS MUST BE PUBLIC.

EATCH, ROBERT M. MODELS FOR ETHICAL MEDICINE IN A REVOLUTIONARY AGE. HASTINGS CENTER REP 2,5-7 JE 72.

FOUR MODELS FOR THE PATIENT-PHYSICIAN RELATIONSHIP IN MODERN WESTERN MEDICINE ARE EXAMINED. (1) THE ENGINEERING MODEL MAKES THE PHYSICIAN AN APPLIED SCIENTIST ATTEMPTING TO DIVORCE HIMSELF FROM CONSIDERATIONS OF VALUE PROVIDING SERVICES AT THE PATIENT'S REQUEST. (2) THE PRIESTLY MODEL SEES THE PHYSICIAN IN THE OPPOSITE ROLE. INSTEAD OF MAKING THE PHYSICIAN A PLUMBER, IT MAKES HIM A PATERNALISTIC AUTHORITY FIGURE. PHYSICIANS MAY, IN FACT, AS A GROUP HOLD UNIQUE MORAL VALUES NOT SHARED BY PATIENTS AS A GROUP OR INDIVIDUAL PATIENTS. (3) THE COLLEGIAL MODEL SEES THE PHYSICIAN AND PATIENT AS COLLEAGUES PURSUING A COMMON GOAL. THIS, HOWEVER, REQUIRES THE ASSUMPTION OF MUTUAL TRUST AND CONFIDENCE AND A COMMONALITY OF INTEREST WHICH IS FREQUENTLY UNJUSTIFIED. IT MAY ALSO IGNORE THE NEED FOR PUBLIC REGULATION OF MEDICAL PRACTICE. (4) THE CONTRACTUAL MODEL IS ONE OF TWO INDIVIDUALS OR GROUPS WITH MUTUAL OBLIGATIONS AND BENEFITS LIMITED IN SCOPE. IT RECOGNIZES A LACK OF SYMMETRY OF INTERESTS, SKILLS, AND POWER AND AVOIDS THE ABDICATION OF MORAL AUTHORITY ON THE PART OF THE PHYSICIAN OR THE PATIENT.

VEATCH, ROBERT M. THE UNEXPECTED CHROMOSOME: A COUNSELOR'S DILEMMA. HASTINGS CENTER REP 2,8-9 F 72.

A CASE STUDY FOLLOWED BY COMMENTARY PRESENTS THE DILEMMA OF A GENETIC COUNSELOR WHO UNEXPECTEDLY DISCOVERS THAT HIS PATIENT IS CARRYING A FETUS WITH AN XYY CHROMOSOME PATTERN. IT MAY CORRELATE WITH ANTI-SOCIAL BEHAVIOR, BUT THE EVIDENCE IS UNCLEAR. IN THE COMMENTARY IT IS POINTED OUT THAT THERE IS A 'CONDITION OF DOUBT'. WHILE IN SCIENTIFIC WORK ONE SHOULD WAIT FOR CONFIRMING EVIDENCE, THAT MAY NOT APPLY TO THE CLINICAL SETTING. NORMATIVE ETHICAL PRINCIPLES FOR AND AGAINST REVEALING THE DIAGNOSIS ARE EXPLORED. THOSE OPPOSED TO TELLING INCLUDE THE DUTY NOT TO HARM THE PATIENT (EITHER MOTHER OR POTENTIAL CHILD) AND THE CONTRACTUAL LIMITATION OF THE GENETIC COUNSELING RELATIONSHIP. THOSE IN FAVOR OF TELLING INCLUDE THE POTENTIAL HARM OF NOT TELLING, THE DUTY OF TRUTH-TELLING, AND THE RIGHT OF THE PATIENT TO POTENTIALLY USEFUL OR MEANINGFUL INFORMATION. WHEN ONE CONSIDERS THE CONSEQUENCES, ON BALANCE INCLUDING THE LONG RANGE CONSEQUENCES, THE CONTRACTUAL OBLIGATION TO MAINTAIN TRUST, AND THE RIGHT TO POTENTIALLY MEANINGFUL INFORMATION, THE DIAGNOSIS OUGHT TO BE DISCLOSED. (EDITED).

VEIKOS, TH. LE PROBLEME DU CONTINU DANS LA PHILOSOPHIE DE WHITEHEAD (ARTICLE IN GREEK). PHILOSOPHIA (ATHENS) 3,405-442 1973.

VELA, LUIS. HUMANISMO REAL Y HUMANISMO INTEGRAL. PENSAMIENTO 30,67-90 JA-MR 74.

VELARDE L, JULIAN. LOGICA Y DIALECTICA. TEOREMA 4,177-197 1974.

VELECKY, LUBOR. 'THE FIVE WAYS'--PROOFS OF GOD'S EXISTENCE? MONIST 58,36-51 JA 74.

THE AIM IS TO DECIDE WHETHER OR NOT "SUMMA THEOLOGIAE" 1A, 2, 3, WAS INTENDED BY AQUINAS TO PROVIDE PURELY RATIONAL PROOFS OF GOD'S EXISTENCE. FROM A CONSIDERATION OF BOTH SIDES TO THE ARGUMENT THE NEGATIVE ANSWER APPEARS PREFERABLE. THE THESIS IS THAT AQUINAS MEANT TO PROVIDE HERE AN INITIAL MEANING OF THE WORD 'GOD' IN TERMS OF A CERTAIN PHILOSOPHICAL TRADITION SO AS TO FACILITATE FURTHER EXPLORATIONS OF THIS ESSENTIALLY PROBLEMATIC CONCEPT. FINALLY A LINE OF THOUGHT IS INDICATED WHY THE ISSUE BETWEEN THOSE WHO BELIEVE THAT GOD EXISTS AND THOSE WHO DO NOT CANNOT BE SETTLED BY PURELY RATIONAL ARGUMENTS.

VENKETSAMY, S. CHAPMAN AND BURLER ON QUINE'S 'SO-CALLED PARADOX'. PHIL PAPERS 3,51-53 MY 74.

VERBEKE, G. DE MENS ALS 'GRENS' VOLGENS AQUINAS. TIJDSCHR FILOSOF 195-231 JE 74.

IN SOME PASSAGES OF HIS WORK AQUINAS STATES THAT MAN IS THE FRONTIER BETWEEN THE INTELLIGIBLE AND CORPOREAL WORLD, BETWEEN TIME AND ETERNITY. LOOKING AT THE EXACT MEANING OF THE TERM 'FRONTIER' ONE COMES TO THE CONCLUSION THAT IT IS ACTUALLY USED IN DIFFERENT CONTEXTS AND SIGNIFICANCES: IT MAY REFER TO A BORDERLINE SEPARATING TWO AREAS FROM EACH OTHER, IT MAY ALSO DESIGNATE A LINK UNITING TWO DIFFERENT PARTS OF REALITY, OR FINALLY IT MAY POINT TO THE AMBIGUOUS CHARACTER OF A BEING THAT IS ENDOWED WITH THE CAPACITY OF MOVING IN TWO DIFFERENT DIRECTIONS. THE THEME OF MAN BEING IN THE MIDDLE OF THE UNIVERSE, A BORDER BETWEEN THE INCORPOREAL AND CORPOREAL REALITY, OCCURS VERY OFTEN IN THE PHILOSOPHICAL LITERATURE BEFORE AND AFTER AQUINAS: DURING THE RENAISSANCE IT WAS USED IN ORDER TO EMPHASIZE THE EMINENT DIGNITY OF MAN. BUT THE TOPIC DATES BACK TO THE 'TIMAEUS' OF PLATO, TO THE FAMOUS PASSAGE WHERE THE CONSTITUTION OF THE WORLD SOUL IS DESCRIBED. (EDITED).



DROSS, ALFRED. DUE FONDAMENTI EMPIRICI DELLE NORME DI DIRITTO NATURALE. RIV INT FILOSOF DIRITTO 50,813-820 O-D 73.

DIE FRAGE, OB DAS NATURRECHT EMPIRISCH BEGRÜNDET WERDEN KANN, WIRD NACH JOHANNES MESSNER UND VIKTOR KRAFT (ZWEI OESTERREICHISCHE FORSCHER) AUS FOLGENDEN GRÜNDEN BEJAHT: AUSSER DEN VERSCHIEDENEN UND VERÄNDERLICHEN BESTREBUNGEN DER MENSCHEN GIBT ES ALLGEMEINE UND KONSTANTE MENSCHLICHE ZIELE, NÄMLICH DIE SELBSTERHALTUNG, ENTFALTUNG DES EIGENEN WESENS, SCHUTZ GEGEN ÄUSSERE ANGRIFFE UND FREMDE HILFE, DEREN BEFRIEDIGUNG NUR IN EINER GEMEINSCHAFT ERREICHT WERDEN KANN. DIESE DER ALLGEMEINEN NATUR DES MENSCHEN WURZELNDEN ZIELE BESTEHEN VOR JEDER POSITIVEN RECHTLICHEN REGELUNG. DA SIE UNS ALS NORMEN GEGENÜBERTRETEN, BILDEN SIE DAS STATISCHE NATURRECHT. (VERDROSS, STATISCHES UND DYNAMISCHES NATURRECHT).

IGNAUD, JEAN-ROGER AND SELKIRK, ELISABETH O. HOW ABSTRACT IS FRENCH PHONOLOGY? FOUND LANG 10,249-254 JL 73 (LLBA).

A DISCUSSION OF THE CONTROVERSY SURROUNDING KIPARSKY'S ABSTRACTNESS CONDITION IN PHONOLOGY (SEE LLBA V1/2, ABSTRACT 7202362) BASED ON THE PHONOLOGICAL BEHAVIOR OF WORDS BEGINNING WITH THE SO-CALLED 'H ASPIRE' IN FRENCH. KIPARSKY'S CONTENTION WAS THAT ABSTRACT SEGMENTS WERE NOT MOTIVATED BY HISTORICAL EVIDENCE, AND THEREFORE THAT THE PRESENCE OF ABSTRACT SEGMENTS SHOULD BE VERY COSTLY TO GRAMMARS. ON THE CONTRARY, ABSTRACT ANALYSIS IS DEMONSTRATED TO BE THE ONLY ANALYSIS WHICH PROVIDES A REASONABLE DESCRIPTION OF WORDS IN FRENCH AND WHICH FURTHERMORE ACCOUNTS FOR FACTS OF THE DERIVATIONAL MORPHOLOGY.\*

GOTE, ANTOINE. L'AVENEMENT DU JE ET L'EVENEMENT DE VERITE DANS LE TMOIGNAGE. ARCH FILOSOF 477-491 1972.

HOEVEN, C. AFWIJKING VAN DE RECHTE BAAN (RESUME: LA DECLINATION DANS LA CHUTE DES ATOMES, PAGE 441). TIJDSCHR FILOSOF 36,418-441 S 74.

IN DIT ARTIKEL WORDT EEN POGING GEDAAN EEN GEGEVEN UIT DE ANTIEKE NATUURFILOSOFIE SYMBOLISCH TE INTERPRETEREN. HET GEGEVEN IS DE AFWIJKING VAN DE RECHTE BAAN IN DE VAL VAN DE ATOMEN, ZOALS DIE AANGENOMEN WORDT DOOR EPICURUS, IN TEGENSTELLING TOT DEMOCRITUS. DEZE AFWIJKING VERTEGENWOORDIGT BIJ EPICURUS, EN OOK BIJ KARL MARX IN ZIJN DISSERTATIE OVER DE NATUURFILOSOFIE VAN EPICURUS, HET IDEE VAN DE VRIJHEID TEMIDDEN VAN EEN GEDETERMINEERDE WERELD. MARX NOEMT HAAR, IN EEN DUIDELIJK NIETFYSISCHE UITSpraak, "DE ZIEL VAN HET ATOOM." SYMBOLISCH GEZIEN IS DE BOTSING VAN DE ATOMEN DE OORSPRONG VAN EEN CONCREET EN GECompliceerd BESTAAN. IN DEZE GECompliceerdheid, GESymboliseerd DOOR DE KNOOP, IS DE AFWIJKING EEN SYMBOOL VAN DE VRIJHEID.

KUYL, J H AND KLOOSTER, W G. ADVERBIALIZATION, NOMINALIZATION AND LEXICAL OPTIONS: A REPLY. FOUND LANG 11,281-285 MR 74.

THE ARTICLE CONTAINS A REPLY TO TWO POINTS RAISED BY PUTSEYS AGAINST THE AUTHORS' ARTICLE "MEASURING DURATION IN DUTCH", "FOUNDATIONS OF LANGUAGE" 8 (1972), 62-96, IN WHICH IT WAS ARGUED THAT DURATIONAL ADVERBIALS ARE TRANSFORMATIONALLY RELATED TO A DURATIONAL MEASURING VERB PLUS COMPLEMENTS. THE REPLY SHOWS THAT P. MISSED THE FIRST POINT: THE ORIGINAL PROPOSAL IS NEUTRAL WITH RESPECT TO THE MAIN TWO DIVERGING VIEWS ON NOMINALIZATION. P.'S SECOND POINT CAN BE RELEGATED TO THE AREA OF PERFORMANCE.

NEAUX, R. LE PRINCIPE D'IDENTITE CHEZ SAINT THOMAS. SAPIENTIA 29,83-106 AP-JE 74.

1) LE CONCEPT D'IDENTITE. 2) LA RELATION D'IDENTITE. 3) LA PROPOSITION D'IDENTITE. 4) LE PRINCIPE D'IDENTITE: IL N'EST PAS UNE PROPOSITION IDENTIQUE, MAIS LE FONDAMENT DE TOUTES,--IL N'EST PAS LE



PREMIER PRINCIPE, MAIS N'EN EST PAS MOINS EVIDENT, — IL N'AUGMENTE PAS LA CONNAISSANCE DE L'OBJET, MAIS EST IMPLIQUE EN TOUT JUGEMENT QU'ON POURRA PORTER SUR CET OBJET.

VERNON, GLENN M. DYING AS A SOCIAL-SYMBOLIC PROCESS. HUMANITAS 10,21-32 F 74.

THE ARTICLE EMPHASIZES THAT DYING IS A SOCIAL-SYMBOLIC AS WELL AS A BIOLOGICAL PROCESS. MAN DOES NOT LIVE BY BREAD ALONE, NEITHER DOES HE DIE BY BREAD ALONE. INDIVIDUALS ARE CONCERNED WITH WHAT HAPPENS TO THE 'SYMBOLIC BODY' AS WELL AS THE BIOLOGICAL BODY, WITH PROTECTION OF THE SYMBOLIC USUALLY BEING EVALUATED AS OF GREATER IMPORTANCE THAN PROTECTION OF THE BIOLOGICAL, WHEN A CHOICE HAS TO BE MADE. USING THE 'ISAS' PERSPECTIVE (BEHAVIOR OF INDIVIDUAL IS IN RESPONSE TO SYMBOLS, RELATIVE TO THE AUDIENCE AND RELATIVE TO THE SITUATION), THE KUBLER-ROSS FIVE STAGES OF DYING ARE ANALYZED AND EXPANDED TO INCLUDE THE EXPERIENCE OF THE BEREAVED WHO ARE EXPERIENCING THE DEATH OF A SOCIAL RELATIONSHIP. A LIFE-AFTER-DEATH INTERPRETATION AND A NO-LIFE-AFTER-DEATH INTERPRETATION ARE BOTH EQUALLY GROUNDED IN FAITH.

VERRA, VALERIC. HEIDEGGER, SCHELLING E L'IDEALISMO TEDESCO. ARCH FILOSOF 51-71 1974.

LA PUBBLICAZIONE NEL 1971 DELLE LEZIONI DI HEIDEGGER SULLA "FREIHEITSBHANDLUNG" DEL 1809 DI SCHELLING CONSENTE DI VEDERE IN MODO NUOVO IL RAPPORTO TRA HEIDEGGER E L'IDEALISMO TEDESCO. NON L' "ULTIMO" SCHELLING SEGNA LA CONCLUSIONE DELL'IDEALISMO TEDESCO E IL SUO SUPERAMENTO, MA GIA LO SCHELLING DEL 1809, IN QUANTO PORTA ALLA LUCE IL SENSO DI QUELLA VOLONTA DI SISTEMA CHE CARATTERIZZA L'ETA MODERNA E CHE TROVA LA SUA CONCLUSIONE NELLA FILOSOFIA HEGELIANA. QUESTO NON SIGNIFICA, IN HEIDEGGER, SOSTITUIRE SCHELLING A HEGEL ENTRO UNO SCHEMA STORICO-DIALETTICO DI SUPERAMENTI NECESSARI, MA RICONOSCERE IL LIMITE STORICO DEL RAPPORTO TRA FILOSOFIA, LIBERTA, STORIA E SISTEMA QUALE SI E CONFIGURATO NELL'IDEALISMO TEDESCO E PROPUGNARE UN NUOVO SENSO DI STORICITA DELLA FILOSOFIA.

VERSENYI, LASZLO. CAN ROBOTS BE MORAL? ETHICS 84,248-259 AP 74.

THE ARTICLE'S THESIS IS THAT IF THERE ARE NO DESCRIPTIVE TERMS—INTELLIGENCE, CONSCIOUSNESS, PURPOSIVENESS, ETC.—PREDICABLE EXCLUSIVELY OF MEN BUT NOT OF ROBOTS, THEN THERE ARE NO SUCH MORAL TERMS EITHER. THE QUESTION WHETHER ROBOTS CAN BE MORAL IS RAISED IN TWO STAGES: (1) CAN ROBOTS ACT MORALLY? (2) CAN WE WITHOUT ABSURDITY TREAT ROBOTS AS MORAL AGENTS? AN AFFIRMATIVE ANSWER TO BOTH QUESTIONS IS GIVEN NOT IN TERMS OF A NEW 'ROBOT MORALITY' BUT IN TERMS OF A FEW TRADITIONAL ETHICAL THEORIES.

VESCOVINI, G FEDERICI. LA DOTTRINA ASTROLOGICA DI BIAGIO PELACANI DA PARMA E LE SUE CONNESSIONI CON L'OPERA DI ALBUMASAR. RIV FILOSOF 63,300-317 C-D 72.

L'AUTOVE ESAMINA I PASSI DELLE OPERE DI BIAGIO PELACANI, E CIOE DELLE QU. PHYSICORUM, (INEDITE), DELLE QU. DE ANIMA (IN PARTE EDITE DALL'A., FIRENZE, OLSCHKI 1973), DATATE PADOVA, 1385, E DELLE QU. DE SPERA DEL SACROBOSCO (INEDITE) IN CUI BIAGIO CITA LE OPERE DI ALBUMASAR E, PRECISAMENTE, IL DE MAGNIS CO=NIUNCTIONIBUS (NELLE QU. PHYSICORUM E DE ANIMA, NONCHE QU. METHEER.) E L'INTRODUCTORIUM MAIUS IN ASTRON. (NELLE QU. DE SPERA) A PROPOSITO DI DUE DOTTRINE.: L'OPUSCOLO DELLE RELIGIONI E LA RIPOPOLAZIONE DELL'UNIVERSO PER GENERAZIONE SPONTANEA DELLA MATERIA SOTTO L'INFLUENZA ASTRALE, DOPO IL DILUVIO UNIVERSALE.

YTER, HERMANN. ANMERKUNGEN UEBER "SZIENTIFIK", NATURWISSENSCHAFT UND SOZIALWISSENSCHAFT. Z SOZ 2,168-169 1971.

YTERLING, MARY K. ON A SUPPOSED METHODOLOGICAL DIFFERENCE BETWEEN THE NATURAL AND SOCIAL SCIENCES. PHIL SCI 40,292-293 JE 73.

THE CLAIMS HAVE BEEN ADVANCED THAT (A) IT IS IN-PRINCIPLE-IMPOSSIBLE FOR A SOCIAL SCIENTIFIC PREDICTOR TO CORRECTLY PREDICT THE BEHAVIOR OF A CONTRAPREDICTIVE SUBJECT AND (B) THIS IN-PRINCIPLE IMPOSSIBILITY SERVES AS GROUNDS FOR A METHODOLOGICAL DISTINCTION BETWEEN THE NATURAL AND SOCIAL SCIENCES. THIS ARTICLE AIMS TO SHOW THAT A NUMBER OF ARGUMENTS IN SUPPORT OF THESE TWO CLAIMS ARE MISTAKEN.

AL, JEANNE PARAIN. EXPERIENCE CONCRETE ET ANALYSE STRUCTURALE EN ESTHETIQUE. ANN ESTH 8,43-68 1969.

L'AUTEUR DISTINGUE LES DIFFERENTS SENS DU MOT STRUCTURE ET TACHE DE MONTRER, EN ANALYSANT DES THEORIES GENERALES (BARTHES) ET DES EXEMPLES PRECIS (ROUSSET, SOURIAU) 1. QUE LA NOTION DE STRUCTURE EST UTILE AU PHILOSOPHE QUI S'INTERROGE SUR LA NATURE DU BEAU, SUR CELLE DU MYTHE, SANS POUVOIR CEPENDANT LE DISPENSER D'UNE REFLEXION METAPHYSIQUE; 2. QU'ELLE PERMET CERTAINES APPROCHES DE L'OEUVRE D'ART (EN PARTICULIER CELLE DE L'ORDRE) SANS CEPENDANT POUVOIR RENDRE COMPTE DE L'EXPERIENCE ESTHETIQUE CONCRETE DU CONTEMPLATEUR, NI DE CELLE DU CREATEUR, CAR LA CREATION NE SE REDUIT PAS AU MECANISME LOGIQUE D'UNE COMBINATOIRE UNIVERSELLE.

CENTINI, JOSE I. FICHERO DE REVISTAS LATINOAMERICANAS. STOMATA 28,463-490 JA-JE 72.

ESTE FICHERO PRESENTA, CONVENIENTEMENTE CLASIFICADOS TODOS LOS ARTICULOS DE FILOSOFIA Y CIENCIAS RELACIONADAS CON ELLA, APARECIDOS EN LAS REVISTAS LATINOAMERICANAS, CUYAS SIGLAS ENCABEZAN ESTE FICHERO.

CK, GEORGE R AND HUNGERLAND, ISABEL C. HOBBS'S THEORY OF SIGNIFICATION. J HIST PHIL 11,459-482 O 73.

IN PART THROUGH CORRECTING MISTRANSLATIONS OF KEY PASSAGES IN THE "DE LOGICA" PART OF HIS "DE CORPORE," HOBBS IS SHOWN TO HAVE HELD A THEORY IN WHICH THE INTENTION TO COMMUNICATE ENTERS INTO THE DEFINITION OF SIGNIFICATION; AND IN WHICH SPEECH REQUIRES, IN ADDITION, (1) SOCIALLY AGREED-UPON CORRELATIONS BETWEEN KINDS OF UTTERANCES AND KINDS OF THINGS, AND (2) AN INTERRELATIONSHIP OF SUCH UTTERANCES (OR 'WORDS') IN WHAT HOBBS CALLS 'CONTEXTURE'. IT IS SHOWN THAT HOBBS DID NOT HOLD THAT FOR A LINGUISTIC EXPRESSION TO HAVE MEANING IS FOR IT TO STAND FOR SOMETHING, OR THAT WHAT AN EXPRESSION MEANS IS WHAT IT STANDS FOR--POSITIONS COMMONLY, AND MISTAKENLY, ATTRIBUTED TO HIM.\*

DELA, I PALACIO. DEPENDENCIA CULTURAL Y CREACION DE CULTURA EN AMERICA LATINA. STOMATA 29,525-532 O-D 73.

HWEG, THEODOR. ZUR ZEITGENDESSISCHEN FORTENTWICKLUNG DER JURISTISCHEN TOPIK. AN CATED SUAREZ 13,9-17 1973.

FORTENTWICKLUNG DER JURISTISCHEN TOPIK (VGL. THEODOR VIEHWEG, "TOPIK UND JURISPRUDENZ," 5. AUFLAGE, MUENCHEN 1974) DURCH NEUE RHETORISCHE UND SPRACHKRITISCHE EROERTERUNGEN. DIESE VERSUCHEN, ALLE ARGUMENTATION IN ERSTER LINIE AUS DER PRAGMATISCHEN REDESITUATION VERSTAEENDLICH ZU MACHEN. SIE EMPFEHLEN HIERZU: (1) LOGIK IN GESTALT DER DIALOGIK, (2) GENAUERE UNTERSUCHUNG DER SPRACHFINDUNG, (3) BEACHTUNG KOMMUNIKATIVER VERPFLICHTUNGEN.

VIEILARD-BARON, JEAN-LOUIS. LE SYSTEME DE LA PHILOSOPHIE PLATONICIENNE DE TENNEMANN. REV METAPH MORALE 78,513-524 O-D 73.

VEILLARD-BARON, J L. LE 'PHEDON' DE MCSSES MENDELSSOHN. REV METAPH MORALE 79,99-107 JA-MR 74.

VEILLARD-BARON, J L. LES LECONS DE HEGEL SUR PLATON DANS SON HISTOIRE DE LA PHILOSOPHIE. REV METAPH MORALE 78,385-419 JL-S 73.

LE TEXTE DES LECONS D'HISTOIRE DE LA PHILOSOPHIE DE HEGEL DEMANDE D'ABORD A ETRE RETABLI DANS SA PURETE ORIGINELLE, TRAHIE PAR L'EDITION MICHELET REPRISE PAR GLOCKNER. ON A SUIVI ICI LE TEXTE DU MANUSCRIT DE VON GRIESHEIM, AUDITEUR DE HEGEL EN 1825-1826. C'EST LE MEILLEUR MANUSCRIT EXISTANT. ON A COMMENTE L'INTRODUCTION GENERALE DE HEGEL SUR LE SENS ET LA PORTEE DE LA PHILOSOPHIE PLATONICIENNE: L'IMPERFECTION FORMELLE DE CETTE PHILOSOPHIE (DUE AU CARACTERE DE DIALOGUE ET AUX MYTHES) EXIGE QU'ON LA CONSIDERE D'ABORD AU PLAN PHENOMENOLOGIQUE COMME UNE PHASE DECISIVE DE L'ACCESSION DE LA CONSCIENCE AU SPECULATIF. HEGEL EXPLIQUE AINSI LA CONCEPTION PLATONICIENNE DE LA PHILOSOPHIE, A PROPOS DES PHILOSOPHES-ROIS, ET DU MYTHE DE LA CAVERNE. LA REMINISCENCE EST COMPRISE ENSUITE COMME THEORIE DE LA CONNAISSANCE, L'AME ETANT EN FAIT CE QUE NOUS APPELONS LA Pensee. AYANT CONCU L'UNIVERSEL, PLATON AURAIT QUELQUE DIFFICULTE A SAISIR LE RAPPORT A LA MATIERE, DANS LE MYTHE DU "PHEDRE." EN AUCUN CAS L'IDEALISME PLATONICIEN NE SAURAIT ETRE COMPARE AU "MAUVAIS IDEALISME" MODERNE D'UN BERKELEY PAR EXEMPLE. SUIVANT LES COMMENTATEURS ANTIQUES, HEGEL SUBDIVISE CETTE PHILOSOPHIE EN PHILOSOPHIE DIALECTIQUE, DE LA NATURE, ET DE L'ESPRIT.

VIGNAUX, PAUL. SUR LA PLACE DU MOYEN AGE EN HISTOIRE DE LA PHILOSOPHIE. BULL SOC FR PHIL 68,1-17 JA-MR 74.

VILLAREJO, JOSE JIMENEX. PERSPECTIVAS ACTUALES DE LA PENA DE MUERTE. AN CATED SUAREZ 13,109-129 1973.

MY PURPOSE IS TO PROVE THAT THE DEATH PENALTY IS NEITHER NECESSARY NOR JUST. THE DEATH PENALTY, AS ANY OTHER MANIFESTATION OF THE COERCIVE POWER OF THE STATE, ONLY CAN BE JUSTIFIED AS FAR AS IT IS NECESSARY TO DEFENDING THE SOCIAL ORDER. BUT ANY CIVILIZED SOCIETY HAS NOWADAYS THE POSSIBILITY OF APPLYING LESS DESTRUCTIVE AND IRRETRIEVABLE PENALTIES THAN THAT OF DEATH. FROM ANOTHER POINT OF VIEW, 'JUSTICE' MEANS, FIRSTLY, LIMITATION OF THE POWER, AND SECONDLY, TO PROVIDE THE PERSON WITH EVERYTHING NEEDED FOR HIS OR HER TOTAL REALIZATION. IT IS OBVIOUS THAT THE DEATH PENALTY IS INTRINSICALLY LIMITLESS AND LOGICALLY INCOMPATIBLE WITH THE DEVELOPMENT OF THE PERSON, WHO IS ELIMINATED. THEREFORE THIS PENALTY IS HISTORICALLY UNNECESSARY AND ETHICALLY UNJUST.

VILLEY, MICHEL. DIALECTIQUE ET DROIT NATUREL. RIV INT FILOSOF DIRITTO 50,821-831 O-D 73.

LA "DIALECTIQUE" REMISE EN HONNEUR PAR PERELMAN, OU P AUBENQUE, FUT LA METHODE DE L'ANCIEN DROIT NATUREL CLASSIQUE=METHODE D'APPROCHE COLLECTIVE ("POLYCHONIQUE") DES RAPPORTS 'JUSTE' NATURELLEMENT INCLUS DANS LES GROUPS SOCIAUX.

VILLORO TORANZO, MIGUEL. UNA EXPLICACION MODERNA DEL CONCEPTO TOMISTA DEL DERECHO. REV FILOSOF (MEXICO) 6,49-60 JA-AG 74.

THIS PAPER INTENDS TO PROVIDE A MODERN EXPLANATION OF THE THOMIST CONCEPT OF 'IUS'. THE TERM 'IUS' HAS ANALOGICAL MEANINGS. THE IMPORTANT QUESTION IS THE ONTOLOGICAL PROBLEM: WHICH IS THE FUNDAMENTAL BEING OF 'IUS', ('DERECHO' IN SPANISH, 'LAW' IN ENGLISH)? THE THOMIST TRADITION RESPONDS: 'IUS' IS WHAT IS JUST. BUT WHAT IS JUSTICE AS A VALUE? THE AUTHOR DISCUSSES THIS WITH THE



PHILOSOPHIES OF VALUE, AND CONCLUDES THAT A VALUE IS A CONCRETE ONTOLOGICAL RELATION. THIS IS THE 'RATIO ENTIS' OF ALL REALITY; A CONCRETE ORDER OF REAL RELATIONS THAT LINKS PERSON TO PERSON. JUSTICE, AS A REAL VALUE, IS THE 'IPSA RES IUSTA'. IN CONCLUSION, 'IUS' FOR THOMAS AQUINAS IS A CONCRETE ONTOLOGICAL EXIGENCE THAT IS DUE TO SOMEONE IN AGREEMENT WITH AN ORDER OF RELATIONS TO PERFORM THE COMMONWEAL.\*

INATY, BERNARD. TEMOIGNER, ENTENDRE ET VOIR. ARCH FILOSOF 207-212 1972.

INCI, THOMAS. WHAT IS THE GROUND FOR THE PRINCIPLE OF THE IDENTITY OF INDISCERNIBLES IN LEIBNIZ'S CORRESPONDENCE WITH CLARKE? J HIST PHIL 12,95-101 JA 74.

I TAKE LEIBNITZ TO BE PRESENTING IN THIS CORRESPONDENCE AN ARGUMENT FOR THE PRINCIPLE OF THE IDENTITY OF INDISCERNIBLES DISTINCT FROM THOSE WHICH SHOW THAT THE PRINCIPLE IS IN ITSELF LOGICALLY NECESSARY. HE SUPPOSES FOR THE SAKE OF THE ARGUMENT WITH CLARKE THAT SPACE IS ABSOLUTE AND GOES ON TO SHOW THAT THOUGH 'TWO INDISCERNIBLES SEEM TO BE POSSIBLE IN ABSTRACT TERMS', THE PRINCIPLE OF SUFFICIENT REASON PRECLUDES GOD FROM CHOOSING SOME AMONG INDISCERNIBLES FOR CREATION, AND NOT OTHERS. GOD DEALS WITH THIS DILEMMA BY NOT CREATING A WORLD OF ABSOLUTE SPACE AND TIME IN WHICH THIS DILEMMA ALONE CAN ARISE. INSTEAD, HE MAKES A WORLD OF MONADS IN WHICH EVEN THE ABSTRACT POSSIBILITY OF INDISCERNIBLES DOES NOT EXIST TO CREATE DIFFICULTIES.

TRUPAKSHANANDA, SWAMI. TARKASANGRAHA WITH DIPIKA OF ANNAMBHATTA. VEDANTA KESARI 58,136-143 JL 71.

'TARKASANGRAHA' WITH ITS EXPOSITORY GLOSS CALLED THE 'DIPIKA' BY ANNAMBHATTA IS THE MOST POPULAR INTRODUCTORY HANDBOOK ON INDIAN LOGIC. IT IS INTENDED TO PROVIDE THE BEGINNER WITH AN EASY COMPENDIUM OF THE MAIN PRINCIPLES OF 'NYAYA' AND 'VAISESIKA' SYSTEMS OF INDIAN PHILOSOPHY. THE AUTHOR HAS ATTEMPTED IN THE WORK TO FRAME BROAD AND ACCURATE DEFINITIONS WITHOUT DESCENDING INTO THE NICETIES OF SCHOLASTIC NYAYA. HIS DIPIKA SERVES TO FURTHER ELUCIDATE THE ORIGINAL TEXT AND IN RECTIFYING SOME OF THE DEFICIENCIES FOUND IN THE TEXT ON ACCOUNT OF ITS BREVITY. THUS THE TERM 'TARKASANGRAHA' DOES NOT MEAN MERELY LOGIC. AS THE AUTHOR HIMSELF STATES, IT IS A 'COMPENDIOUS ELUCIDATION OF THE NATURE OF SUBSTANCE, QUALITIES AND SUCH OTHER ONTOLOGICAL CATEGORIES' OF THE 'VAISESIKA' SYSTEM ACCEPTED BY THE 'NYAYA' SYSTEM.\*

SALBERGHI, A. SCIENZA, CLASSI SOCIALI E EDUCAZIONE. SCIENTIA 108,519-533 1973.

SION, GERALD. ESSENTIALISM VIS-A-VIS IDENTIFYING PROCEDURES. PHIL STUD 26,23-37 S 74.

DAVID WIGGINS PROPOSES A RATHER BAROQUE ARGUMENT TO DEMONSTRATE THAT THE SORTAL PROPERTIES UNDER WHICH WE MIGHT NORMALLY IDENTIFY THINGS (E.G., AS THE SAME HUMAN, CAT, OR BUILDING) ARE ESSENTIAL PROPERTIES OF THOSE INDIVIDUALS. THIS ARGUMENT IS EXAMINED AND REJECTED.

SION, GERALD. REFERRING TO WHAT DOES NOT EXIST. CAN J PHIL 3,619-634 JE 74.

TWO ARGUMENTS ARE OFFERED AND DISCUSSED IN DETAIL TO THE EFFECT THAT WE CAN REFER TO WHAT DOES NOT EXIST (WITHOUT OBJECTIONABLE APPEALS TO 'SUBSISTENT ENTITIES' OR OTHER FORMS OF MYSTERIOUS QUASI-EXISTENCE). THE FIRST ARGUMENT ASSUMES THAT WHAT WE FAMILIARLY TAKE TO BE NON-EXISTENTS--E.G., FICTIONAL OR MYTHOLOGICAL CHARACTERS--ARE IN FACT NON-EXISTENT AND THAT WE MUST TAKE SERIOUSLY THE VIEW THAT IT IS PERSONS, AS WELL AS EXPRESSIONS, THAT REFER.



THE SECOND ARGUMENT RELIES ON THE FORMER ASSUMPTION, BUT NOT THE LATTER. IN THE LAST MAJOR SECTION OF THE PAPER THE VIEWS OF JOHN SEARLE, A DEFENDER OF THE OPPOSITE POSITION, ARE CRITICALLY EXAMINED.

VISSCHER, MAURICE B. A HUMANIST VIEW OF REVERENCE FOR ALL LIFE. RELIG HUM 7,152-155 AUTUMN 73.

THIS ESSAY IS PRIMARILY AN ANALYSIS AND REFUTATION OF THE THESIS IN THE MONOGRAPH "ANIMALS, MEN AND MORALS" EDITED BY GODLOVITCH AND HARRIS, 1972. THE ESSAY DEALS BRIEFLY WITH PRINCIPLES OF NORMATIVE ETHICAL BEHAVIOR AND POINTS OUT LOGICAL INCONSISTENCIES IN THE ALBERT SCHWEITZER REVERENCE FOR LIFE THESIS. THE GODLOVITCH AND HARRIS MONOGRAPH ATTEMPTS TO ASSERT AN EGALITARIAN VALUE SYSTEM FOR ALL ANIMALS INCLUDING MAN. MY ESSAY POINTS OUT THAT ONLY THE HUMAN IS CAPABLE OF CONSIDERING PROBLEMS OF LOWER ANIMAL WELFARE, AND THAT INTERSPECIES DEMOCRACY IS AN ABSURDITY.

VISSER 'T HOOFT, H P. CAUSALITE ET SENS COMMUN: ESQUISSE D'UNE ANALYSE CONCEPTUELLE. LOG ANAL 16,93-112 MR-JE 73.

VITO, ORLANDO. AIME FOREST: UNA FILOSOFIA CHE TRADUCE UNA VITA. AQUINAS 16,281-307 1973.

VLASTOS, GREGORY. "PAULINE PREDICATIONS" IN PLATO. PHRONESIS 19,95-101 1974.

VOEGELIN, ERIC. ON HEGEL--A STUDY IN SORCERY. STUD GEN 24,335-368 1971.

VOGEL, ULRICH. EINIGE UEBERLEGUNGEN ZUM BEGRIFF DER RATIONALITAET BEI MAX WEBER. KOELNER Z SOZ 25,532-550 1973.

VOGT, HERMANN. KONFESSION UND POLITISCHER FRIEDE. INT DIALOG Z 6,274-280 1973.

VOLGIN, I L AND RABINOVICH, V L. DOSTOEVSKY AND MENDELEEV: AN ANTISPIRITIST DIALOGUE. SOVIET STUD PHIL 11,170-194 FALL 72.

AN ATTEMPT HAS BEEN UNDERTAKEN FOR THE FIRST TIME TO HISTORICALLY RECONSTRUCT THE DOSTOYEVSKY-MENDELEYEV DISPUTE AROUND SPIRITISM, A DISPUTE WHICH PARTICULARLY AGITATED RUSSIAN SOCIETY IN THE SEVENTIES OF LAST CENTURY. AN ANALYSIS WAS MADE OF THE CORRESPONDING CHAPTERS OF DOSTOYEVSKY'S "DIARY OF A WRITER" FOR 1876 AND OF THE PUBLIC LECTURES OF MENDELEYEV WHO HEADED A COMMISSION FOR THE INVESTIGATION OF MEDIUMIC PHENOMENA. THE AUTHORS ALSO USED OTHER SOURCES OF HISTORY, SUCH AS RUSSIAN PERIODICALS OF THE PERIOD AND A HITHERTO UNKNOWN TEXT OF DOSTOYEVSKY. THE DIALOGUE OF THE TWO DISTINGUISHED MEN IS VIEWED IN RETROSPECTION. THIS CONSIDERATION CONFIRMS THAT THE CLASSICAL SCIENCE OF GALILEI AND DESCARTES, ON THE ONE HAND, AND PSEUDO-SCIENTIFIC OCCULTISM, ON THE OTHER, COULD EQUALLY STEM, AND DID STEM FROM ONE AND THE SAME SOURCE, NAMELY, THE NATURAL PHILOSOPHY OF THE RENAISSANCE WITH ITS PANTHEIST AND HYLOZOISTIC ACCENTS TRANSFORMED LATER ON BY EXPERIMENTAL INDUCTIVE EMPIRISM IN THE SPIRIT OF FRANCIS BACON. IT IS HERE THAT WE SHOULD LOOK FOR THE GNOSEOLOGICAL ROOTS OF ALL KINDS OF OCCULT TRENDS WHICH ACCOMPANY THE SCIENCE OF THE RECENT TIMES. SPIRITISM PROPER IS CONSIDERED AS AN ECLECTIC, INORGANIC OCCULT PHENOMENON.

VOLGO, JEAN-CLAUDE. DESCRIPTION THEORY: CRITICAL DEFENSE OF A RUSSELLIAN APPROACH. NOTRE DAME J FORM LOG 15,641-647 O 74.

THE PAPER DISCUSSES A STANDARD VERSION OF RUSSELL'S THEORY OF DESCRIPTIONS IN AN EFFORT TO SHOW THAT A RUSSELLIAN APPROACH (BESIDES BEING FORMALLY ADEQUATE) CAN BE MADE FLEXIBLE ENOUGH IN PRACTICE SO AS NOT TO DO VIOLENCE TO CONFLICTING INTUITIONS CONCERNING THE INTERPRETATION OF ORDINARY STATEMENTS WITH NONREFERENTIAL DESCRIPTIONS. ELEMENTARY QUANTIFICATION WITH

IDENTITY IS THE ONLY UNDERLYING LOGIC PRE-SUPPOSED.

MLLRATH, ERNST. DIE KATEGORIE DER SINNLICHKEIT BEI MARX. PHIL JAHR 78,306-322 1971.

MLLRATH, JOHN F. COUNTING THE CONSEQUENCES. CAN J PHIL 3,225-233 D 73.

THE HISTORICAL IMPORTANCE OF AN EVENT IS DETERMINED IN PART BY THE SIZE OF ITS CONSEQUENCES. W H DRAY BELIEVES THAT IF THE CONSEQUENCES OF AN EVENT ACCRUE ENDLESSLY, THEN WE CANNOT DETERMINE THE SIZE OF ITS CONSEQUENCES. SO HE ARGUES THAT THE CONSEQUENCES OF AN EVENT DO NOT ACCRUE ENDLESSLY. I TRY TO SHOW THAT DRAY'S ARGUMENT AGAINST ENDLESS ACCRUAL IS NOT SUCCESSFUL. I ALSO ARGUE THAT THE ENDLESS ACCRUAL OF CONSEQUENCES WOULD NOT PREVENT US FROM DETERMINING THE SIZE OF THE CONSEQUENCES OF AN EVENT.

N FIEANDT, KAI. J V SNELLMAN UND DIE ROMANTISCHE PHASE DER KONTINENTALEN PSYCHOLOGIE. AJATUS 35,74-97 1973.

DATING FROM J V SNELLMAN'S EARLY YEARS IS HIS "ELEMENTARY COURSE IN PHILOSOPHY," WHICH ALSO CONTAINS A "TEXTBOOK OF PSYCHOLOGY" (1937). LESS WELL-KNOWN IS THE EXISTENCE OF A MANUSCRIPT IN SWEDISH FROM 1860 WHICH CONTAINS COMPLETELY REVISED LECTURES ON PSYCHOLOGY. THE PROGRESS OF SNELLMAN'S SCHOLARLY THINKING DURING THIS INTERVAL OF TWENTY-THREE YEARS IS FOLLOWED. IMPORTANT SOURCES ARE PROVIDED BY HIS WRITINGS IN PSYCHOLOGY, HIS DIARIES AND HIS LETTERS DURING HIS STAY IN GERMANY. FOR THE PURPOSES OF THE PRESENT STUDY SNELLMAN'S SOJOURN IN TUEBINGEN 1840-1841 IS SIGNIFICANT. THE AUTHOR HAS FOUND IMPORTANT MATERIAL ON HEGEL AND HIS FOLLOWERS IN THE LIBRARIES OF TUEBINGEN, MUENSTER, BOCHUM AND GOETTINGEN. BY REASON OF HIS SOURCES SNELLMAN SHIFTED HIS INVESTIGATION FROM A DIALECTICAL CONSTRUCTION TO AN EMPIRICAL CONTENT. HE WAS BORN IN 1806 AND DIED IN 1881.

N FRANZ, MARIE-LOUISE. NUMBER AND TIME. MAIN CURRENTS 30,139-145 MR-AP 74.

THE PURPOSE IS TO SHOW THAT THE NATURAL INTEGERS ARE ARCHETYPAL STRUCTURES WHICH UNITE THE REALM OF PSYCHE AND OF MATTER, OF QUALITY AND QUANTITY. THIS CAN FORM A BASIS FROM WHICH THE HUMANITIES AND NATURAL SCIENCES CAN MEET. FOR THE FIRST FOUR INTEGERS THEIR EQUAL FUNCTION IN BOTH REALMS IS SHOWN THROUGH EXAMPLES. THE REST OF THE BOOK REVOLVES ROUND THE THEME OF TIME IN THE LIGHT OF C G JUNG'S SYNCHRONICITY-PRINCIPLE AND ITS ROLE FOR A UNITARY THEORY OF EXISTENCE.\*

N JESS, WILMA GUNDERSDORF. LA SIMPLICIDAD DE DIOS EN EL PENSAMIENTO AGUSTINIANO. AUGUSTINUS 19,45-52 JA-MR 74.

THIS ARTICLE FALLS INTO TWO PARTS. THE FIRST SETS FORTH AUGUSTINE'S DOCTRINE ABOUT 'DIVINE SIMPLICITY' BY MEANS OF TEXTUAL ANALYSIS; THE SECOND IS CONCERNED WITH EPISTEMOLOGICAL CONSIDERATIONS CONCERNING THE QUESTION OF HOW MAN CAN COME TO KNOW GOD. FOR AUGUSTINE, SIMPLICITY IS IDENTIFIED WITH THE CONVERTIBILITY OF ATTRIBUTES, NOR DOES HE DISTINGUISH BETWEEN GOD'S UNITY AND HIS SIMPLICITY. RATHER, HE AFFORDS THEM THE KIND OF COMMON TREATMENT USUAL IN THE PATRISTIC AGE. AUGUSTINE CONTRASTS DIVINE SIMPLICITY, SEEN AS THE IDENTITY OF THE DIVINE 'ESSE' AND HIS PERFECTIONS, WITH THE DIVERSITY OF CREATURES WHO POSSESS CERTAIN QUALITIES AS CONTINGENT AND ACCIDENTAL TO THEIR ESSENCE. THE IDENTITY OF ESSENCE AND ACCIDENTS IN GOD IS ROOTED IN HIS IMMATERIALITY AS WELL AS IN HIS PERFECTION, AND RESULTS IN THE DOCTRINE 'NON EST IBI NISI, EST...SED QUIDQUID IBI EST, NON NISI EST'. THE DEGREE OF BEING AND UNITY (AND THEREFORE SIMPLICITY) ARE CORRELATIVE. SINCE FINITE AND COMPOSITE BEINGS CAN KNOW ONLY IN A COMPOSITE AND FINITE WAY, HOW CAN MEN EVER COME TO KNOW THE UTTERLY SIMPLE GOD? INDUCTIVE REASONING AND MYSTICAL

INTUITION ARE THE TWO AVENUES.... (EDITED).\*

VON KUTSCHERA, FRANZ. AN OPEN PROBLEM IN THE SUBJECTIVIST THEORY OF PROBABILITY. RATIO 15,247-255 D 73.

THE PAPER IS ADDRESSED TO THE PROBLEM IF AND HOW WE CAN ACCOUNT FOR STATEMENTS ABOUT OBJECTIVE PROBABILITIES IN THE FRAMEWORK OF SUBJECTIVE PROBABILITY THEORY, E.G., HOW A SUBJECTIVIST MIGHT HANDLE THE PROBABILITY STATEMENTS OF PHYSICS. IT IS ARGUED THAT SUCH STATEMENTS CANNOT BE TRANSLATED INTO OR REPLACED BY STATEMENTS ABOUT SUBJECTIVE PROBABILITIES, BUT THAT IT IS NEVERTHELESS POSSIBLE TO INTEGRATE THEM INTO THE THEORY OF SUBJECTIVE PROBABILITY AS IT STANDS.

VON MORSTEIN, PETRA. IMAGINE. MIND 83,228-247 AP 74.

VON RINTELEN, FRITZ-JOACHIM. UN ITINERARIO DELLA MENTE UMANA. SOPHIA (ITALY) 41,60-66 JA-D 73.

"ITINERARIO DELLA MENTE UMANA" IS THE TITLE OF A WORK OF BONAVENTURA (DIED 1274). HE WAS THE REPRESENTATIVE OF THE RENEWED AUGUSTINIAN THINKING. THE ITINERARIUM IS THE WAY TO GOD AS THE PROTOTYPE OF ALL AND CONDITION OF MORAL ACTIONS. IT IS POSSIBLE BY ILLUMINATION OF THE DIVINE LOGOS WITH GRADATION OF LOVE, LIGHT (CP PLOTINOS), BEING AND VALUE. HISTORICAL DECISIVE WAS THAT BONAVENTURA IN DIFFERENCE TO THOMAS HAD THE IDEA OF INDIVIDUALIZING MATERIA SPIRITUALIS, WHICH WAS THE PRECONDITION OF THE LATER, HIGHER ESTIMATION OF INDIVIDUALITY BY DUNS SCOTUS AND IN THE MODERN TIMES.

VON SCHOENBORN, ALEXANDER. SCHELER ON PHILOSOPHY AND RELIGION. INT PHIL QUART 14,285-308 S 74.

SCHELER'S PHILOSOPHIC REFLECTIONS ON RELIGIOUS EXPERIENCE AND ON THE CONNECTIONS BETWEEN THIS EXPERIENCE AND THOSE REFLECTIONS SEEK TO FOUND A PHENOMENOLOGICAL PERSONALISM. HENCE I FIRST DELINEATE HIS CONCEPTION OF PERSON VIA HIS VIEW OF PHENOMENOLOGY AS RESULTING FROM A CRITIQUE OF HUSSERL. I THEN ELABORATE SCHELER'S CONCEPTION OF PHILOSOPHY IN TERMS OF THE INTENTIONAL ACTS INVOLVED. AFTER A SIMILAR ELABORATION OF SCHELER'S VIEW OF RELIGION, I PRESENT HIS 'SYSTEM OF CONFORMITY' OF THE PROPER INTERPLAY OF PHILOSOPHY AND RELIGION. I CONCLUDE BY INDICATING WHY HIS PHENOMENOLOGICAL ANTHROPOLOGY IS NOT ONLY INADEQUATE TO THE FOUNDATIONAL TASK ASSIGNED TO IT BUT METHODOLOGICALLY INCOHERENT.

VON WEIZSAECKER, C F. PROBABILITY AND QUANTUM MECHANICS. BRIT J PHIL SCI 24,321-337 D 73.

QUANTUM THEORY IS NOTHING BUT A GENERAL THEORY OF PROBABILITY. PROBABILITY IS THE EXPECTATION VALUE OF RELATIVE FREQUENCY: THIS IS A 'REGRESSIVE' DEFINITION, BECAUSE THE EXPECTATION VALUE PRESUPPOSES PROBABILITY ON A HIGHER LEVEL--ULTIMATELY PROBABILITY WILL BE CLOSE TO ONE, INDICATING PRACTICALLY CERTAINTY. QUANTUM THEORY HAS THE CORRESPONDING MANY-LEVEL STRUCTURE, WHERE TRANSITION TO THE NEXT LEVEL IS BY SECOND QUANTIZATION OR RATHER 'MULTIPLE QUANTIZATION'. A DEFINITION OF PROBABILITY IS GIVEN IN THREE STEPS: A) PRELIMINARY CONCEPT; B) MATHEMATICAL THEORY; C) PHYSICAL SEMANTICS (EMPIRICAL MEANING). FEYNMAN'S THEORY IS DISCUSSED, WHERE THE CLASSICAL ACTION IS THE PHASE OF THE SCHRÖDINGER WAVE FUNCTION.\*

VON WRIGHT, G H. DEONTIC LOGIC REVISITED. RECHTSTHEOR 4,37-46 1973.



ON WRIGHT, GEORG HENRIK. REMARKS ON THE LOGIC OF PREDICATION. AJATUS 35,158-167 1973.

A LOGIC IS CONSTRUCTED FOR THE NOTION OF PREDICATING A PROPERTY OF A THING. IN THIS LOGIC A DISTINCTION IS MADE BETWEEN A THING LACKING A PROPERTY, WHICH IT MIGHT HAVE POSSESSED, AND A THING NOT HAVING A PROPERTY--FOR EXAMPLE BECAUSE THE PROPERTY DOES NOT APPLY TO THINGS OF THAT KIND. THIS LOGIC IS DECIDABLE AND SEMANTICALLY COMPLETE. ON ITS BASIS A LOGIC FOR THE QUANTIFIERS CAN BE BUILT IN TWO DIFFERENT WAYS. ONE LEADS TO A LOGIC OF QUANTIFIED SUBJECT-PREDICATE SENTENCES, THE OTHER TO A LOGIC OF QUANTIFIED PREDICATES. BOTH SYSTEMS ARE DECIDABLE. BOTH DEViate FROM 'CLASSICAL' MONADIC PREDICATE CALCULUS. THUS, FOR EXAMPLE, IT IS NOT PROVABLE THAT, IF IT IS NOT THE CASE THAT EVERYTHING HAS A GIVEN PROPERTY, THEN THERE EXISTS AT LEAST ONE THING WHICH LACKS THAT PROPERTY.

ORSTEG, ROBERT. OPERANT REINFORCEMENT THEORY AND DETERMINISM. BEHAVIORISM 2,108-119 SPR 74.

OSS, JOSEF. ARISTOTE ET LA THEORIE ENERGETIQUE DU LANGAGE DE WILHELM VON HUMBOLDT. REV PHIL LOUVAIN 72,482-508 AG 74.

CETTE ETUDE POURSUIT UNE DOUBLE FINALITE: D'UNE PART, METTRE EN EVIDENCE LA PREMINENCE DU CONCEPT D'ENERGEIA AU SEIN DE LA PHILOSOPHIE DU LANGAGE CHEZ HUMBOLDT; ET D'AUTRE PART, MONTRER LA RACINATION ARISTOTELICIENNE DE CE QU'IL CONVIENT D'APPELER LE MAITRE-MOT DU "SAGE DE TEGEL." LA VALORISATION DU PREMIER POINT DONNE LIEU A L'ESQUISSE D'UNE THEORIE OU L'ON TIEN ESSENTIELLEMENT QU LE LANGAGE EST ACTUALITE PRODUCTRICE AVANT D'ETRE PRODUIT D'ACTUATION. L'EXAMEN DU SECOND ASPECT APPELLE UNE CONFRONTATION HISTORIQUE EN MEME TEMPS QU'ETYMOLOGIQUE ET METAPHYSIQUE DES POINTS DE VUE HUMBOLDTIEN ET ARISTOTELICIEN RELATIFS A LA NOTION D'ENERGEIA. CE RAPPROCHEMENT, DONT PAR AILLEURS ON NE SE DISSIMULE PAS LES LIMITES, FAIT APPARAITRE L'URGENCE D'UNE REVISION DE LA THESE COMMUNEMENT ADMISE TENDANT A RAMENER L'HUMBOLDTISME A SA CONTEXTURE IDEALISTE. L'HERITAGE KANTIEN, DONT IL NE S'AGIT EVIDEMMENT PAS DE SOUS-EVALUER LE POIDS, NE SAURAIT FAIRE OUBLIER LA DETTE FONDAMENTALE QUE HUMBOLDT A CONTRACTEE ENVERS LA STAGIRITE.

OSS, STEPHEN H AND SAYWARD, CHARLES. ABSURDITY AND SPANNING. PHILOSOPHIA (ISRAEL) 2,227-238 JL 72.

ON THE BASIS OF OBSERVATIONS J J C SMART ONCE MADE CONCERNING THE ABSURDITY OF SENTENCES LIKE 'THE SEAT OF THE BED IS HARD', A PLAUSIBLE CASE CAN BE MADE THAT THERE IS LITTLE POINT TO DEVELOPING A THEORY OF TYPES, PARTICULARLY ONE OF THE SORT ENVISAGED BY FRED SOMMERS. THE AUTHORS DEFEND SUCH THEORIES AGAINST THIS OBJECTION BY A PARTIAL ELUCIDATION OF THE DISTINCTIONS BETWEEN THE CONCEPTS OF SPANNING AND PREDICABILITY AND BETWEEN CATEGORY MISTAKENNESS AND ABSURDITY IN GENERAL. THE ARGUMENT SUGGESTS THAT FURTHER CLARIFICATION OF THE CONCEPTS OF SPANNING AND CATEGORY MISTAKENNESS SHOULD BE SOUGHT IN REFLECTION UPON THE MORE FAMILIAR CONCEPTS OF A SORT OF THING AND A PREDICATE CATEGORY.

RECTION, VLADIMIR. MOEGELICHKEITEN DES EINSATZES KYBERNETISCHER METHODEN IM GESETZGEBUNGSVERFAHREN. RECHTSTHEOR 4,47-56 1973.

VILLEMIN, JULES. ID QUO NIHIL MAIUS COGITARI POTEST: UEBER DIE INNERE MOEGELICHKEIT EINES RATIONALEN GOTTESBEGRIFFES. ARCH GESCH PHIL 53,279-299 1971.



VULLO, CARMELC. IL PROBLEMA DELLA FILOSOFIA CRISTIANA SECONDO LA PROSPETTIVA DI ETIENNE GILSON. TEORES I 29,89-94 JA-JE 74.

VULLO, CARMELO. LA FILOSOFIA MODERNA E IL COMINCIAMENTO DEL FILOSOFARE. TEORES I 28,325-330 JL-D 73.

DIMOSTRAZIONE DELL'INSOSTENIBILITA' TEORETICA 'DELL'ESIGENZA CRITICA' COME E' INTESA DALLA FILOSOFIA MODERNA (LIMITATAMENTE AL PRIMO MOMENTO DI ESSA), CIOE' COME ESIGENZA DI UNA MEDIAZIONE ASSOLUTA DEL 'FATTO CONOSCITIVO', ATTRAVERSO IL RICONOSCIMENTO DELL'IMPOSSIBILITA' CHE PUNTO DI PARTENZA DELLA MEDIAZIONE FILOSOFICA SIA UN NULLA DI CONOSCENZA, E, QUINDI, DEL CARATTERE 'NECESSARIAMENTE' IMMEDIATO DELLA CONOSCENZA COSTITUENTE IL PRINCIPIO DEL FILOSOFARE.\*

WACHOWICZ, KRYSZYNA A. AGAINST THE UNIVERSALITY OF A SINGLE WH-QUESTION MOVEMENT. FOUND LANG 11,155-166 MR 74.

THIS PAPER SHOWS THAT THE HYPOTHESIS OF TRANSFORMATIONAL GRAMMAR ABOUT THE UNIVERSALITY A SINGLE WH-QUESTION MOVEMENT CANNOT BE MAINTAINED. IN MULTIPLE QUESTIONS, POLISH AND RUSSIAN HAVE ALL THE WH-CONSTITUENTS IN CLAUSE-INITIAL POSITION. IN OTHER WORDS, MORE THAN ONE WH-CONSTITUENT IS MOVED. ON THE BASIS OF THE ASSUMPTION THAT THERE CAN ONLY BE A SINGLE WH-QUESTION MOVEMENT PER SIMPLE SENTENCE, VARIOUS MECHANISMS HAVE BEEN PROPOSED TO ACCOUNT FOR FACTS ABOUT QUESTIONS (E.G., BAKER'S (1970) ABSTRACT "Q-MORPHEME" AND BRESNAN'S (1970) "COMPLEMENTIZER SUBSTITUTION UNIVERSAL"). THE PAPER OFFERS AN ALTERNATIVE SEMANTIC EXPLANATION TO THE FACT THAT SENTENTIAL 'YES-NO' QUESTIONS CANNOT CONTAIN WH-WORDS.

WADLEIGH, H JULIAN. TRANSLATION OF THE SIMPLE THEORY OF TYPES INTO A FIRST ORDER LANGUAGE. NOTRE DAME J FORM LOG 15,432-442 JL 74.

THIS PAPER FORMULATES (1) A SIMPLE THEORY OF TYPES, (2) A FIRST ORDER LANGUAGE WITH POSTULATES, (3) A SET OF RULES FOR TRANSLATING (1) INTO (2). IT PROVES THAT A SENTENCE OF (1) IS A THEOREM OF (1) IF AND ONLY IF ITS TRANSLATION IS A THEOREM OF (2). THE SET OF POSTULATES OF (2) IS A MODIFICATION OF THE SET OF FORMULAS D11-D9 IN K J J HINTIKKA'S "REDUCTIONS IN THE THEORY OF TYPES", "ACTA PHILOSOPHICA FENNICA" 8 (1955), PAGE 84. HINTIKKA'S D8, WHICH CONTAINS A QUANTIFIED PREDICATE, IS REPLACED HERE BY SEVEN POSTULATES WHICH CONTAIN NO QUANTIFIED PREDICATE. THESE SEVEN POSTULATES, WHICH SERVE TO REDUCE TYPE THEORY TO A FIRST ORDER LANGUAGE, DESCRIBE THE PROCEDURES BY WHICH PREDICATES ARE CONSTRUCTED IN TYPE THEORY.

WAGNER, CARL G AND HEARNE, THOMAS M. BOOLEAN SUBTRACTIVE ALGEBRAS. NOTRE DAME J FORM LOG 15,317-324 AP 74.

THE AUTHORS CONSIDER STRUCTURES  $(S, -)$  SATISFYING S1.  $(A - B) - C = (A - C) - B$ , S2.  $A - (B - A) = A$ , AND S3. FOR ALL A, B IN S, THERE EXISTS AN X IN S SUCH THAT  $X - (A - B) = B$  AND  $X - (B - A) = A$ , AND PROVE THAT THE STUDY OF SUCH STRUCTURES IS EQUIVALENT TO THE STUDY OF GENERALIZED BOOLEAN ALGEBRAS.

WAGNER, HANS. UEBER KANTS SATZ, DAS DASEIN SEI KEIN PRAEDIKAT: EINE BEMERKUNG IM ANSCHLUSS AN, J HINTIKKA, MODELS FOR MODALITIES (SELECTED ESSAYS). ARCH GESCH PHIL 53,183-185 1971.

WAINER, S S. A HIERARCHY FOR THE 1-SECTION OF ANY TYPE TWO OBJECT. J SYM LOG 39,88-94 MR 74.

ATSMANN, ABRAHAM. CONTRIBUCION A UNA ANTROPOLOGIA DEL HOMBRE ACTUAL. STUD INT FILOSOF 5,3-39 AUTUMN 73.

I. DETERMINACION PRELIMINAR DEL TEMA (1. FILOSOFIA Y CIENCIA. 2. CARACTER FILOSOFICO DEL TEMA. 3. SU MARCO TEMPORAL. 4. SU MARCO ESPACIAL). II. MASIFICACION (5. LA ESPECIE HUMANA Y SU REALIDAD EN EL ESTADO. 6. LA NIVELACION POR IMITACION. ANVERSO Y REVERSO DE LA IMITACION. LA MODA. 7. LA PRISA: ANVERSO Y REVERSO). III. AUTOCENTRAMIENTO (8. DOBLE SENTIDO DEL TERMINO "INTERES." 9. EL JUICIO Y EL SENTIMIENTO DEL LAICC ACTUAL. 10. DISCUSION METODOLOGICA. DOS TIPOS DE AUTOCENTRAMIENTO). IV. RACIONALISMO (11. SIGNIFICADOS DEL TERMINO. EL CONTENIDO VALIDO. 12. LA PERDIDA DE LA FE. CONSIDERACIONES SOBRE LOS INTELECTUALES. 13. LA ETICA RACIONALISTA: EL UTILITARISMO. LA PEDAGOGIA RACIONALISTA. 14. TORPEZAS DEL RACIONALISMO. LA RACIONALIZACION).

LD, ALBERT W. THE FOOL AND THE ONTOLOGICAL STATUS OF ST ANSELM'S ARGUMENT. FEYTHROP J 15,406-422 O 74.

PARADOXICALLY, ANSELM'S ONTOLOGICAL ARGUMENT APPEARS NOT TO SATISFY EVEN THE MINIMAL CONDITIONS FOR BEING ONTOLOGICAL; FOR IT APPEARS TO RELY UPON THE EMPIRICAL-LOOKING CLAIMS: (C) GOD CAN BE CONCEIVED TO EXIST BY, E.G., THE FOOL, AND (M) GOD EXISTS IN THE MIND OF, E.G., THE FOOL. I SHOW THAT THE ONTOLOGICAL STATUS OF THE ARGUMENT CAN BE PRESERVED JUST IN CASE THE MEANING AND THE ROLE OF EACH OF THESE CLAIMS IS UNDERSTOOD IN A SPECIAL WAY, HENCE THE ARGUMENT IS INTERPRETED IN A SPECIAL WAY. ANSELM INCLUDES CLAIMS C AND M IN THE PROOF TO BRING OUT THE CONSEQUENCES OF THE PROOF FOR NON-BELIEVERS (EXEMPLIFIED BY THE FOOL), VIZ., INCOHERENT INCONSISTENCY. IF THE GOD OF THE PROOF IS WHAT NON-BELIEVERS CONCEIVE TO EXIST AND 'HAVE IN MIND', THEN THEY CANNOT ESCAPE THE CONSEQUENCES OF THE PROOF BY SAYING THAT THEIR NON-BELIEF DOES NOT CONCERN ANSELM'S GOD.

LD, ALBERT W. THE ORIGINS AND THE WORTH OF THEISM. INT J PHIL RELIG 5,45-60 SPR 74.

SOCIAL SCIENTISTS COULD A) DISCOVER THE TRUTH VALUE OF A LARGE PROPORTION OF THE BELIEFS OF SOME PERSON(S) AND THEN B) LEGITIMATELY USE THIS TO DETERMINE WHETHER THE BELIEF THAT THERE IS A GOD IS TRUE OR REASONABLE TO BELIEVE. THUS, POSSIBLE EMPIRICAL SCIENTIFIC DISCOVERIES ABOUT THE ORIGINS (BEGINNINGS, CAUSES) OF THEISM COULD DECIDE THE "PHILOSOPHICAL" QUESTION OF THE WORTH (TRUTH VALUE, RATIONALITY) OF A CENTRAL DOCTRINE OF MANY RELIGIONS. I DEFEND A) AND B), AND I REBUT CHARGES OF COMMITTING THE GENETIC FALLACY AND CONFUSING REASONS AND CAUSES.

LD, HENRI. L'HOMME ET LES SIGNES. INT LOG REV 4,102-115 JE 73.

IL N'Y A GUERE LONGTEMPS QUE L'ON CROYAIT QUE LES SIGNES REPRESENTENT DES SIGNIFICATIONS ELABOREES ANTERIEUREMENT, QUE L'INFORMATION ETAIT AU COMMENCEMENT ET QUE LA COMMUNICATION EST VENUE ENSUITE. DEPUIS QUELQUES TEMPS ON SAIT QUE LES SIGNES NE SONT PAS SEULEMENT DES MOYENS POUR COMMUNIQUER L'INFORMATION, MAIS QU'ILS PARTICIPENT DIRECTEMENT A LA CONSTITUTION MEME DE L'INFORMATION. L'INFORMATION SE FORME DANS ET PAR LA COMMUNICATION. EN RELEVANT LA CONTRIBUTION DES SIGNES A LA FORMATION DES SIGNIFICATIONS, LA SEMIOTIQUE APPORTE SUR TERRE LE PARADIS DES IDEES 'PURES' ET PERMET UNE INTELLIGENCE PLUS PENETRANTE DE LA PENSEE CREATRICE. L'ESPRIT SURVIT AU CORPS PARCE QU'IL A SON PROPRE CORPS: LA PAROLE.

LDEN, PHYLLIS. A NATURALIST'S INTERPRETATION OF BEAUTY. DIANDIA 28-36 SPR 70.

WALDENFELS, BERNHARD. WELTLICHE UND SOZIALE EINZIGKEIT BEI HUSSERL. Z PHIL FORSCH 25,157-171 1971.

WALDNER, ILMAR. THE POSSIBILITY OF RATIONAL POLICY EVALUATION. THEOR DECIS 4,85-90 S 73.

A SET OF CONSTRAINTS ON SOCIAL DECISION PROCEDURES RECENTLY PROPOSED, WHICH HAVE THE CONSEQUENCE THAT EVEN IF INTERPERSONALLY COMPARABLE CARDINAL UTILITY MEASURES ARE AVAILABLE THEY CANNOT BE USED FOR RATIONAL SOCIAL DECISIONS, IS ARGUED TO BE UNJUSTIFIED.

WALFORD, GEORGE. CHANGE IN IDEOLOGY. SYSTEMATICS 11,174-183 D 73.

PART I: CHANGES ARE CLASSIFIED INTO ABOLITIONAL (IN WHICH THE FIRST STATE IS ABOLISHED OR DEPARTED FROM) AND SUBSUMPTIVE (IN WHICH THE FIRST STATE IS SUBSUMED IN THE SECOND). SOCIETY EXHIBITS BOTH TYPES, SUBSUMPTIVE PARTICULARLY ASSOCIATED WITH DEVELOPMENT. PART II: DEVELOPMENT OF THE IDEOLOGICAL STRUCTURE OF SOCIETY HAS BEEN A SUBSUMPTIVE CHANGE, THE FIRST STATE, THE EIDOSTATIC (IDEOLOGIES CONCERNED WITH MAINTAINING THE PRESENT SYSTEM) BEING SUBSUMED IN THE SECOND, THE COEXISTENCE OF EIDOSTATIC AND EIDODYNAMIC (IDEOLOGIES CONCERNED WITH REPLACING THE PRESENT BY A DIFFERENT SOCIAL SYSTEM). EIDOSTATIC IDEOLOGIES ARE CONCERNED WITH MAINTENANCE AND EIDOSTATIC WITH DEVELOPMENT. THE FUNCTIONAL EXISTENCE OF THE EIDODYNAMIC DEPENDS ON THE CONTINUED FUNCTIONAL EXISTENCE OF THE EIDOSTATIC.

WALGRAVE, J H. HET NATUURVERLANGEN NAARDE GODSAANSCHOUWING BIJ THOMAS VAN AQUINO. TIJDSCHR FILOSOF 232-266 JE 74.

A SYSTEMATIC STUDY, EXCLUSIVELY BASED ON THE TEXTS OF THOMAS AQUINAS. IT STARTS WITH HIS DYNAMIC METAPHYSICS: EVERY BEING IS A BEING TOWARDS ITS OWN PERFECT BEING (APPETITUS NATURALIS). THIS BECOMES MANIFEST IN MAN'S PSYCHOLOGICAL LIFE (DESIDERIUM NATURALE). AS AN ACT IS NEITHER A WISH OR A CONDITIONAL WILL NOR AN INTENTION OR EFFECTIVE WILL, BUT A 'SIMPLEX VELLE' WHICH IS ABSOLUTE AND UNCONDITIONAL. IN THE OBJECT ONE HAS TO DISTINGUISH BETWEEN THE FORMAL OBJECT (BONUM IN COMMUNI, FINIS UTIMUS, BEATITUDO) AND THE MATERIAL OBJECT OR REALITY IN WHICH THE CLAIMS OF THE FORMAL OBJECT ARE ACTUALIZED (THE VISION OF GOD) AND WHICH HAS TO BE DISCOVERED BY A PROCESS OF THOUGHT.

WALKER, A D M. NEGATIVE UTILITARIANISM. MIND 83,424-428 JL 74.

CLASSICAL UTILITARIANISM SEEMS TO ASSUME THAT FROM THE MORAL POINT OF VIEW THE ALLEVIATION OF PAIN AND THE PROMOTION OF PLEASURE MATTER EQUALLY. THE PRIMARY CONCERN OF THIS PAPER IS TO ARGUE THAT SUCH AN ASSUMPTION IS AT VARIANCE WITH OUR PRE-PHILOSOPHIC MORAL INTUITIONS, ACCORDING TO WHICH THE ALLEVIATION OF PAIN MATTERS MORE THAN THE PROMOTION OF PLEASURE. THE PAPER CONSIDERS WAYS IN WHICH CLASSICAL UTILITARIANISM MAY BE MODIFIED TO MEET THIS FACT, AND CONCLUDES THAT THE ADDITION OF A PRINCIPLE OF FAIRNESS MIGHT PROVE ADEQUATE.

WALKER, RALPH C S. THE STATUS OF KANT'S THEORY OF MATTER. SYNTHESE 23,121-126 AG 71.

WALL, GRENVILLE. WILSON ON THE JUSTIFICATION OF PUNISHMENT. J MORAL EDUC 1,203-204 JE 72.

WILSON ARGUES (BRITISH JOURNAL OF EDUCATIONAL STUDIES, JUNE 1971, PAGES 211-212) THAT PHILOSOPHERS' CONCERN WITH THE JUSTIFICATION OF PUNISHMENT IS MISCONCEIVED BECAUSE IT IS CONCEPTUALLY INHERENT IN THE NOTION OF FOLLOWING A RULE THAT SOME PENALTY OR PUNISHMENT MUST CHARACTERISTICALLY BE SUFFERED BY THE PERSON WHO BREAKS IT. IN REPLY IT IS ARGUED THAT FOR A RULE TO EXIST THERE MUST TYPICALLY BE PUBLIC BEHAVIOR SIGNALING RULE-BREACH, BUT IT DOES NOT FOLLOW THAT SUCH BEHAVIOR MUST BE PUNITIVE. SEVERAL HYPOTHETICAL REPLIES ARE



CONSIDERED IN CONNECTION WITH THE LEARNING OF RULES AND ARE SUBSEQUENTLY REJECTED. THE PHILOSOPHERS' CONCERN WITH THE JUSTIFICATION OF PUNISHMENT IS HELD TO BE QUITE PROPER AND A PLEA IS MADE FOR THE EMPLOYMENT OF NONPUNITIVE SIGNALS OF RULE-BREACH.

ALL, KEVIN. HEGEL: THE THEOLOGICAL ROOTS OF HIS DIALECTIC. THOMIST 37,734-742 O 73.

THE ARTICLE ARGUES THAT, PARTICULARLY FROM THE STUDY OF THE "ENCYCLOPEDIA OF THE PHILOSOPHICAL SCIENCES," ONE CAN DETECT THREE DISTINCT BUT CONSISTENT SOURCES FOR HEGEL'S DOCTRINE OF THE DIALECTIC: ARISTOTLE'S THEORY OF THE NCUS; KANT'S ANALYSIS OF THE ANTIOMIES OF PURE REASON; AND THE CHRISTIAN TRINITARIAN DOCTRINE. OF THESE, THE THIRD SOURCE IS THE MORE FUNDAMENTAL AND THEREFORE IT GAVE THE KEY TO THE OTHER TWO. AND IT IS ALSO FOR THIS REASON THAT HEGEL'S THOUGHT IS SO THEOLOGICALLY ADAPTABLE AND WHY TODAY IT ENJOYS SO WIDESPREAD A THEOLOGICAL RENAISSANCE.

ALLAGE, JAMES D. EXCELLENCES AND MERIT. PHIL REV 83,182-199 AP 74.

AN IMPORTANT FEATURE OF AN EXCELLENCE (A SKILL OR VIRTUE) IS THAT AN ACT FULLY CHARACTERISTIC OF IT WILL BE GOOD--WELL DONE--AND IT WILL REFLECT CREDIT UPON THE AGENT. WHAT EXACTLY IS THE RELATIONSHIP BETWEEN A GOOD ACTION, THE CREDIT WHICH IS DUE THE AGENT FOR THE GOOD ACTION, AND THE EXCELLENCE WHICH IS THE CAPACITY AND/OR TENDENCY TO DO SUCH GOOD ACTIONS? THIS RELATIONSHIP IS DIFFERENT IN IMPORTANT WAYS FOR DIFFERENT EXCELLENCES AND SOME OF THESE DIFFERENCES ARE DISCUSSED. IN EVERY CASE, HOWEVER, WHETHER THE AGENT'S ACTION REFLECTS CREDIT UPON HIM CAN BE SEEN AS 'SOME' FUNCTION OF THE RELATION OF HIS ACTION TO THE EXCELLENCE. SKILLS, TRUTHFULNESS, MENDACITY, AND THE QUESTION OF HOW EXCELLENCES ARE ACQUIRED ARE DISCUSSED.

ALLAGE, WILLIAM A. AQUINAS ON CREATION: SCIENCE, THEOLOGY AND MATTERS OF FACT. THOMIST 38,485-523 JL 74.

RECENT THEOLOGIES OF CREATION HAVE BEEN UNDULY RESTRICTED BY THEIR WILLINGNESS TO RELEGATE ALL 'MATTERS OF FACT', PAST AS WELL AS PRESENT, TO SCIENCE. THE PURPOSE OF THIS ARTICLE IS TO PRESENT AQUINAS'S VIEW THAT SOME 'MATTERS OF FACT', E.G., CREATION IN TIME, CAN ESCAPE SCIENTIFIC RESOLUTION AND YET PERTAIN TO THEOLOGICAL DISCOURSE. AQUINAS'S CLAIM IS VALIDATED THROUGH A DETAILED ANALYSIS OF THE CONCILIAR HERMENEUTICS INVOLVED IN HIS RECENTLY EDITED COMMENTARY ON THE FIRST DECRETAL OF GREGORY IX.

ALLAGE, WILLIAM A. AQUINAS ON THE TEMPORAL RELATION BETWEEN CAUSE AND EFFECT. REV METAPH 27,567-584 MR 74.

ARISTOTLE FAVORED THE VIEW THAT CAUSE AND EFFECT ARE SIMULTANEOUS WHEREAS HUME HELD THAT CAUSE MUST PRECEDE EFFECT. AQUINAS HELD FOR BOTH VIEWS, I.E., THAT SIMULTANEOUS AND ANTECEDENT CAUSATION ARE BOTH POSSIBLE IN NATURE. AQUINAS'S POSITION IS UNLIKE HUME'S IN THAT ANTECEDENT CAUSATION TAKES PLACE WHEN CAUSE AND EFFECT ARE BOTH PROCESSES AND NOT POINT-LIKE EVENTS; ALTHOUGH THE SUCCESSIVE PARTS OF EACH PROCESS CAN HAVE COMMON TERMINI AND IN THIS SENSE BE SIMULTANEOUS, THE TOTAL PROCESS IS NOT, AND SO CAUSE CAN PRECEDE EFFECT AS DISPARATE PARTS OF THE TOTAL PROCESS.

ALLAN, GOERAN AND RADNITZKY, GERARD AND TOERNEBOHM, HAKAN ERIK KONRAD. WISSENSCHAFT ALS FORSCHUNGSWISSENSCHAFT: BERICHT VOM INSTITUT FÜR WISSENSCHAFTSTHEORIE AN DER UNIVERSITÄT GÖTEBORG. Z ALLG WISS 2,115-119 1971.



WALLER, MANFRED. DIE ENTWICKLUNG DER ROLLENWAHRNEHMUNG: IHRE BEZIEHUNG ZUR ALLGEMEINEN KOGNITIVEN ENTWICKLUNG UND: SOZIAL-STRUKTURELLEN VARIABLEN. Z SOZ 2,343-355 1971.

WALSH, DOROTHY. AESTHETIC OBJECTS AND WORKS OF ART. J AES ART CRIT 33,7-12 FALL 74.

WALTER, EDWARD. CARMICHAEL AND HAMILTON ON 'BLACK POWER'. J SOC PHIL 5,6-8 JA 74.

THE "BLACK POWER" HYPOTHESIS, AS DEVELOPED BY CARMICHAEL AND HAMILTON, CLAIMS THAT BLACKS CAN ATTAIN SOCIO-ECONOMIC SUCCESS 'ONLY' BY TREATING 'ALL' WHITES AS PROPAGATORS OF RACISM. IN CONSEQUENCE, THEY SUSTAIN AN UNRELENTING BROADSIDE AGAINST LIBERALISM. I CONTEND THAT THEIR THESIS FAILS BECAUSE (I) IT CONSISTENTLY 'BEGS THE QUESTION', (II) IT RELIES ON 'EQUIVOCAL' USES OF KEY TERMS, AND (III) IT UTILIZES 'HASTY GENERALIZATIONS'.

WALTER, EDWARD. THE PSYCHOANALYTIC METHOD OF ARGUMENTATION. MIDWEST J PHIL 45-51 SPR 74.

IN SOCIAL SCIENCE CONTEXTS, A NEW METHOD OF ARGUMENTATION HAS BECOME POPULAR. IT INVOLVES PSYCHOANALYZING OPPONENTS IN ORDER TO DISCOVER THEIR MOTIVATION FOR ADOPTING A POSITION. IF THE MOTIVATION IS EVALUATED AS PURE, THEN THE POSITION IS SAID TO BE JUSTIFIED; IF NOT, NOT. PURITY IS DEFINED IN TERMS OF ALTRUISTIC INTEREST AND IMPURITY IN TERMS OF SELFISH INTEREST. SUCH ARGUMENTS COMMIT THE FALLACY OF 'ARGUMENTUM AD HOMINEM', SINCE THEY DETERMINE TRUTH OR FALSITY OF CLAIMS AND SOUNDNESS AND UNSOUNDNESS OF ARGUMENTS ON THE BASIS OF PERSONAL FACTORS, RATHER THAN REASONS FOR BELIEFS. THE AUTHOR SEES THIS AS PART OF A TREND TO DISPARAGE RATIONALITY. THE GENESIS OF THIS MOVE IS FOUND IN THE THEORIES OF BEHAVIOR PROPOSED BY FREUD AND MARX.

WALTERS, JENNIFER. THE ABSURD WORLD IN THE THEATRE: REFLEXIONS ON SARTRE AND CAMUS. REV UNIV OTTAWA 44,218-223 AP-JE 74.

THE ARTICLE STUDIES THE DEVELOPMENT IN THEATRICAL TECHNIQUE BETWEEN SARTRE'S "KEAN" AND "NEKRASSOV" AND CAMUS'S "CALIGULA" AND "LE MALENTENDU." THROUGH AN ANALYSIS OF THE FOUR PLAYS IT BECOMES APPARENT THAT IN EVERY CASE THE AUTHORS WISH TO PROVOKE THE AUDIENCE BY THE VERBAL CONTENT OF THE PLAY. IN "CALIGULA" AND "KEAN" THE FORM OF THE PLAY ACTS AS A REASSURING AGENT UNDERMINING THE IMPACT OF THE THEME. IN "LE MALENTENDU" AND "NEKRASSOV" THE STRUCTURE OF THE PLAY REINFORCES THE CONTENT IN SUCH A WAY THAT THE AUDIENCE IS MUCH LESS ABLE TO PUT ASIDE THE PROBLEM POSED.

WALTERS, KENNETH W. IS THE NONEXISTENCE OF PERFECTION PROVABLE? MAN WORLD 6,390-396 N 73.

WALTERS, LEPOY. ETHICAL ISSUES IN EXPERIMENTATION ON THE HUMAN FETUS. J RELIG ETHICS 2,33-54 SPR 74.

THIS ESSAY EXPLORES SOME MORAL PROBLEMS RAISED BY EXPERIMENTATION INVOLVING THE HUMAN FETUS. IN THE FIRST PART OF THE ESSAY THREE EXAMPLES OF FETAL EXPERIMENTATION FROM THE MEDICAL LITERATURE ARE DESCRIBED IN SOME DETAIL. NEXT, THE ETHICAL AND LEGAL ARGUMENTS EMPLOYED IN THE TWO MAJOR EXISTING PUBLIC POLICY-DOCUMENTS ON FETAL EXPERIMENTATION ARE ANALYZED. FINALLY, THE AUTHOR SEEKS TO IDENTIFY FOUR FUNDAMENTAL PRESUPPOSITIONS WHICH UNDERLIE DIVERGENT NORMATIVE POSITIONS ON THE PROBLEM OF FETAL EXPERIMENTATION.

ALTERS, LEROY. THE JUST WAR AND THE CRUSADE: ANTITHESSES OR ANALOGIES? MONIST 57,584-594 O 73.

THE VIEW THAT THE JUST WAR AND THE CRUSADE ARE ANTITHESSES HAS BEEN EITHER ASSUMED OR EXPLICITLY ADOPTED BY SEVERAL SCHOLARS IN THE FIELDS OF HISTORY, POLITICAL PHILOSOPHY, AND ETHICS. THE AIM OF THE PRESENT ESSAY IS TO TEST THE ADEQUACY OF THIS VIEW. IN A HISTORICAL SECTION THE ESSAY EXAMINES THE WRITINGS OF THE JUST-WAR THEORISTS THOMAS AQUINAS, VITORIA, AND GROTIUS CONCERNING SECULAR AND RELIGIOUS WARFARE. THE CONCLUDING SECTION OF THE ESSAY SEEKS TO DETERMINE THE PRECISE MEANING OF THE CONCEPTS 'JUST WAR' AND 'CRUSADE' AND TO ASSESS THEIR POTENTIAL SIGNIFICANCE FOR CONTEMPORARY DISCUSSIONS OF WAR AND MORALITY.

ALTON, DOUGLAS. CONTROL. BEHAVIORISM 2,162-171 FALL 74.

AN ATTEMPT TO EXTEND THE ANALYSIS OF A CONCEPT OF CONTROL DUE TO NICHOLAS RESCHER. SOME DISCUSSION OF ISSUES RELATING TO BEHAVIORISM IS INCLUDED.

ALTON, DOUGLAS. MODALITIES IN THE FREE WILL DEFENCE. RELIG STUD 10,325-331 S 74.

THIS PAPER IS A REPLY TO STEPHEN DAVIS' "A DEFENCE OF THE FREE WILL DEFENCE." WITH THE AID OF SOME ELEMENTARY MODAL LOGIC, SOME OF THE INNER WORKINGS OF DAVIS' ARGUMENT ARE EXPLORED, AND THE NATURE OF THE OPPOSITION OF THE DAVIS' ARGUMENT TO THE MACKIE THESIS IS MADE PLAINER. IT IS CONCLUDED THAT WHILE THE DAVIS ARGUMENT IS INTERESTING AND ILLUMINATING, IT IS NOT CONCLUSIVE, AS DAVIS APPEARS TO THINK, AND THAT THE BURDEN OF PROOF REMAINS ON THE OPPONENT OF THE MACKIE THESIS, I.E., THE FREE WILL DEFENCE DEFENDER.

ALTON, DOUGLAS. POWER AND CAUSAL POSSIBILITY. CAN J PHIL 3,281-284 D 73.

IN 'CAN AND MIGHT', "CANADIAN JOURNAL OF PHILOSOPHY" (VOLUME 1, NUMBER 1, 1971), K W RANKIN HAS PRESENTED THREE ARGUMENTS THAT PURPORT TO REFUTE THE EQUIVALENCE (E): A (AN ACTION) IS CAUSALLY POSSIBLE FOR P (A PERSON) IF, AND ONLY IF, A IS WITHIN P'S POWER. THE FIRST TWO ARGUMENTS ARE ATTRIBUTED TO RICHARD TAYLOR ("ACTION AND PURPOSE," PRENTICE-HALL, 1966, PAGES 53-59), AND THE THIRD IS RANKIN'S OWN. I ARGUE THAT NONE OF THESE ARGUMENTS EFFECTIVELY REFUTES (E). I OFFER AN ARGUMENT THAT DOES, I CLAIM, REFUTE (E).

ALTON, JOHN. A CONFUSION OF CONTEXTS: THE INTERDISCIPLINARY STUDY OF EDUCATION. EDUC THEORY 24,219-229 SUM 74.

THE PURPOSE OF THIS ARTICLE IS TO SHOW HOW THE INTER-DISCIPLINARY STUDY OF EDUCATION, WITHOUT A THEORETICAL DISCIPLINE OF EDUCATION, CAN BE SUSPECTED OF INTERFERING WITH THE ADVANCE OF DEPENDABLE KNOWLEDGE IN THE FIELD. IT IS ASSUMED THAT SINCE THE CONTEXT IN WHICH CONCEPTS ARE DEVELOPED AND EMPLOYED DETERMINES TO SOME EXTENT THEIR MEANING. THEREFORE TO TRANSFER CONCEPTS FROM ONE ACADEMIC CONTEXT TO ANOTHER THAT POSSESSES NO THEORETICAL CONCEPTS OF ITS OWN, MAY BE EXPECTED TO RESULT IN A CONFUSION OF MEANINGS. CONCEPTS TRANSFERRED FROM SOCIOLOGY, ECONOMICS, PSYCHOLOGY, AND MEDICINE TO EDUCATION ARE USED AS ILLUSTRATIONS.

ALTON, K A. ARE BELIEFS NECESSARY TO ACTING RATIONALLY? MIND 83,100-102 JA 74.

HOLDING BELIEFS ABOUT THE MEANS AND ENDS OF ACTIONS IS NOT A NECESSARY CONDITION OF ACTING RATIONALLY. IN FACT DIFFICULTIES ARISE IF SUCH BELIEFS ARE HELD. VARIOUS RATIONAL PROCEDURES (A PRIORI RATIONAL KNOW-HOW) INDICATING THE RATIONALITY OF AN AGENT ARE LOGICALLY PRIOR TO THE HOLDING OF BELIEFS.

WALTON, KENDALL L. CATEGORIES AND INTENTIONS: A REPLY. J AES ART CRIT 32,267-268 WINT 73.

DANIEL NATHAN HAS CLAIMED ("JOURNAL OF AESTHETICS AND ART CRITICISM," SUMMER, 1973) THAT I FAILED IN "CATEGORIES OF ART" ("PHILOSOPHICAL REVIEW," JULY, 1970) TO MAKE MY CASE FOR THE DEPENDENCE OF AESTHETIC JUDGMENTS ON FACTS ABOUT ARTISTS' INTENTIONS. IN THE REPLY IT IS ARGUED THAT NATHAN'S OBJECTION IS MISPLACED.\*

WALTON, KENDALL. ARE REPRESENTATIONS SYMBOLS? MONIST 58,236-254 AP 74.

COMMON SENSE HAS IT THAT REPRESENTATIONAL WORKS (NOVELS, PLAYS, PICTURES, ETC.) ARE ONES WHICH ARE 'OF' OR 'ABOUT' SOMETHING. THIS SUGGESTS THAT THE NOTION OF THE REPRESENTATIONAL IS TO BE UNDERSTOOD IN TERMS OF 'DENOTATION' (OR SOME OTHER SEMANTIC RELATION). BUT THIS IS NOT SO. TO BE REPRESENTATIONAL SOMETHING NEED NOT ACTUALLY DENOTE ANYTHING. NOR MUST IT (AS NELSON GOODMAN CLAIMS) BELONG TO A SYSTEM IN WHICH DENOTATION IS IN ANY WAY PROVIDED FOR. THIS CONCLUSION HOLDS EVEN IF NON-ACTUAL ENTITIES--POSSIBLE OR FICTIONAL ONES--ARE RECOGNIZED, AND ALLOWED TO BE DENOTED. FOR THIS REASON THE COMMON CAVALIER ASSIMILATIONS OF REPRESENTATION TO LANGUAGE AND OTHER SYMBOL SYSTEMS ARE SERIOUSLY MISLEADING. THE NOTION OF THE REPRESENTATIONAL IS BETTER UNDERSTOOD IN A VERY DIFFERENT WAY.

WANDSCHNEIDER, DIETER. CONCERNING THE ANTINOMY PROBLEM OF LOGIC. RATIO 16,82-102 JE 74.

ES WIRD GEZEIGT, DASS NICHT MEHRERE, VERSCHIEDENARTIGE GRUENDE, SONDERN EIN TATBESTAND FUER DAS AUFTRETEN DER LOGISCHEN UND SEMANTISCHEN ANTINOMIEN WESENTLICH IST: IN GEWISSEN SINGULAREN FAELEN WIRD EIN ZU DEFINIERENDER AUSDRUCK MIT SEINEN EIGENEN DEFINITIONSBEDINGUNGEN KONTRADIKTORISCH. GENAU DIESER FALL MUSS ALSO--DURCH GEEIGNETE UMFORMULIERUNG DES DEFINITIONSSCHEMAS--VERMIEDEN WERDEN, WAS DURCH HINZUNAHME EINER KONSISTENZBEDINGUNG BEZUEGLICH DEFINIENDUM UND DEFINIENS GELINGT. DIE KLASSISCHEN 'RESTRIKTIVEN' VERMEIDUNGSSTRATEGIEN (TYPENTHEORIEN, NICHT-MENGEN-AXIOME, METASPRACHENHIERARCHIE), DEREN AD-HOC-CHARAKTER DEUTLICH IST, WERDEN SO ENTBEHRLICH. EINE WICHTIGE KONSEQUENZ BESTEHT DARIN, DASS DIE FUER DIE UMGANGSSPRACHE CHARAKTERISTISCHE 'SELBST RUECKBEZUEGLICHKEIT' VON AUSDRUECKEN DAMIT AUCH IN KUENSTLICHEN SPRACHEN OHNE EINSCHRAENKUNG REKONSTRUIERBAR IST.

WANG, HAO. CONCERNING THE MATERIALIST DIALECTIC. PHIL EAST WEST 24,301-319 JL 74.

WANG, HSUEH-WEN. SEVERAL QUESTIONS ON THE METHOD OF MOVING FROM THE ABSTRACT TO THE CONCRETE IN "CAPITAL". CHIN STUD PHIL 5,59-73 WINT 73-74.

WARD, ANDREW. WHAT'S NOT REALLY WRONG WITH PHENOMENALISM. AUSTL J PHIL 51,245-252 D 73.

BECAUSE A PHENOMENALIST IS NORMALLY THOUGHT TO BE COMMITTED TO ACCEPTING THE EXISTENCE OF IMPROBABLE COINCIDENCES, WHEREAS A REALIST (A BELIEVER IN AN EXTERNAL WORLD) IS THOUGHT NOT TO BE SO COMMITTED, PHENOMENALISM IS USUALLY REGARDED AS A MUCH LESS SIMPLE AND PLAUSIBLE HYPOTHESIS THAN REALISM. IT IS ARGUED, HOWEVER, THAT THIS COMPARISON BETWEEN THE TWO HYPOTHESES FALSELY ASSUMES THAT WHILE OUR SENSATIONS COULD BE ORDERED IN AN INDEFINITELY LARGE NUMBER OF WAYS, AN EXTERNAL WORLD COULD ONLY BE ORDERED IN ONE WAY. ONCE THIS FALSE ASSUMPTION IS DROPPED, IT CAN BE SEEN THAT, ON GROUNDS OF ABSENCE OF COINCIDENCE, REALISM IS NO MORE PLAUSIBLE THAN PHENOMENALISM; AND THAT, IN CERTAIN OTHER RESPECTS, PHENOMENALISM IS A LOGICALLY SIMPLER HYPOTHESIS.



ARD, JOHN WILLIAM. INDIVIDUALISM: IDEOLOGY OR UTOPIA? HASTINGS CENTER  
STUD 2,11-22 S 74.

AN EXAMINATION OF THE IDEA OF INDIVIDUALISM AS A CULTURAL IDEAL IN  
EARLY NINETEENTH CENTURY AMERICAN SOCIETY, INTERPRETING IT AS  
SERVING THE IDEOLOGICAL NEEDS OF AN EXPANDING AND MODERNIZING  
SOCIETY.

ARE, ROBERT X. OUR KNOWLEDGE AND OUR LANGUAGE. CAN J PHIL 3,153-168 D  
73.

THE AUTHOR ARGUES THAT THE VERB 'KNOW' IS UNAMBIGUOUS AND THEREIN  
EXHIBITS AN EXAMPLE OF THE INTERRELATIONSHIP OF SYNTAX AND  
SEMANTICS. STANDARD LINGUISTIC ARGUMENTS ARE GIVEN FOR INTERPRETING  
'KNOWING HOW' AS 'KNOWING THE WAY'. IT IS THEN ARGUED THAT THE  
KNOWLEDGE THAT ONE HAS IN KNOWING HOW TO DO SOMETHING CAN BE MADE  
EXPLICIT. SOME CASES ARE THEN GIVEN TO SHOW THAT KNOWING HOW TO DO  
SOMETHING IS A CASE OF KNOWING THAT CERTAIN THINGS ARE THE CASE.  
NEXT IT IS ARGUED THAT THERE IS NO AMBIGUITY OF 'KNOW' IN KNOWLEDGE  
BY DESCRIPTION AND KNOWLEDGE BY ACQUAINTANCE. KNOWING SOMETHING IS  
KNOWING WHAT THAT SOMETHING IS, AND THAT KNOWLEDGE CAN BE EITHER  
IDENTIFYING OR CHARACTERIZING KNOWLEDGE. A DISTINCTION IS THEN MADE  
BETWEEN KNOWING A RULE AND KNOWING WHAT HAPPENS TO BE EXPRESSED BY  
THAT RULE. THE PAPER CONCLUDES BY SAYING WHAT IT IS TO KNOW A  
LANGUAGE.

ARMBROD, KEN. PHILOSOPHY AND EMPIRICAL LINGUISTICS. METAPHILOSOPHY  
4,205-228 JL 73.

THIS PAPER ATTEMPTS TO SHOW THAT EFFORTS TO FIND EMPIRICAL SOLUTIONS  
TO PHILOSOPHICAL PROBLEMS BY INVESTIGATING GRAMMAR AND SEMANTICS  
CANNOT SUCCEED. IT IS ARGUED THAT THE GRAMMATICAL AND SEMANTIC  
THEORIES IN QUESTION CAN BE TESTED ONLY BY APPEALING TO THE  
INTUITIVE METALINGUISTIC JUDGMENTS OF NATIVE SPEAKERS. HOWEVER,  
SUCH JUDGMENTS DO NOT PROVIDE AN EMPIRICAL BASIS FOR ANY THEORY  
SINCE A LINGUIST IS NOT ENTITLED TO ASSUME THEIR TRUTH ON THE BASIS  
OF THE ASSENT OF NATIVE SPEAKERS (EVEN IF THE SPEAKERS ARE  
IDEALIZED). SUGGESTIONS ARE MADE ABOUT THE TYPE OF NONEMPIRICAL  
INVESTIGATION OF LANGUAGE WHICH MIGHT SUCCEED IN ESTABLISHING  
PHILOSOPHICAL CLAIMS.

ARMBROD, KEN. THEORETICAL DEVICES FOR MARKING SEMANTIC ANOMALIES. CAN J  
PHIL 3,365-372 MR 74.

AN ATTEMPT IS MADE TO ANSWER CERTAIN CRITICISMS OF THE SEMANTIC  
THEORIES PROPOSED BY KATZ AND FODOR. IT IS ARGUED THAT THOUGH THE  
CRITICISMS DO NOT DISPROVE SUCH THEORIES, THEY DO REVEAL INELEGANCE  
AND A SERIOUS LACK OF EXPLANATORY POWER. SUGGESTIONS ARE MADE  
CONCERNING HOW THE THEORIES COULD BE MODIFIED TO RECTIFY THIS.

ARNER, PETER O. MANS'S FUTURE: FACTS, PHYSICS AND TEILHARD DE CHARDIN.  
PROC CATH PHIL ASS 47,160-169 1973.

ARNOCK, G J. TRUTH: OR BRISTOL REVISITED, PART II. ARIS SOC 47,135-145  
1973.

DR WILLIAMS SEEMS MISTAKEN IN SUPPOSING THAT THE 'CORRESPONDENCE  
THEORY' IN PARTICULAR HOLDS THAT 'TRUTH IS RELATIONAL'; THAT THE  
TRUTH=VALUE OF A PROPOSITION DEPENDS ON ITS 'RELATION' TO SOMETHING  
OTHER THAN ITSELF SEEMS COMMON GROUND TO ALL THEORIES. HIS  
ANALYSES, INTENDED TO SHOW THAT CORRESPONDENCE IS NOT A 'REAL'  
RELATION, SEEM TO EVADE THE ISSUE BY MERELY AVOIDING ANY EXPLICIT  
MENTION OF CORRESPONDENCE.



WARTOFSKY, MARX W. ART, ACTION AND AMBIGLITY. MONIST 58,327-338 AP 74.

THE QUESTIONS RAISED ARE: "HOW DO WE TELL WHEN SOMETHING IS OR IS NOT AN ARTWORK? WHAT ARE THE CANONS IN TERMS OF WHICH WE DETERMINE THAT SOMETHING IS A PICTURE OR A PERFORMANCE IN THE FIRST PLACE? HOW DO WE ACQUIRE SUCH CANONS AND HOW DO WE CHANGE THEM?" I INTRODUCE A DISTINCTION BETWEEN CATEGORIAL AMBIGUITIES, AND NON-CATEGORIAL OR INTRA-CATEGORIAL AMBIGUITIES, AND EXAMINE SEVERAL INSTANCES: THE 'DUCK-RABBIT', WHICH I FIND THE LEAST INTERESTING; AN AMBIGUITY BETWEEN TWO CANONS OF PERSPECTIVE REPRESENTATION (IN CHINESE PAINTING, AND IN RENAISSANCE PAINTING); AND FINALLY, THE FUNDAMENTAL CATEGORIAL ONE (FORCED ON US BY, E.G., DUCHAMPS, CAGE, OLDENBOURG) BETWEEN ART AND NON-ART. THE CATEGORIAL AMBIGUITY FUNCTIONS, I ARGUE, TO EVOKE THE COGNITIVE DISTRESS WHICH PUTS THE VERY CHOICE AMONG ALTERNATIVE CANONS OR SCHEMES IN QUESTION, AND THEREFORE MAY PROVOKE COGNITIVE CHOICE AND CHANGE. THE CONSEQUENCES FOR HUMAN ACTION OF SUCH CATEGORIAL AMBIGUITIES AND CHOICES AMONG CANONS ARE SUGGESTED. THE CONTEXTS OF GOODMAN'S "LANGUAGES OF ART" AND OF DEWEY'S VIEW OF HABIT, INTELLIGENCE AND INQUIRY PROVIDE FRAMEWORKS FOR THE DISCUSSION.\*

WARWICK, DONALD P. ETHICS AND POPULATION CONTROL IN DEVELOPING COUNTRIES. HASTINGS CENTER REP 4,1-4 JE 74.

WARWICK, DONALD P. TEAROOM TRADE: MEANS & ENDS IN SOCIAL RESEARCH. HASTINGS CENTER STUD 1,27-38 1973.

THIS ARTICLE CONSIDERS THE ETHICAL DIFFICULTIES RAISED BY "TEAROOM TRADE," A BOOK SUMMARIZING AN INTENSIVE SOCIOLOGICAL STUDY OF MALE HOMOSEXUALITY IN PUBLIC RESTROOMS. THE BASIC QUESTION CONSIDERED IS WHETHER THE ENDS ADVOCATED BY THE RESEARCHER, SUCH AS IMPROVING THE LOT OF HOMOSEXUALS, JUSTIFY THE MEANS ADOPTED FOR THE RESEARCH, WHICH INCLUDED DECEPTION OF SUBJECTS AND MISREPRESENTATION OF THE NATURE OF THE STUDY. USING A SPECIFIC DEFINITION OF HUMAN FREEDOM, THE AUTHOR EXAMINES THE BENEFITS AND COSTS OF THIS RESEARCH FOR THE FREEDOM OF THE PARTICIPANTS, THE RESEARCHER, RELATED SOCIAL SCIENCE RESEARCH PROFESSIONS, AND THE LARGER SOCIETY. THE DISCUSSION CONCLUDES WITH THREE ETHICAL OBJECTIONS TO THE RESEARCH: (1) THE RESEARCHER UNJUSTIFIABLY TOOK ADVANTAGE OF A RELATIVELY POWERLESS GROUP TO PURSUE HIS STUDY; (2) THROUGH THE RESEARCH TACTICS ADOPTED THE RESEARCHER REINFORCES AS IMAGE THAT SOCIAL SCIENTISTS ARE TRICKSTERS; AND (3) THE USE OF DECEPTION AND MISREPRESENTATION ENCOURAGES THESE TENDENCIES ELSEWHERE IN SOCIETY.

WASILEWSKA, ANITA. THE DIAGRAMS OF FORMULAS OF THE INTUITIONISTIC PROPOSITIONAL CALCULUS. STUD LOG 32,109-115 1973.

IN THE PAPER WE GIVE A GENTZEN TYPE FORMALIZATION OF THE INTUITIONISTIC PROPOSITIONAL CALCULUS WHICH IS A SLIGHT MODIFICATION OF THE ORIGINAL FORMALIZATION OF GENTZEN. FOR THIS FORMALIZATION WE DEFINE A DIAGRAM OF FORMULAS WHICH IS A PARTIAL FUNCTION FROM THE SET OF ALL FINITE SEQUENCES OF NATURAL NUMBERS INTO THE SET OF ALL SEQUENCES, AND WHICH PROMISE US TO GIVE A DECISION PROCEDURE FOR THE SET OF ALL TAUTOLOGIES OF THE INTUITIONISTIC PROPOSITIONAL CALCULUS.

WASOW, THOMAS. THE INNATENESS HYPOTHESIS AND GRAMMATICAL RELATIONS. SYNTHESIS 26,38-52 O 73.

WHILE IT IS NOW WIDELY ACCEPTED THAT INNATE MECHANISMS ARE INVOLVED IN THE ACQUISITION OF LANGUAGE, THERE IS A GOOD DEAL OF CONTROVERSY OVER THE QUESTION OF WHETHER ANY OF THESE MECHANISMS ARE SPECIFICALLY LINGUISTIC OR WHETHER THEY ALL SERVE OTHER, MORE GENERAL, COGNITIVE FUNCTIONS. THE CONTRAST BETWEEN THE OBLIGATORY EXPRESSION OF GRAMMATICAL RELATIONS (SUCH AS SUBJECT AND OBJECT) IN ALL SPOKEN LANGUAGES AND THE FAILURE OF SOME NON-SPOKEN HUMAN COMMUNICATIVE SYSTEMS TO EXPRESS THEM STRONGLY SUGGESTS THAT THE

REQUIREMENT THAT THESE RELATIONS BE EXPRESSED IS A FUNCTION OF SPECIFICALLY LINGUISTIC INNATE MECHANISMS.

ASSERMAN, HOWARD C. ADMISSIBLE RULES, DERIVABLE RULES, AND EXTENDIBLE LOGISTIC SYSTEMS. NOTRE DAME J FORM LOG 15,265-278 AP 74.

AN ANALYSIS IS GIVEN OF QUESTIONS RAISED BY THE TWO-VALUED CLASSICALLY COMPLETE BUT PCST INCOMPLETE PROPOSITIONAL CALCULUS OF HIZ WHICH HAS RULES THAT ARE ADMISSIBLE BUT NOT DERIVABLE IN THE CALCULUS (SEE HENRY HIZ, "EXTENDIBLE SENTENTIAL CALCULUS," THE JOURNAL OF SYMBOLIC LOGIC, VOLUME 24, NUMBER 3, SEPTEMBER 1959). IT IS SHOWN THAT FOR AN IMPORTANT CLASS OF LOGISTIC SYSTEMS (THOSE HAVING THE 'FALSEHOOD PROPERTY'), EXTENDIBILITY IS CO-EXTENSIVE WITH THE EXISTENCE OF ADMISSIBLE RULES WHICH ARE MODEL-WISE NON-DERIVABLE, WHERE THE NOTION OF 'MODEL-WISE DERIVABLE RULE' GENERALIZES THAT OF DERIVABLE RULE. IN ADDITION, SEVERAL NEW NOTIONS--THOSE OF 'WEAK SUBSTITUTIONALITY', 'FIRM COMPLETENESS', AND 'FAITHFUL MODEL'--ARE DEVELOPED AND USED TO CHARACTERIZE THE NOTION OF 'CLASSICAL SYSTEM'.

TANABE, MAMORU. KUNST UND SPIEL (1) (ARTICLE IN JAPANESE). BIGAKU 24,21-32 MR 74.

DIE BEDEUTUNG DES WORTES 'SPIEL' WEIST ZWISCHEN DER JAPANISCHEN UND DEN EUROPÄISCHEN SPRACHEN EINEN AUFFALLENDEN UNTERSCHIED AUF: WÄHREND DIE JAPANER 'ASOBU' EHER IM SINNE DES 'SICH NICHT BETÄTIGEN' ODER SOGAR 'NICHTS TUN' GEBRAUCHEN, STELLEN DIE EUROPÄISCHEN WOERTER WIE SPIELEN, PLAY ODER JOUER IM GEGENTEIL DIE BEDEUTUNG 'TUN' IN DEN VORDERGRUND. ICH BETRACHTE DIESEN GEGENSATZ ALS DIE IM WESEN DES SPIELS LIEGENDEN CHARAKTERZUEGE UND VERSÜCHE, DAS STRUKTURELLE VERHAELTNIS DES SPIELS IN DIESER HINSICHT KLARZUSTELLEN. DIE HEUTIGE JAPANISCHE SPRACHE VERWENDET DAS WORT 'ASOBU' FUER MUSIKINSTRUMENTE UEBERHAUPT NICHT. BEMERKENSWERT IST JEDOCH, DASS ES FRÜHER IN ALTEN ZEITEN, AUCH FUER DAS INSTRUMENTSPIELEN GEBRAUCHT WURDE. DER GRUND DIESES WANDELS IM WORTGEBRAUCH MAG IM EINFLUSS DES CHINESISCHEN WORTSINNES FUER 'SPIEL' ZU FINDEN SEIN. (EDITED).

TERLOW, S. BACKWARDS CAUSATION AND CONTINUING. MIND 83,372-387 JL 74.

TERLOW, SARAH. THE GOOD OF OTHERS IN PLATO'S "REPUBLIC". PROC ARIS SOC 73,19-36 1972-73.

TLING, JOHN. ARE CAUSES EVENTS FOR FACTS. PROC ARIS SOC 74,161-170 1973-74.

THAT SOMETHING CAUSED AN EVENT WHICH WAS OF A CERTAIN KIND DOES NOT IMPLY THAT SOMETHING CAUSED THERE TO BE AN EVENT OF THAT KIND. AGAIN, THAT AN EVENT FALLS UNDER A LAW DOES NOT IMPLY THAT IT IS A CAUSE OR AN EFFECT; IT IMPLIES ONLY THAT IT AFFECTS OR IS AFFECTED. EVENTS ARE NOT CAUSED, ALTHOUGH THEY ARE CAUSED TO OCCUR, CAUSED NOT TO OCCUR AND CAUSED TO HAVE VARIOUS PROPERTIES. THESE ARGUMENTS APPLY TO INDIVIDUALS OF ALL CATEGORIES, NOT ONLY TO EVENTS; THEREFORE CAUSES AND EFFECTS ARE NEITHER EVENTS NOR FACTS.

TONSON, D R. CLEMENCEAU AND MILL. MILL NEWS LETTER 6,13-19 FALL 70.

THE ARTICLE EXPLORES ONE ASPECT OF THE INFLUENCE OF J S MILL ON FRENCH POLITICAL AND SOCIAL THOUGHT THROUGH A STUDY OF HIS RELATIONSHIP WITH CLEMENCEAU. IT CONSISTS MAINLY OF A RESUME AND DISCUSSION OF SOME NOTES MADE BY CLEMENCEAU FOR A PROJECTED BOOK ARGUING AGAINST MILL'S VIEWS EXPRESSED IN "THE SUBJECTION OF WOMEN." THE CONCLUSION IS THAT CLEMENCEAU WAS STRONGLY INFLUENCED BY MILL, AND THAT THROUGH HIM MILL'S IDEAS WERE TRANSMITTED TO WIDE CIRCLES OF FRENCH POLITICAL LIFE.\*

WATT, A J. FORMS OF KNOWLEDGE AND NORMS OF RATIONALITY. EDUC PHIL THEOR 6,1-11 MR 74.

WATTE, PIERRE. LE PHILOSOPHE DANS LE DIALOGUE DES THEOLOGIENS. REV PHIL LOUVAIN 71,750-764 N 73.

DANS PLUSIEURS TRAVAUX COLLECTIFS SUR DES THEMES THEOLOGIQUES (BILAN DE LA THEOLOGIE DU XX SIECLE, COLLOQUES SUR LA THEOLOGIE DE L'HISTOIRE ET SUR LES RELATIONS ENTRE L'EXEGESE ET L'HERMEUTIQUE), L'INSTANCE PHILOSOPHIQUE EST SI IMPORTANTE QUE L'ON CROIT ASSISTER A UNE SORTE DE REDISTRIBUTION DES TACHES ENTRE PHILOSOPHES ET THEOLOGIENS. PARCE QUE LES RELATIONS ENTRE L'HISTOIRE ET LE LANGAGE SONT AU COEUR DES PROBLEMES SOULEVES PAR L'EXEGESE, PARCE QUE LA THEOLOGIE SE RECENTRE SUR LE SOUCI PASTORAL D'INTERPELLER LE SUJET CROYANT, LE DISCOURS THEOLOGIQUE EPROUVE LE BESOIN D'ELUCIDER SES PROPRES PRESUPPOSES EN LES SOUMETTANT A UNE MISE A L'EPREUVE RATIONNELLE. LE PHILOSOPHE SE VOIT ALORS SOLICITE DE PENSER UNE 'HISTOIRE PRIVILEGIEE' SANS POUVOIR CEPENDANT THEMATISER LE 'DIVIN' AUTREMENT QUE PAR LA VOIE DU LANGAGE. CETTE SITUATION APPELLE PEUT-ETRE UNE TYPOLOGIE NOUVELLE DES DISCOURS OU SOIENT MISES EN RELATION L'OUVERTURE DE L'HOMME A L'ETRE ET LA SIGNIFICATION CONCRETE DU DIVIN.

WAYMAN, ALEX. BUDDHIST SANSKRIT AND THE SANKHYAKARIKA. J INDIAN PHIL 2,344-354 MR-JE 74.

THIS PAPER SUMMARIZES THE THEORIES OF BUDDHIST SANSKRIT AS A LANGUAGE, FOLLOWING FRANKLIN EDGERTON; AND THEN PRESENTS THE PRESENT AUTHOR'S THEORY THAT THE MEANINGS OF A WORD IN THE SANSKRIT LANGUAGE FALL INTO A SET, FROM WHICH THE VARIOUS PHILOSOPHICAL AND RELIGIOUS TRADITIONS DRAW. NO SET OWNS THE WORDS, BECAUSE WHATEVER THE MEANING OF A WORD AS USED IN THE BUDDHIST TEXTS, ANOTHER SCHOOL, SAY THE SANKHYA, CAN USE THAT SAME WORD AND IN THE SAME MEANING, IF DESIRED. BUT IT IS PROPER TO MAKE A DICTIONARY OF TERMS OF A PARTICULAR SCHOOL, AS SAY A DICTIONARY OF BUDDHIST TERMS, BECAUSE THE INDIAN SCHOOLS FREQUENTLY TALKED ABOUT DIFFERENT THINGS AND THUS NECESSARILY USED AND PRESERVED DIFFERENT WORDS.

WEAVER, G AND GOLDBERG, H AND LEBLANC, H. A STRONG COMPLETENESS THEOREM FOR 3-VALUED LOGIC. NOTRE DAME J FORM LOG 15,325-330 AP 74.

PROOF IS GIVEN THAT WAJSBERG'S AXIOMATIZATION OF THE 3-VALUED SENTENTIAL CALCULUS IS STRONGLY COMPLETE, AND BY REBOUND WEAKLY COMPLETE. THE LATTER RESULT WAS KNOWN, BUT THE FORMER WOULD SEEM TO BE NEW. THE PROOF USED IS OF THE HENKIN STYLE. (EDITED).

WEAVER, GEORGE AND CORCORAN, JOHN. LOGICAL CONSEQUENCE IN MODAL LOGIC II: SOME SEMANTIC SYSTEMS FOR S4. NOTRE DAME J FORM LOG 15,370-378 JL 74.

WEAVER, GEORGE. A NOTE ON COMPACTNESS AND DECIDABILITY. LOG ANAL 16,315-319 S-D 73.

IN THE USUAL HIERARCHY OF NON-MODAL LOGICS (SENTENTIAL, FIRST ORDER WITH IDENTITY, SECOND ORDER, ETC.) WEAK COMPLETENESS, STRONG COMPLETENESS AND COMPACTNESS ALL FAIL AT THE SAME POINT. THIS LEADS TO THE QUESTION OF WHETHER THERE IS SOME 'INHERENT' PROPERTY OF LOGICS WHICH LINKS WEAK COMPLETENESS (ESSENTIALLY, ENUMERABILITY OF LOGICAL TRUTHS) TO COMPACTNESS. HERE RESULTS ARE OBTAINED WHICH IMPLY THE EXISTENCE OF NON-COMPACT LOGICS WHOSE LOGICAL TRUTHS ARE DECIDABLE AND OF COMPACT LOGICS WHOSE LOGICAL TRUTHS ARE NOT RECURSIVELY ENUMERABLE.



EBER, GEORG. ZIELKRITIK SOZIALER ARBEIT. SOZ WELT 24,206-218 1973.

ERSTER, WILLIAM E. A THEORY OF THE COMPOSITIONAL WORK OF MUSIC. J AES ART CRIT 33,59-66 FALL 74.

EI, TAN TAI. MR YOUNG ON MIRACLES. RELIG STUD 10,333-337 S 74.

EI, TAN TAI. THE QUESTION OF A COSMOMORPHIC UTOPIA. PERSONALIST 55,401-406 AUTUMN 74.

EIDEMAN, A J. THE NIETZSCHEAN SUPERDOG. PHIL REFORM 39,69-76 1974.

THE ARTICLE INVESTIGATES THE INFLUENCE OF NIETZSCHE ON JACK LONDON'S (1876-1916) NOVEL "THE CALL OF THE WILD." IT IS ARGUED THAT BUCK, THE DOG HERO, IS A SYMBOL OF NIETZSCHE'S SUPERMAN, AND THIS IS PROVED BY EXTENSIVE QUOTATIONS FROM THE BOOK. THAT THE RELIGIOUS DIALECTICAL GROUND MOTIVE OF HUMANISM, THAT OF NATURE (SCIENCE) AND FREEDOM (PERSONALITY) FORMS THE BASIS OF THIS BOOK, IS ALSO POINTED OUT. THE AUTHOR REACHES THE CONCLUSION THAT LONDON'S EXCESSIVE USE OF PHILOSOPHICAL JARGON HAS VIOLATED THE NORM OF AESTHETIC ECONOMY AND HAS THUS DRAWN THE AESTHETIC STRUCTURE OF THE NOVEL ASKEW.

EIDERT, ALOIS. KONFLIKT UND VERSOEHNUNG. INT DIALOG Z 6,220-235 1973.

EIER, WINFRIED. DIE NIHILISTISCHEN WURZELN DER EXISTENZ-PHILOSOPHIE. SOPHIA (ITALY) 41,93-106 JA-D 73.

GRUNDFRAGE: KANN EXISTENZPHILOSOPHIE AUFGRUND IHRER PHAENOMENALIST., AUTONOMIST., FIKTIONALIST. U. IRRATIONALIST. ANTIZIPATIONEN UEBERHAUPT, WIE SIE ES WILL, ZU EINER DASEINSBESTIMMUNG GELANGEN? DENN EINE SOLCHE SETZT GRUNDSAETZLICH DIE MOEGlichkeit OBJEKTIVER SINNFINDUNG VORAUS, EBEN DIESE IST ABER, WIE GEZEIGT WIRD, IN BEZEICHNETEN ANTIZIPATIONEN GERADE AUSGESCHLOSSEN: IN IHREM PHAENOMENVERSTAENDNIS RECHNET EXISTENZPHILOSOPHIE NICHT MIT DER MOEGlichkeit, DASS IN DEN GEGEBENHEITEN DER ZEITSPHAERE EIN SELBST WERDELOSER, URPHAENOMENALER UND ZEITENTRUECKER SINN PARUSIE HABEN KOENNE. DIESER PHAENOMENALISMUS KONSPIRIERT HINTERGRUENDIG MIT DEM EXISTENZPHILOS. AUTONOMISMUS, DER IM ZUGE DES IDEALISTISCHEN VERSTAENDNISSES VON FREIHEIT DIESE NUR ALS EINE ABSOLUTE, JEDE VOR- UND UEBERGEORDNETE WIRKLICHKEIT PER SE BEREITS AUSSCHLIESSENDE KENNT. (EDITED).\*

EIER, WINFRIED. MENSCHLICHES FRAGEN ALS ZEUGNIS FUER OBJEKTIVEN SINN. FREI Z PHIL THEOL 20,168-197 1973.

EIL, VIVIAN M. THE ELEMENTS OF BASIC ACTION. PHILOSOPHIA (ISRAEL) 4,111-138 JA 74.

EILER, RUDOLF. DER BEITRAG DER CHRISTLICHEN ANTHROPOLOGIE UND NATURRECHTSLEHRE. WISS WELT 26,191-199 1973.

EIN, HERMANN. NIETZSCHE UND DER FASCHISMUS. CLUB VOLTAIRE 4,332-341 1970.

EINBERGER, O. ERWIDERUNG AUF A SOETEMANS KRITIK UND SEINE REFORMVERSUCHE DER DEONTISCHEN LOGIK. LOG ANAL 16,285-292 MR-JE 73.

ES WIRD AUF A SOETEMANS KRITIK IN "SOME REMARKS ABOUT TWO FAMOUS PARADOXES OF DEONTIC LOGIC" (LOGIQUE ET ANALYSE 1973, S 273-283) REPLIZIERT. SOETEMANS REFORMVORSCHAEGE FUER EINE DEONTISCHE LOGIK WERDEN KRITISCH GEPRUEFT UND ABGELEHNT.\*



WEINBERGER, OTA. CONTRARY-TO-FACT AND FACT-TRANSCENDENT CONDITIONALS.  
RATIO 16,15-32 JE 74.

THE REFLECTION ON CONTRARY-TO-FACT CONDITIONALS LEADS TO THE CONCEPT OF FACT-TRANSCENDING CONDITIONALS. FTC AND CFC ARE CONCEIVED AS TRUTHFUNCTIONAL CONDITIONALS IN FIELDS OF POSSIBILITIES CONSTRUCTED OVER DOMAINS OF STATES OF AFFAIRS. WHEN WE DISTINGUISH THE FRAMEWORK AND ITS PLACES FOR VARIATION WE GET FIELDS OF LOGICAL POSSIBILITIES IN A COMBINATORICAL WAY. EXPERIENCE RESTRICTS THEM TO EMPIRICAL POSSIBILITIES AS A SUBCLASS OF LOGICAL POSSIBILITIES. TRUTHCONDITIONS AND LOGICAL RELATIONS OF FTC AND CFC ARE DISCUSSED. THE METHODOLOGICAL PROBLEMS OF CFC ARE SHIFTED OVER INTO PROBLEMS OF CONSTRUCTING APPROPRIATE FIELDS OF POSSIBILITIES.

WEINBERGER, OTA. DER ERLAUBNISBEGRIFF UND DER AUFBAU DER NORMENLOGIK.  
LOG ANAL 16,113-142 MR-JE 73.

ES SIND ERLAUBNIS E UND F ZU UNTERSCHIEDEN: P IST E=ERLAUBT, (WILLENSFELDERLAUBNIS) WENN P GEBOTEN, AUSDRUECKLICH ERLAUBT IST ODER WENN DAS GEBOT NON=P AUFGEHOHEN WIRD. P IST GENAU EINES: E=ERLAUBT ODER VERBOTEN (RESP. GEBOTEN, INDIFFERENT ODER VERBOTEN). IM WILLENSFELD GILT GLEICHZEITIG: (1) 'WAS NICHT VERBOTEN IST, IST ERLAUBT' UND (2) 'WAS NICHT ERLAUBT IST, IST VERBOTEN'. FUER F GILT WEGEN DER OFFENHEIT DES SYSTEMS KEINER DIESER SAETZE, DOCH WIRD (1) MEIST GERADE IN DIESEM SINNE VERWENDET. ES WIRD GEZEIGT, DASS DER ERLAUBNISBEGRIFF ALS GRUNDBEGRIFF DER NORMENLOGIK NICHT GEEIGNET IST UND DAS DIE GEGENSEITIGE DEFINITION VON ERLAUBNIS UND GEBOT AUF SCHWIERIGKEITEN STOESST.

WEINGARTNER, PAUL. ON THE CHARACTERIZATION OF ENTITIES BY MEANS OF INDIVIDUALS AND PROPERTIES. J PHIL LOG 3,323-334 JL 74.

TWO CHARACTERIZATIONS OF ENTITIES: THE FIRST IS TO CHARACTERIZE ENTITY 'A' BY MEANS OF ITS ELEMENTS (IF 'A' IS A CLASS), INDIVIDUALS (IF 'A' IS OF FIRST ORDER) OR OF ITS SUBCLASSES. IT IS CALLED THE EXTENSIONAL CHARACTERIZATION. IF 'A' IS AN INDIVIDUAL, THIS CHARACTERIZATION IS EITHER MEANINGLESS (FORBIDDEN BY THE FORMATION RULES) OR ALWAYS FALSE (IDENTIFIED WITH THE NULL SET), SINCE INDIVIDUALS CANNOT HAVE ELEMENTS AND CANNOT BE PREDICATES. THE SECOND IS TO CHARACTERIZE 'A' BY MEANS OF ITS PROPERTIES OR SUPERCLASSES. IT IS CALLED THE INTENSIONAL CHARACTERIZATION. IF 'A' IS AN INDIVIDUAL THEN THIS CHARACTERIZATION IS THE ONLY ADEQUATE ONE.\*

WEINRYB, ELAZAR. VON WRIGHT ON HISTORICAL CAUSATION. INQUIRY 17,327-338 AUTUMN 74.

IN "EXPLANATION AND UNDERSTANDING" VON WRIGHT ARGUES THAT IF, AS HE SUGGESTS, A PRACTICAL INFERENCE SCHEMA IS ADOPTED AS AN EXPLANATION MODEL FOR ACTIONS, THEN IT FOLLOWS THAT HISTORICAL EXPLANATIONS ARE NON=CAUSAL. MY CRITICISMS ARE PRINCIPALLY DIRECTED AGAINST HIS VERSION OF THE 'LOGICAL CONNECTION ARGUMENT' WHICH ATTEMPTS TO SHOW THAT THE VERIFICATION OF THE ACTION DESCRIPTION TO BE EXPLAINED AND THE VERIFICATION OF THE INTENTION DESCRIPTION WHICH EXPLAINS IT ARE INTERDEPENDENT. VON WRIGHT BLURS THE IMPORTANT DISTINCTIONS (1) BETWEEN ACTING WITH AN INTENTION AND ACTING INTENTIONALLY; (2) BETWEEN INTENTION TO PERFORM AN ACTION AND INTENTION TO BRING ABOUT A CONSEQUENCE OF IT; AND (3) BETWEEN VERIFICATION OF INTENTION DESCRIPTIONS IN GENERAL AND OF A DESCRIPTION OF A SPECIFIC INTENTION. THE 'CONCLUSION' OF HIS PRACTICAL INFERENCE SCHEMA CANNOT BE THE APPROPRIATE HISTORICAL 'EXPLANANDUM' AND THE EXPLAINING PROCEDURE THAT HE SUGGESTS IS SHOWN TO BE ULTIMATELY CIRCULAR.

WEINSTEIN, SCOTT. TRUTH AND DEMONSTRATIVES. NOUS 8,179-184 MY 74.

A THEORY OF MEANING FOR A NATURAL LANGUAGE SHOULD AT LEAST GIVE THE CONDITIONS UNDER WHICH UTTERANCES OF SENTENCES OF THAT LANGUAGE ARE TRUE. SINCE NATURAL LANGUAGES CONTAIN INDEXICAL DEVICES, SUCH A THEORY MUST EXHIBIT HOW THE TRUTH CONDITIONS OF AN UTTERANCE DEPEND UPON FEATURES OF THE CONTEXT IN WHICH IT OCCURS. A THEORY OF TRUTH FOR A SIMPLE LANGUAGE CONTAINING DEMONSTRATIVE PRONOUNS IS SKETCHED. THE THEORY REQUIRES THE USE OF A PRIMITIVE SEMANTICAL RELATION WHICH MATCHES UTTERANCES OF THE DEMONSTRATIVE PRONOUN WITH THEIR REFERENTS. NO ATTEMPT IS MADE TO CHARACTERIZE THIS RELATION AXIOMATICALLY.

WEINSTEIN, W L AND BENN, S I. FREEDOM AS THE NON-RESTRICTION OF OPTIONS: A REJOINDER. MIND 83,435-438 JL 74.

THE AUTHORS REPLY TO W A PARENT'S OBJECTIONS (MIND, JULY, 1974) TO THEIR 'BEING FREE TO ACT AND BEING A FREE MAN' (MIND, 1971). PARENT'S PROPOSED SPECIFICATION OF 'UNFREEDOM' WOULD EXCLUDE STANDARD CASES IN POLITICAL DISCOURSE, VIZ. CENSORSHIP AND COERCION. THE PROPER SPECIFICATION OF HIS 'UNFREEDOM' PARADIGM--SOMEONE IMPRISONED--IS THAT CONDITIONS FOR WHICH SOME RATIONAL AGENT IS HELD RESPONSIBLE RESTRICT THE OPTIONS OTHERWISE AVAILABLE TO THE PRISONER. EXTENDING THE PARADIGM DEPENDS ON STANDARDS, E.G., FOR DETERMINING WHETHER OPTIONS WOULD BE 'OTHERWISE AVAILABLE'. PARENT'S ALLEGED COUNTER-INSTANCES ARE ACCOMMODATED EITHER WITHIN THIS ANALYSIS, OR BY USING THE AUTHORS' DISTINCTION BETWEEN INTERFERENCE WITH OBJECTIVE AND SUBJECTIVE CHOICE CONDITIONS.

WEISHEIPL, JAMES A. THE COMMENTARY OF SAINT THOMAS ON THE DECAELO OF ARISTOTLE. SAPIENTIA 29,11-34 JA-MR 74.

THE NATURE, DATE AND SOURCES OF THE COMMENTARY ON MOERBEKE'S TRANSLATION ARE THE PROLOGUE TO A DISCUSSION OF THE SUBJECT MATTER OF THE TREATISE, CELESTIAL MOTIONS, THE EARTH, AND TERRESTRIAL MOTIONS. THE MAIN CONCERN IS WITH THE CAUSES OF MOTION AGAINST THE INTERPRETATION OF AVERROES.

WEISHEIPL, JAMES A. THE MEANING OF 'SACRA DOCTRINA' IN "SUMMA THEOLOGIAE I," Q L. THOMIST 38,49-80 JA 74.

DESPITE NUMEROUS COMMENTATORS, THIS ARTICLE PROVES THAT THE ENTIRE FIRST QUESTION OF THE 'SUMMA THEOLOGIAE' DEALS WITH THE 'AN SIT' (ART. 1) 'QUID SIT' (ART.2-7) AND 'DE MODO' (ART. 8-10) OF 'SACRA DOCTRINA', WHICH IS NOT SCHOLASTIC THEOLOGY OR FAITH.

WEISHEIPL, JAMES A. THOMAS' EVALUATION OF PLATO AND ARISTOTLE. NEW SCHOLAS 48,100-124 WINT 74.

THOMAS AQUINAS KNEW A GREAT DEAL ABOUT THE PHILOSOPHY OF PLATO, MAINLY THROUGH SECONDARY SOURCES. THIS PAPER CONSIDERS FIVE BASIC ISSUES OF PHILOSOPHY ON WHICH THOMAS EXPLICITLY STATED HIS VIEWS OF THE TEACHING OF PLATO AND ARISTOTLE: (1) THE NATURE OF MAN; (2) THE PROCESS OF KNOWLEDGE; (3) SUBSISTENT IDEAS; (4) SEPARATED SUBSTANCES; AND (5) THE EXISTENCE AND NATURE OF GOD. IN SOME MINOR INSTANCES THOMAS PREFERRED THE VIEW OF PLATO TO THAT OF ARISTOTLE, BUT ON THE MAJOR ISSUES, THOMAS DECIDEDLY PREFERRED THE VIEWS OF ARISTOTLE.

WEISPFENNING, VOLKER. INFINITARY MODEL-THEORETIC PROPERTIES OF KAPPA-SATURATED STRUCTURES. Z MATH LOG 19,97-109 1973.

- WEISS, BARDO. "GOTT IST ANDERS" NACH MEISTER ECKHART. THEOL PHIL 46,387-396 1971.
- WEISS, DONALD D. WOLLHEIM'S PARADOX: SURVEY AND SOLUTION. POLIT THEOR 1,154-170 MY 73.
- WEISS, DONALD. REJOINER. POLIT THEOR 1,323-328 AG 73.
- WEISSMAN, STEVE. DIE BEVOELKERUNGSBOMBE IST EIN ROCKEFELLER-BABY. KURSBUCH 33,81-94 1973.
- WEITZ, MORRIS. INTERPRETATION AND THE VISUAL ARTS. THEORIA 39,101-112 1973.
- WEITZSACKER, CARL FRIEDRICH V. KANT'S 'FIRST ANALOGY OF EXPERIENCE' AND CONSERVATION PRINCIPLES OF PHYSICS. SYNTHESSE 23,75-95 AG 71.
- KANT'S PROOF OF THE FIRST ANALOGY OF EXPERIENCE MAKES USE OF THE HOMOGEITY OF TIME. IN PHYSICS THE CONSERVATION OF ENERGY ALSO FOLLOWS FROM THE HOMOGENEITY OF TIME ACCORDING TO NOETHER'S THEOREM. THIS PARALLELISM OF ARGUMENTS IS NOT ACCIDENTAL, YET KANT'S THEORY OF EXPERIENCE CANNOT BE DIRECTLY COMPARED WITH MODERN PHYSICS; IT WOULD RATHER CORRESPOND TO A FINAL STATE OF DEVELOPMENT OF PHYSICS.\*
- WEIZSAECKER, ERNST VON. INTERDISZIPLINAER HEISST PRAXISNAH. INT DIALOG 2 4,333-341 1971.
- WELDHN, MARGARET. THE EXISTENTIALISTS AND PROBLEMS OF MORAL AND RELIGIOUS EDUCATION: 2, TILlich AND JASPERS. J MORAL EDUC S 1,97-101 F 72.
- IN TILlich'S PHILOSOPHY, MAN IS SEEN AS SEPARATED FROM GOD, WHO IS CONCEIVED AS THE 'GROUND OF ALL BEING'. THE BASIS OF MORAL JUDGMENT LIES NOT IN ETHICAL RULES AND SUPERNATURAL AUTHORITY, BUT IN THE 'CREATIVE INTUITION' WHICH FLOWS WHEN THE INDIVIDUAL IS UNITED WITH THE PRINCIPLE OF LOVE WHICH IS THE GROUND OF HIS BEING. THIS VIEW IS CRITICIZED ON THE GROUND THAT THE GAP BETWEEN KNOWLEDGE AND ACTION IS NOT SATISFACTORILY BRIDGED. JASPERS REJECTS THE IDEA OF A TRANSCENDENT SOURCE OF MORAL VALUES. HE EMPHASIZES THE AUTONOMY OF THE INDIVIDUAL, THE NEED FOR 'PHILOSOPHICAL FAITH' FROM WHICH MEANING IS CREATED, AND THE IMPORTANCE OF REAL AND PERSONAL COMMUNICATION BETWEEN PEOPLE.
- WELDHN, MARGARET. THE EXISTENTIALISTS AND PROBLEMS OF MORAL AND RELIGIOUS EDUCATION: 1, BULTMANN AND HEIDEGGER. J MORAL EDUC 1,19-26 O 71.
- THIS IS THE FIRST OF THREE ARTICLES DEALING WITH THE MORAL CONCEPTS DEVELOPED BY SIX EXISTENTIAL THINKERS. BULTMANN'S CONCEPT OF DEMYTHOLOGIZING IS EXPLAINED, AND HIS VIEWS ON THE NATURE OF MORAL RESPONSIBILITY AND 'RESPONSIBLE FREEDOM' ARE OUTLINED TOGETHER WITH THE RELATED NOTIONS OF FAITH AND LOVE. THE DISCUSSION OF HEIDEGGER FOCUSES ON HIS DISTINCTION BETWEEN 'AUTHENTIC' AND 'UNAUTHENTIC' EXISTENCE AND HIS ANALYSIS OF THE WAY IN WHICH MAN'S SOCIAL EMBEDDEDNESS CAN PREVENT 'AUTHENTIC' EXISTENCE BEING MANIFEST.
- WELDHN, MARGARET. THE EXISTENTIALISTS AND PROBLEMS OF MORAL AND RELIGIOUS EDUCATION: 3. J MORAL EDUC 1,187-194 JE 72.
- IN THE THEOLOGY OF BONHOEFFER THE STARTING-POINT FOR THE MAN OF FAITH WAS IN THE HEART OF THE SECULAR WORLD AND THERE WAS NO AREA OF THE 'SACRED' WHICH LIES OVER-AGAINST THE 'SECULAR'. THE BURDEN OF MAKING MORAL DECISIONS FELL UPON MAN AND THERE WAS NO FALLING BACK ON A GOD WHO WAS EXPECTED 'TO SOLVE OUR UNSOLVED PROBLEMS'. HIS VIEW OF THE 'SECRET DISCIPLINE' DOES NOT UNDER-ESTIMATE THE ELEMENT OF PRACTICE IN MORALITY, AND THERE IS AN ACKNOWLEDGEMENT THAT THE



MORAL JUDGMENT HAS TO BE EDUCATED. FOR THOSE INTERESTED IN THE QUESTION OF MORAL EDUCATION SARTRE'S INSISTENCE THAT IT IS DIFFICULT TO RETAIN THE FREEDOM TO CHOOSE, AND THAT IT IS FAR EASIER TO LET OTHERS CHOOSE FOR US, IS SOMETHING WHICH WE CAN SEE AS CRUCIAL.

WELKER, DAVID AND MCARTHUR, ROBERT P. NON-ASSERTORIC INFERENCE. NOTRE DAME J FORM LOG 15,225-244 AP 74.

WE ARGUE THAT A GENERAL THEORY OF LOGICAL CONSEQUENCE CAN BE GIVEN FOR ALL TYPES OF ILLOCUTIONARY ACTS (PROMISES, QUESTIONS, COMMANDS, ETC.), NOT JUST FOR STATEMENTS AND COMMANDS AS PREVIOUSLY ASSUMED. TRADING ON A DISTINCTION RECENTLY MADE BY SEARLE (SPEECH ACTS, CAMBRIDGE, 1969) BETWEEN THE 'ILLOCUTIONARY FORCE' AND 'PROPOSITIONAL CONTENT' OF AN ILLOCUTIONARY ACT, WE SHOW THAT THE ENTAILMENT RELATION CAN BE ANALYSED IN TWO PARTS: ILLOCUTIONARY FORCE ENTAILMENT AND PROPOSITIONAL CONTENT ENTAILMENT. RULES OF PROOF AND A CRITERION OF VALIDITY ARE SUPPLIED. UTILIZING OUR THEORY, WE DISCUSS THE CONTROVERSY IN COMMAND LOGIC OVER THE RULE OF ADDITION AND FIND IT VALID.

WELBANK, JOSEPH H. IS A NEW DEFINITION OF ETHICAL NATURALISM NEEDED? J VALUE INQ 8,46-51 SPR 74.

IT IS POINTED OUT IN THIS PAPER THAT WHILE LEADING TEXTBOOKS IN MORAL PHILOSOPHY CLASSIFY ETHICAL NATURALISM AS AN EMPIRICAL DEFINIST THEORY, ETHICAL NATURALISTS THEMSELVES DO NOT CONCERN THEMSELVES WITH TRANSLATING DESCRIPTIVE CONCEPTS INTO PRESCRIPTIVE ONES. ACCORDINGLY, IT SEEMS APPROPRIATE TO CALL FOR A NEW DEFINITION OF ETHICAL NATURALISM DERIVED DIRECTLY FROM THE TYPE OF EMPIRICAL PROGRAM THESE PHILOSOPHERS ARE ENGAGED IN.

WELTNER, KLAUS. ZUR DEFINITION DER BEGRIFFE LERN SCHRITT UND LEHR SCHRITT. GRUND KYBER GEIST 14,129-132 1973.

WELTON, DONN. INTENTIONALITY AND LANGUAGE IN HUSSERL'S PHENOMENOLOGY. REV METAPH 27,260-297 D 73.

WEN-KENG, HU. ON MATERIALISM IN NATURAL SCIENCE. CHIN STUD PHIL 5,35-68 SPR 74.

WENDER, PAUL H. THE CASE OF MBD. HASTINGS CENTER STUD 2,94-102 JA 74.

THE ARTICLE DISCUSSES THE CHARACTERISTICS, CAUSATION AND LIFE HISTORY OF THOSE CHILDREN WHO ARE VARIOUSLY DESIGNATED AS 'HYPERACTIVE' OR 'MINIMALLY BRAIN DYSFUNCTIONED'. THE NATURE OF THEIR RESPONSE TO STIMULANT DRUGS IS DESCRIBED AND THE PROBLEM OF THE INDIVIDUAL AND SOCIAL ADVANTAGES AND DISADVANTAGES OF DRUG THERAPY ARE DISCUSSED. (BRIEF BIBLIOGRAPHY TO THE FIELD).

WENGERT, R G. SCHEMATIZING DE MORGAN'S ARGUMENT. NOTRE DAME J FORM LOG 15,165-166 JA 74.

THE ARGUMENT, "IF HORSES ARE ANIMALS, THEN HEADS OF HORSES ARE HEADS OF ANIMALS," IS GIVEN IN STANDARD INTRODUCTIONS TO LOGIC AS DE MORGAN'S FAMOUS EXAMPLE WHICH SHOWED THE INADEQUACY OF ARISTOTELIAN LOGIC. THE PRESENT ARTICLE ARGUES THAT THE SCHEMATIZATION WHICH IS USUALLY GIVEN OF THIS ARGUMENT IS INCORRECT. THE ARTICLE GOES ON TO GIVE WHAT IS CLAIMED TO BE THE CORRECT SCHEMATIZATION, TOGETHER WITH A SUGGESTED EXPLANATION OF WHY THE DIFFERENCE HAS BEEN OVERLOOKED.

WENTZ, JAN T. "DESIRE" IN HEGEL'S REALM OF SELF-CONSCIOUSNESS. DIALOGUE (PST) 15,93-98 MY 73.

THIS PAPER ATTEMPTS TO POINT OUT AN INADEQUACY IN MANY COMMENTARIES DEALING WITH HEGEL'S "PHENOMENOLOGY OF MIND". IT PROPOSES THAT HEGEL'S CONCEPT OF 'DESIRE', INTELLIGIBLE ONLY IN RELATION TO THE



CONCEPT OF 'LIFE', PROVIDES THE BASIS FOR THE CRITICAL TRANSITION FROM THE SECTION ON 'CONSCIOUSNESS' TO THAT ON 'SELF-CONSCIOUSNESS'. THE ORIGIN AND DEVELOPMENT OF THIS RELATIONSHIP IS EXAMINED AS MANIFEST IN THE SUBSECTION, 'THE TRUTH WHICH CONSCIOUS CERTAINTY OF SELF REALIZES'. IT IS MAINTAINED THAT AN EXPLICATION OF THESE ASSOCIATED CONCEPTS IS CRUCIAL TO UNDERSTANDING THE DEVELOPMENT OF THE 'MASTER-SLAVE' RELATIONSHIP.\*

WENZ, PETER. CIVIL DISRUPTION. J SOC PHIL 5,16-21 S 74.

WERBIK, HANS. DAS PROBLEM DER DEFINITION "AGGRESSIVER" VERHALTENSWEISEN. Z SOZ 2,233-247 1971.

WERNER, CHARLES G AND POSPESEL, HOWARD. DEDUCTIVE INFERENCES FROM PARTICULAR TO GENERAL. NOTRE DAME J FORM LOG 15,351-352 AP 74.

IN "CHOICE AND CHANCE," BRIAN SKYRMS PROVIDES A PUTATIVE EXAMPLE OF A DEDUCTIVELY VALID ARGUMENT PROCEEDING FROM PARTICULAR TO GENERAL. THE EXAMPLE IS UNSATISFACTORY BECAUSE (1) IN SOME CURRENT SENSES OF THE TERM 'VALID' IT IS NOT VALID, AND (2) IT IS NOT FORMALLY DEMONSTRABLE. WE OFFER AN EXAMPLE OF A FORMALLY DEMONSTRABLE ARGUMENT WHICH PROCEEDS FROM PARTICULAR TO GENERAL.

WERNER, E. MACHIAVEL ET PLATON. REV METAPH MORALE 78,295-311 JL-S 73.

LA PENSEE DE MACHIAVEL RECELE BIEN DES AMBIGUITES. COMMENT COMPRENDRE PAR EXEMPLE LES RAPPORTS DE LA VERTU AVEC LA FORTUNE? ET QU'Y A-T-IL DE VRAI DANS LA THESE SELON LAQUELLE MACHIAVEL NE S'INTERESSE QU'AU PROBLEME DES MOYENS, A L'EXCLUSION DE CELUI DES FINS? PEUT-ETRE LE RAPPROCHEMENT AVEC PLATON PERMET-IL DE RESOUDRE CES QUESTIONS. COMME PLATON, MACHIAVEL PENSE LA POLITIQUE SELON L'ANALOGIE ESTHETIQUE. ENTRE L'ESPRIT ET LA MATIERE, LE PRINCE FAIT FONCTION DE MEDIATEUR. PAR AILLEURS, MACHIAVEL PARTAGE LE SOUCI PLATONICIEN DE L'ORDRE. LE DESORDRE S'IDENTIFIE AU MAL, LE BIEN A L'ORDRE. MACHIAVEL, COMME PLATON, EST UN PARTISAN DE LA SOCIETE 'CLOSE'. UNE ATTENTION PARTICULIERE DOIT ENFIN ETRE ACCORDEE AU PROBLEME DU PESSIMISME MACHIAVELIEN. MACHIAVEL, LA ENCORE TRIBUTAIRE DE LA TRADITION PLATONICIENNE, SE MEFIE DE L'HOMME. L'HOMME EST LE JOUET DE SES PASSIONS, ET CES PASSIONS PORTENT EN ELLES LA DESTRUCTION, LA MORT. COMMENT MAITRISER LES PASSIONS? LES CONTROLER? NOUS RETROUVONS LE THEME DE LA CITE CLOSE. L'ART POLITIQUE S'IDENTIFIE A L'ART DE LA LIMITE.

WERNER, E. RAYMOND ARON ET LE PROBLEME DE LA GUERRE. REV METAPH MORALE 78,218-234 AP-JE 73.

L'INTERROGATION SUR LA GUERRE S'INSCRIT, CHEZ RAYMOND ARON, DANS LE CADRE D'UNE CONCEPTION GENERALE DE L'HOMME ET DE L'HISTOIRE, QUI TROUVE SON EXPRESSION DANS LE PREMIER GRAND LIVRE DE RAYMOND ARON, "L'INTRODUCTION A LA PHILOSOPHIE DE L'HISTOIRE." LIVRE D'INSPIRATION FONDAMENTALEMENT ANTI-HEGELIENNE, OU RAYMOND ARON, POLEMISANT CONTRE LES MYTHES DU SAVOIR ABSOLU ET DE LA FIN DE L'HISTOIRE, SOULIGNE LE CARACTERE IRREDUCTIBLEMENT CONFLICTUEL DE L'HISTOIRE HUMAINE. L'HOMME ASPIRE A LA RECONCILIATION, MAIS LA RECONCILIATION N'EST QU'UNE IDEE, AU SENS KANTIEN DU MOT. LE SEUL USAGE POSSIBLE DE CETTE IDEE EST REGULATIF. DANS "PAIX ET GUERRE ENTRE LES NATIONS," OUVRAGE DE 25 ANS POSTERIEUR A "L'INTRODUCTION," ON RETROUVE CETTE CONCEPTION, OU DU MOINS C'EST CETTE CONCEPTION QUI SE PROFILE EN FILIGRANE. LA CRITIQUE QUE DEVELOPPE ARON DE L'UTOPIE PACIFISTE REpond A SA POLEMIQUE ANTERIEURE CONTRE L'IDEE DE FIN DE L'HISTOIRE. PAR AILLEURS ON RETROUVE DANS CE LIVRE LES MISES EN GARDE DE "L'INTRODUCTION" CONTRE "L'ESPRIT DE CROISADE." ARON EN APPELLE A L'ESPRIT DE TOLERANCE.\*

ERTH, LEE F. ANNIHILATING NIHILISM. PHIL CONTEXT 3,38-45 1973.

THE PURPOSE OF THE ARTICLE "ANNIHILATING NIHILISM" IS TO MAKE CLEAR THE DISTINCTION BETWEEN A GENUINE NIHILISM AND A PSEUDONIHILISM. GENUINE NIHILISM INCLUDES ALL PHILOSOPHICAL POSITIONS WHICH INVOLVE THE CLAIM THAT ONE'S VALUES CANNOT RECEIVE A NONCIRCULAR OR NONREGRESSIVE JUSTIFICATION. PSEUDONIHILISM INVOLVES A DIFFERENT CLAIM, I.E., THAT ONE HAS NO VALUES, THAT NOTHING WHATSOEVER MATTERS. WHEREAS GENUINE NIHILISM IS A PHILOSOPHICAL POSITION, IT IS ARGUED THAT THERE IS A LOGICAL DIFFICULTY ASSOCIATED WITH ANY EXPRESSION OF PSEUDONIHILISM SHOWING IT TO BE A PSYCHOLOGICAL ILLNESS (AXIOPHOBIA) AND NOT A PHILOSOPHICAL POSITION. IT IS HOPED THE DISTINCTION MADE WILL PROVE HELPFUL IN DEMARCATING A PSYCHOLOGICAL PROBLEM FROM A PHILOSOPHICAL ONE.\*

ERTZ, S K. ON PLACING WITTGENSTEIN IN HISTORY. S J PHIL 11,337-350 WINT 73.

THE GENERAL TOPIC OF THE PAPER IS THE PLACE OF LUDWIG WITTGENSTEIN IN THE HISTORY OF PHILOSOPHY. RECENTLY, STEPHEN TOULMIN (AND OTHERS) HAVE BEGUN PLACING WITTGENSTEIN WITHIN THE KANTIAN CRITICAL TRADITION. AN ASSESSMENT OF THIS CLAIM IS GIVEN ALONG WITH A DISCUSSION OF TOULMIN'S FIVE NEGATIVE THESES: (1) WITTGENSTEIN WAS NEVER A POSITIVIST; (2) HE WAS NEVER DEEPLY CONCERNED WITH EPISTEMOLOGY; (3) HE WAS NOT A 'LINGUISTIC PHILOSOPHER'; (4) THERE WERE NOT 'TWO WITTGENSTEINS'—ONE THE AUTHOR OF THE "TRACTATUS" AND THE OTHER THE AUTHOR OF THE "INVESTIGATIONS;" (5) THERE WAS NOT WITTGENSTEIN THE PROFOUND THINKER AND WITTGENSTEIN THE TECHNICAL PHILOSOPHER. ALSO, SOME OF THE PECULIAR PROBLEMS OF WITTGENSTEIN SCHOLARSHIP ARE REVIEWED, FOR THEY SEEM TO STAND IN THE WAY OF MAKING SOUND HISTORICAL JUDGMENTS INVOLVING THE TRADITION.

ERTZ, SPENCER K. HOW TO DO THINGS WITH AUSTIN'S WORDS. NEW SCHOLAS 47,478-482 AUTUMN 73.

IN HIS WILLIAM JAMES LECTURE AT HARVARD, J L AUSTIN MADE THE STATEMENT: "IF MY SAYING THAT THE CAT IS ON THE MAT IMPLIES THAT I BELIEVE IT TO BE SO, IT IS NOT THE CASE THAT MY NOT BELIEVING THAT THE CAT IS ON THE MAT IMPLIES THAT THE CAT IS NOT ON THE MAT (IN ORDINARY ENGLISH)." IN THAT LECTURE (IV) HE LEFT THE CONSEQUENT OF THIS 'CONDITIONAL' SENTENCE UNANALYZED. THIS PAPER DISCUSSES 'NOT BELIEVING' EXPRESSIONS AND THEIR VARIOUS USES, AND THEN APPLIES THE RESULTS TO AUSTIN'S SENTENCE.

ESSFL, KARL FRIEDRICH. GRUNDPROBLEME DES VERHAELTNISSES VON MARXISTISCH-LENINISTISCHER PHILOSOPHIE UND PAEDAGOGIK. DEUT Z PHIL 21,1195-1209 1973.

ESSELKAMPER, T C. A NOTE ON UDES IN AN N-VALUED LOGIC. NOTRE DAME J FORM LOG 15,485-486 JL 74.

FOR ANY N-VALUED LOGIC, THIS NOTE SHOWS THE EXISTENCE OF A FUNCTION OF N TO THE 2ND POWER PLUS TWO PLACES WHICH IS A UDE. THIS RESULT IMPROVES THE PREVIOUSLY KNOWN VALUE OF N TO THE 2ND POWER PLUS N PLUS ONE AND APPROACHES J C MUZIO'S CONJECTURE OF N TO THE 2ND POWER PLUS ONE.

ST, LOUIS JOLYON. HALLUCINOGENIC DRUGS: PERILS & POSSIBILITIES. HASTINGS CENTER STUD 2,103-112 JA 74.

DRUGS CAN INFLUENCE MOOD, THOUGHT AND BEHAVIOR IN MANY WAYS. THE EXTENT TO WHICH THESE EFFECTS ARE EMPLOYED TO EXERCISE A FUNCTION DEFINED AS 'CONTROL' RELATES TO THE PHARMACOLOGY OF THE DRUG, THE SOCIAL CONTEXT OF ITS USE, AND THE VARIABILITY OF BOTH SUBJECTIVE AND BEHAVIORAL REACTION TO IT. THIS PAPER BRIEFLY OUTLINES DRUG EMPLOYMENT IN HUMANS BY CATEGORIES (I.E., REMEDIATION, TASK

ENHANCEMENT, ALTERATION OF LEARNING, REINFORCEMENT OF BEHAVIOR, RECREATION, EXPLORATION OF THE SELF, SYMBOLIC REPRESENTATION, MYSTICAL OR RELIGIOUS CEREMONIES, ADJUNCTS TO INTERPERSONAL MANIPULATION AND SOCIAL OR POLITICAL POLICY). HALLUCINOGENIC DRUGS ARE DISCUSSED IN GENERAL, FOLLOWED BY A DISCUSSION OF INDOLE ALKALOIDS, PIPERIDINE DERIVATIVES, PHENYLETHYLAMINES, AND CANNABINOLS IN PARTICULAR.\*

WESTLAKE, MIKE. THE UNCONSCIONABLY LONG DEATH OF GOD. SOC PRAX 1,275-290 1973.

THE ARTICLE IS A CONTRIBUTION TO THE THEORY OF IDEOLOGY. IT SEEKS TO EXPLAIN THE ORIGIN AND CHARACTER OF RELIGIOUS IDEOLOGY BY MEANS OF PSYCHOANALYTIC CONCEPTS. IT STARTS WITH FREUD'S THREEFOLD CHARACTERISATION OF RELIGION, NAMELY, AS OFFERING IMMORTALITY, PROVIDENCE AND A RELATION BETWEEN THE MORAL QUALITY OF THOUGHT AND ACTION AND SUBSEQUENT EXPERIENCE. FREUD POINTS OUT THAT THESE THREE HAVE THEIR INFANTILE COUNTERPARTS. I THEN GO ON TO SHOW HOW THE INFANTILE WORLD VIEW COLLAPSES WITH OEDIPAL REPRESSION AND HOW THE NEGATION OF INFANTILE BELIEF TENDS TO PRODUCE A SECULAR WORLD VIEW. THE GENERATION OF A RELIGIOUS WORLD VIEW REQUIRES A FURTHER NEGATION, AND THIS MAY OCCUR THROUGH CONDITIONING BY A RELIGIOUS EDUCATIVE AUTHORITY OR, MORE INTERESTINGLY FROM A MODERN STANDPOINT, THROUGH CONVERSION. BOTH ARE DISCUSSED IN STRUCTURAL AND DYNAMIC TERMS. IN PARTICULAR, I SHOW HOW CONVERSION OFFERS A 'SOLUTION' TO PRE-CONVERSION NEUROSIS THROUGH THE PROJECTION OF THE HITHERTO INTERNALISED PARENT-IDEAL ONTO THE WORLD.

WESTMAN, ROBERT S. KEPLER'S THEORY OF HYPOTHESIS AND THE 'REALIST DILEMMA'. STUD HIST PHIL SCI 3,233-264 N 72.

THIS PAPER EXAMINES KEPLER'S RESPONSE TO A PARTICULAR DIFFICULTY CONFRONTING THE REALIST INTERPRETATION OF ASTRONOMICAL HYPOTHESES, NAMELY, THE PROBLEM WHICH PAUL K FEYERABEND IDENTIFIES AS THE JUSTIFICATION OF UNSUPPORTED CONJECTURES IN THE FACE OF FACT AND WELL-SUPPORTED CONJECTURE. CONFRONTED WITH ENTRENCHED OBJECTIONS TO THE COPERNICAN THEORY FROM SCRIPTURE, PHYSICS AND THE INSTRUMENTALIST VIEWPOINT OF HYPOTHESIS IN ASTRONOMY; AND, ON THE OTHER HAND, WITH THE GEOMETRICAL EQUIVALENCE OF THE TWO (THEN ACKNOWLEDGED) MAJOR COSMOLOGICAL THEORIES, KEPLER RECOGNIZES THAT THE TRUTH OR FALSEHOOD OF SUCH CLAIMS WHICH COINCIDE ON ONE LEVEL MUST BE DECIDED BY APPEAL TO DISCIPLINES AND ARGUMENTS OUTSIDE OF ASTRONOMY—FROM PHYSICS AND METAPHYSICS. IN CONCLUSION, IT IS STRESSED THAT AN UNDERLYING METAPHYSICAL ASSUMPTION, THE EXISTENCE OF A DEEPER UNITY UNDERLYING MULTIPLICITY, GUIDES THE FORMATION OF BOTH PHYSICAL AND MATHEMATICAL HYPOTHESES IN KEPLER'S THOUGHT WHILE, AT LEAST INITIALLY, ASSURING THEIR PROBABLE SUCCESS AND THEREBY PROVIDING A SCAFFOLDING FROM WHICH TO PURSUE THE SEARCH FOR FACTUAL SUPPORT. (EDITED).\*

WESTON, T S. THEORIES WHOSE QUANTIFICATION CANNOT BE SUBSTITUTIONAL. NOUS 8,361-369 N 74.

FOLLOWING A SUGGESTION OF QUINE, THE AUTHOR SHOWS THAT THERE ARE THEORIES WHICH CAN PROVE ABOUT THEMSELVES THAT THEIR QUANTIFICATION CANNOT BE INTERPRETED SUBSTITUTIONALLY. THE EXAMPLE GIVEN OF SUCH A THEORY IS ZERMELO-FRAENKEL SET THEORY, FORMULATED IN A LANGUAGE CONTAINING FINITELY MANY INDIVIDUAL CONSTANTS AND FUNCTION SYMBOLS. IT IS ARGUED THAT SUCH A LANGUAGE IS THE ONLY SORT WHICH IS BOTH ADEQUATE FOR SUBSTITUTIONAL QUANTIFICATION AND CAPABLE OF REASONABLY GOOD INTERTRANSLATION WITH ENGLISH. THE FINAL SECTION OF THE PAPER DEALS WITH THE FAILURE OF ATTEMPTS TO JUSTIFY SUBSTITUTIONAL QUANTIFICATION VIA SKOLEM-LOEWENHEIM ARGUMENTS.



WESTPHAL, MEROLD. PROLEGOMENA TO ANY FUTURE PHILOSOPHY OF RELIGION WHICH WILL BE ABLE TO COME FORTH AS PROPHECY. INT J PHIL RELIG 4,129-150 FALL 73.

WETHERICK, N E. ON PURE PHENOMENOLOGICAL PSYCHOLOGY AND THE IMAGINATION. J BRIT SOC PHENOMENOL 5,51-54 JA 74.

HUSSERL'S VIEWS ON THE STATUS OF PSYCHOLOGY ARE EXAMINED (AS EXPRESSED IN HIS "ENCYCLOPEDIA BRITANNICA ARTICLE). SPECIAL ATTENTION IS PAID TO THE DISTINCTION HE DRAWS BETWEEN PURE PSYCHOLOGY AND PSYCHOPHYSICS AND TO THE POSSIBILITY OF AN 'EIDETIC' REDUCTION IN PSYCHOLOGY GIVING ACCESS TO 'INVARIANT ESSENTIAL STRUCTURES OF THE TOTAL SPHERE OF THE PURE MENTAL PROCESS'. ARGUMENTS ARE PRESENTED SUGGESTING THAT NO SUCH REDUCTION IS POSSIBLE IN PSYCHOLOGY SINCE EACH INDIVIDUAL EMBODIES ONLY A PART OF THE STRUCTURE. IF IT WERE OTHERWISE, IT IS SUGGESTED THAT THERE WOULD BE NO PLACE FOR THE CREATIVE IMAGINATION.

WETHERICK, N E. STRUCTURALISM AND REDUCTIONISM. J BRIT SOC PHEN 2,59-63 O 71.

CAN A RELATIONSHIP BE ESTABLISHED BETWEEN STRUCTURALISM AND REDUCTIONISM? SOMETIMES THE FORMER TERM IS APPLIED NARROWLY TO A MODE OF ANALYSIS OF CULTURAL ARTIFACTS ONLY BUT IN THE WIDER SENSE EMPLOYED BY E.G., PIAGET, A RELATIONSHIP COULD EXIST. STRUCTURALISM EMPHASIZES THE SIGNIFICANCE OF MODES OF ANALYSIS DETERMINED BY OUR MENTAL STRUCTURE. REDUCTIONISM EMPHASIZES LEVELS OF ANALYSIS AND THE EXPLICATION OF EVENTS AT ONE LEVEL BY REFERENCE TO EVENTS AT THE NEXT LOWER LEVEL. STRUCTURALISM IS CONCERNED MAINLY WITH EXPERIENCE AND REDUCTIONISM WITH REALITY. BOTH NEED TO ACCOUNT FOR THE COHERENCE OF EXPERIENCE AND THE POSTULATION OF A UNIFORMLY STRUCTURED SUBSTRATE SERVES FOR BOTH.

WETTE, EDUARD. CONCERNING CHURCH'S REVIEW ON DUMITRIU'S "ANTINOMY". INT LOG REV 4,124-125 JE 73.

WETTERSTEN, JOHN R. METHODS IN PSYCHOLOGY: A CRITICAL CASE STUDY OF PAVLOV. PHIL SOC SCI 4,17-34 MR 74.

IN THIS PAPER I WILL CRITICALLY EVALUATE THE METHODS OF PAVLOV. I WILL ARGUE THAT HIS METHODS CANNOT ACHIEVE THE GOALS HE INTENDED FOR THEM: TRUE THEORIES MADE MORE PRECISE WITH BROADER SCOPE. I WILL FURTHER ARGUE THAT PAVLOV'S METHODS FAIL TO LEAD TO AN INCREASE IN OUR KNOWLEDGE. THE CRITICISM WILL EMPLOY ARGUMENTS DEVELOPED BY KARL POPPER.

WEYDT, HARALD. ON G LAKOFF, 'INSTRUMENTAL ADVERBS AND THE CONCEPT OF DEEP STRUCTURE'. FOUND LANG 10,569-578 N 73.

LAKOFF'S ARTICLE HAS HAD FAR-REACHING CONSEQUENCES FOR GENERATIVE LINGUISTIC THEORY. HIS THEORETICAL CONTRIBUTION IS BASED ON THE ASSUMPTION THAT 'USE' AND 'WITH' ARE AMBIGUOUS. HIS FINDINGS ARE OBSERVATIONALLY FALSE OR EXTRA-LINGUISTICALLY MOTIVATED, OR THEY DERIVE FROM SENTENCE ELEMENTS OTHER THAN 'WITH' AND 'USE'. NONE OF THE DISCUSSED CASES IS GENUINELY AMBIGUOUS: ALL ARE UNDETERMINED, AND THE SEMANTIC DIFFERENCES ARE LINGUISTICALLY IRRELEVANT. THE WIDELY ACCEPTED CONJUNCTION TEST IS NOT A VALID CRITERION FOR DISTINGUISHING AMBIGUITY FROM NON-DETERMINATION. SUCH DIFFICULTIES CAN BE AVOIDED BY, A) PRECISELY LOCATING IN THE SENTENCE THE AMBIGUITY, B) GIVING UP THE CLAIM THAT THE NATIVE SPEAKERS CAN SPONTANEOUSLY IDENTIFY DEVIANT SENTENCES, AND C) CLEARLY DISTINGUISHING AMBIGUITY FROM NON-DETERMINATION.



WEYEMBERGH, MAURICE. M WEBER ET G LUKACS. REV INT PHIL 27,474-500 1973.

A PARTIR DES RAPPORTS PRIVILEGES QUI ONT EXISTE ENTRE WEBER ET LUKACS ET D'UNE ANALYSE DES THEMES QUE LUKACS REPREND AU SOCIOLOGUE, IL ETAIT TENTANT DE CONFRONTER L'USAGE QUE LE PHILOSOPHE FAIT DU 'TYPE IDEAL, ET DE LA 'POSSIBILITE OBJECTIVE. VOULANT MARXISER LA PENSEE DE WEBER, LUKACS TRANSFORME DE CE FAIT LES INSTRUMENTS QU'IL REPREND AU SOCIOLOGUE. LES DIVERGENCES METHODOLOGIQUES REFLETTENT LES OPPOSITIONS POLITIQUES.\*

WHEELER, ARTHUR M. 'BLIKS' AS ASSERTIONS AND AS ATTACKABLE. PHIL STUD 25,199-205 AP 74.

R M HARE CHARACTERIZES A BLIK AS A BELIEF, UNSTATABLE IN ASSERTIONS, AND SUCH THAT THINGS CANNOT COUNT AGAINST IT. I ARGUE IT IS AN EXTREMELY COMPLEX ASSERTION. HARE'S ARGUMENT IS THAT NO BENCH-TESTS WILL REMOVE MY BLIK. BUT IF THEOLOGICAL AND HISTORICAL UTTERANCES ARE ASSERTIONS, ALTHOUGH NOT CONCLUSIVELY FALSIFIABLE, HARE'S REASON FOR BLIKS NOT BEING ASSERTIONS COLLAPSES. FROM SOME UTTERANCES BEING ALLOWED TO BE COMPATIBLE WITH EVERY STATE OF AFFAIRS, IT DOES NOT FOLLOW THAT THEY ARE THUS COMPATIBLE. IT IS ILLEGITIMATE TO ARGUE FROM A PERSON'S NOT ADMITTING THAT ANYTHING COUNTS AGAINST HIS BLIK TO THE CLAIM THAT THEREFORE NOTHING DOES SO COUNT. ALSO, SOME THINGS CAN COUNT AGAINST A BLIK, EVEN IF THEY DON'T COUNT CONCLUSIVELY.

WHEELER, SAMUEL C. INFERENCE AND THE LOGICAL 'OUGHT'. NOUS 8,233-258 S 74.

THIS PAPER PRESENTS A UNIFIED THEORY OF THE TRUTH=CONDITIONS OF ALL ENGLISH SENTENCES USING 'OUGHT'. IT IS FIRST ARGUED THAT ANY 'OUGHT' SENTENCE HAS THE UNILLUMINATING FORM, 'O(A,B), 'A TWO=PLACE RELATION BETWEEN SENTENCES. DIFFERENT 'SENSES' OF 'OUGHT' ARE EXPLAINED AS DIFFERENT UNDERSTOOD FIRST ARGUMENTS. THE TRUTH=CONDITIONS OF THE 'O'=PREDICATE ARE DEFINED IN TERMS OF SPECIFICALLY RESTRICTED CHAINS OF CONDITIONAL PROBABILITY SENTENCES. 'OUGHT'=SENTENCES ARE THUS CLAIMED TO BE BASED ON 'RULE OF THUMB' THEORIES. SUCH THEORIES, IN THE CASE OF PERSONS, ARE CODIFIED IN CONSTRAINTS ON PERSON=INTERPRETATION, CONFORMITY TO WHICH IS MAXIMIZED IN TREATING AN INDIVIDUAL AS AN INTENTIONAL SYSTEM. CORRESPONDING TO EACH CONSTRAINT IS A GENERALIZED CONDITIONAL=PROBABILITY SENTENCE WHICH SERVES AS A STARTING POINT FOR A CHAIN MAKING AN 'OUGHT'=SENTENCE TRUE.

WHICHER, OLIVE. THE IDEA OF COUNTERSPACE. MAIN CURRENTS 30,130-135 MR=AP 74.

WHITE, ALAN. RESPONSIBILITY, LIABILITY, EXCUSES AND BLAME. STUD INT FILOSOF 5,63-68 AUTUMN 73.

AN INVESTIGATION OF THE INTER=RELATIONS OF THESE NOTIONS AND A CRITICISM OF COMMON PHILOSOPHICAL ASSUMPTIONS ABOUT THEM. RESPONSIBILITY DOES NOT IMPLY MORAL PRAISE OR BLAME OR THEIR PROPRIETY NOR DOES IT IMPLY LEGAL LIABILITY, THOUGH THE LATTER MAY EACH IMPLY RESPONSIBILITY. NOR ARE ATTEMPTS TO MAKE EXCUSES NECESSARILY ATTEMPTS TO EVADE RESPONSIBILITY.

WHITE, BRUCE. A NOTE ON NATURAL DEDUCTION IN MANY=VALUED LOGIC. NOTRE DAME J FORM LOG 15,167-168 JA 74.

THIS PAPER SHOWS, BY AN INFORMAL ARGUMENT, THAT THE CONSEQUENCES UNDER 'MODUS PONENS' OF THE AXIOM SCHEMES CPCQP, CCPQCCQRCPR, AND CPCCPQQ COINCIDE WITH THE THEOREMS OF A CERTAIN SIMPLE NATURAL DEDUCTION SYSTEM Q. Q IS FORMULATED IN THE STYLE OF SUPPES' "INTRODUCTION TO LOGIC;" ITEMS OF PROOFS ARE COUPLES M P, WHERE M IS A SET OF INTEGERS INDICATING THE ASSUMPTIONS UPON WHICH P DEPENDS.

Q DIFFERS FROM CLASSICAL LOGIC BY A RESTRICTION ON THE RULE OF IMPLICATION ELIMINATION: FROM  $M \supset P$  AND  $N \supset Q$  ONE MAY INFER  $K \supset Q$ ,  $K$  BEING THE UNION OF  $M$  AND  $N$ , ONLY IF  $M$  AND  $N$  ARE DISJOINT.

WHITE, DAVID A. THE METAPHYSICS OF DISINTERESTEDNESS: SHAFESBURY AND KANT. J AES ART CRIT 32,239-248 WINT 73.

THE NOTION OF DISINTERESTEDNESS IS IMPORTANT FOR KANT'S THEORY OF BEAUTY, AS IT WAS FOR SHAFESBURY, THE ORIGINATOR OF THE NOTION. BUT THE PREVAILING COMMENTARY ON DISINTERESTEDNESS HAS BEEN DIRECTED TOWARD PROBLEMS RESULTING FROM ITS MORE PSYCHOLOGICAL ASPECTS. YET BEHIND EACH PHILOSOPHER'S DEVELOPMENT OF THE NOTION IS A METAPHYSICAL POSITION WHICH PLACES DISINTERESTEDNESS IN A NEW PERSPECTIVE. THE KEY RELATION IS THAT BETWEEN THE STATE OF THE DISINTERESTED OBSERVER AND THE FORM OF THE OBJECT OBSERVED. THE TWO VERSIONS OF DISINTERESTEDNESS ARE COMPARED AND SOME OF THE PROBLEMS RAISED BY THIS NEW PERSPECTIVE OUTLINED. POSSIBLE SOLUTIONS TO THESE PROBLEMS ARE ALSO MENTIONED, PRINCIPALLY FROM THE KANTIAN POINT OF VIEW.

WHITE, F C. K WENDT ON THE NATURE OF MATHEMATICS. DIALOGUE (PST) 16,71-74 JA-MR 74.

AN ANALYSIS AND CRITICISM OF A PAPER IN "DIALOGUE," MAY 1972, PRESENTING A VIEW OF THE "NATURE OF MATHEMATICS" WITH STRONG REALIST LEANINGS.\*

WHITE, F C. SEARLE ON EXISTENCE. PHIL PAPERS 2,89-90 O 73.

A BRIEF NOTE ON SEARLE'S VERSION OF A COMMON ARGUMENT DESIGNED TO SHOW THAT EXISTENCE IS NOT A PREDICATE; THE ARGUMENT RELYING ON THE CLAIM THAT WHEN WE ASCRIBE AN ATTRIBUTE TO A THING WE COVERTLY ASSERT THAT IT EXISTS.

WHITE, F C. THE PHYSICAL WORLD IN THE THEAETETUS. PHIL PAPERS 3,1-16 MY 74.

IN THE THEAETETUS PLATO APPEARS AS A CRITICAL REALIST CONCEPTUALLY, BUT ONTOLOGICALLY AS A HYPERCRITICAL REALIST. IN THIS HE IS FOLLOWED BY MANY, IF NOT MOST, PRESENT-DAY PHILOSOPHERS.

WHITE, HAYDEN. THE HISTORICAL TEXT AS LITERARY ARTIFACT. CLIO 3,277-303 JE 74.

WHITE, JOHN. BACH AND ROCK, ULYSSES AND TELEMACHUS. MUSIC MAN 1,11-15 D 73.

A RESPONSE TO DON IHDE'S ARTICLE "BACH TO ROCK, A MUSICAL ODYSSEY," (MUSIC AND MAN, VOL. ONE, NO. 1, 1973). ATTEMPTS TO REFUTE IHDE'S POINT THAT AN ESTHETIC SHIFT FROM 'BACH TO ROCK' HAS OCCURRED OR IS OCCURRING. AUTHOR'S PRIME ARGUMENT IS THAT SOME KIND OF POP MUSIC WILL ALWAYS EXIST CONCURRENTLY WITH ART MUSIC.

WHITE, MORTON. ANDS AND CANS. MIND 83,248-259 AP 74.

WHITE, MORTON. WHY DOES A CAUSAL CONDITIONAL SEEM TO ASSERT POSSIBILITY WHEN IN FACT IT DOES NOT? SYNTHESE 26,391-395 AP 74.

WHITE, NICHOLAS P. WHAT NUMBERS ARE. SYNTHESE 27,111-124 MY-JE 74.

THIS ARTICLE ARGUES THAT TO THE PRESENCE OF A PLURALITY OF MODELS OF ARITHMETIC IN SET THEORY, OUR RESPONSE SHOULD BE NOT AS BENACERRAF HAS CLAIMED, THAT NUMBERS ARE NOT OBJECTS, NOR THE SOMEWHAT DIFFERENT RESPONSE SUGGESTED BY QUINE, RATHER SIMPLY TO SAY THAT THERE TURNS OUT, CONTRARY TO WHAT WE HAD THOUGHT, TO BE A PLURALITY OF SEQUENCES OF NATURAL NUMBERS. THIS SUGGESTION IS GIVEN BRIEF AND

INFORMAL DEVELOPMENT, AND ITS CONNECTION TO THE LOWENHEIM-SKOLEM THEOREM IS BRIEFLY TREATED.

WHITE, STEPHEN W. THE EQUALITY PRINCIPLE: IS IT LINGUISTICALLY JUSTIFIABLE? PERSONALIST 55,53-60 WINT 74.

THIS ARTICLE IS AN ATTEMPT TO CLARIFY AND REFUTE THE CLAIM THAT THE EQUALITY PRINCIPLE CAN BE JUSTIFIED BY SHOWING THAT IT IS A PRESUPPOSITION OF NORMATIVE DISCOURSE, MORAL DISCOURSE, OR SOME SEGMENT OF MORAL DISCOURSE LIKE RIGHTS-TALK. THE POSITIONS OF LINGUISTIC PHILOSOPHERS, R S PETERS, M BEARDSLEY AND A I MELDEN ARE EXAMINED. IT IS HINTED THAT THE TRADITIONAL LOGICAL TERMINOLOGY OF ANALYTIC-SYNTHETIC, A PRIORI-A POSTERIORI IS INADEQUATE FOR THE TASK OF ANALYZING EQUALITY UTTERANCES. WHAT IS REQUIRED TO DESCRIBE THE STATUS OF EQUALITY UTTERANCES RATHER IS A NEW TERMINOLOGY--PERHAPS THE ILLOCUTICNARY SPEECH-ACT TERMINOLOGY INVENTED BY THE LATE J L AUSTIN.

WHITELEY, C H. CONFIRMATIONISM REPLIES TO CRITICS. MIND 83,116-117 JA 74.

WHITELEY, C H. RULES OF LANGUAGE. ANALYSIS 34,33-38 D 73.

SOME RULES OF LANGUAGE ARE ARBITRARY REGULATIONS DETERMINING WHICH EXPRESSIONS SHALL COUNT AS GRAMMATICAL. BUT RULES OF MEANING CANNOT BE ARBITRARY OR RIGID; FOR NO REGULATION CAN DETERMINE THE EMPIRICAL QUESTION WHETHER AN EXPRESSION HAS A MEANING--I.E., WHETHER PEOPLE CAN UNDERSTAND IT.

WHITELY, C H. "CONFIRMATION". PROC ARIS SOC 74,1-14 1973-74.

WHITTAKER, JOHN. TEXTUAL COMMENTS ON TIMAEUS 27 C-D. PHOENIX 27,387-391 WINT 73.

CF. THE AUTHOR'S "TIMAEUS 27 D 5 FF." IN "PHOENIX" 23 (1969) 181 FF. THE PRESENT ARTICLE PROVIDES FURTHER EVIDENCE THAT THE TEXT OF TIMAEUS 27 C-D WAS DELIBERATELY TAMPERED WITH IN LATER ANTIQUITY IN ORDER TO PROVIDE SUPPORT FOR THE NON-LITERAL INTERPRETATION OF THE ACCOUNT OF CREATION IN THE TIMAEUS.

WHITTEMORE, ROBERT C. IS FEIBLEMAN A PANENTHEIST? STUD GEN 24,709-717 1971.

WHITTEMORE, ROBERT C. THE PANENTHEISTIC GCSPOL OF THE GITA. S J PHIL 11,351-357 WINT 73.

THE BHAGAVAD-GITA HAS BEEN VARIOUSLY INTERPRETED BY THE SURVIVING SCHOOLS OF DEVOTIONAL AND SCHOLASTIC HINDUISM, THE MOST IMPORTANT AMONG THEM BEING THE CONTENTION BY THE ADVAITA VEDANTINS THAT THE GITA PURPORTS NON-DUALISM, OR, CONVERSELY, THE ASSERTION BY THE PARTISANS OF BHAKTI THAT ITS MESSAGE IS SIMPLY--DEVOTION TO KRISHNA. BUT THIS LATTER IS AN OVERSIMPLIFICATION AND, I ARGUE, THE LIKELY PURPORT IS THAT THE SAME SPECIES OF PANENTHEISM (PANAUOTHEISM) PREVAILING IN THE PRINCIPAL UPANISHADS IS HERE INTENDED. WITHAL, IT IS CONCEDED THAT THE GITA LEAVES MANY OF THE IMPORTANT PHILOSOPHICAL QUESTIONS UNANSWERED.

WIDERKER, DAVID. A NOTE ON SHARVY. PHILOSOPHIA 3,449-452 O 73.

IN "TRUTH-FUNCTIONALITY AND REFERENTIAL OPACITY", "PHILOSOPHICAL STUDIES," 21, (1970), PAGES 5-9, RICHARD SHARVY ATTEMPTED TO REFUTE QUINE'S WELL KNOWN PROOF FOR THE CLAIM THAT: (Q) IF 'P' IS SOME STATEMENT AND 'M(P)' IS SOME STATEMENT WHICH CONTAINS 'P' SUCH THAT THE CONTEXT REPRESENTED BY M IS REFERENTIALLY TRANSPARENT AND PERMITS THE SUBSTITUTION OF LOGICALLY EQUIVALENT STATEMENTS WITHIN IT 'SALVA-VERITATE' THEN THE OCCURRENCE OF 'P' IN 'M(P)' IS

- TRUTHFUNCTIONAL (W V O QUINE, "THREE GRADES OF MODAL INVOLVEMENT", "THE WAYS OF PARADOX," NEW YORK: RANDOM HOUSE, 1966, PAGES 161-2). THIS PAPER EXAMINES SHARVY'S CRITICISM AND IT IS SHOWN THAT IT RESTS ON A NOTION OF REFERENTIAL TRANSPARENCY WHICH DOESN'T COINCIDE WITH THE ONE ASSUMED BY QUINE IN HIS PROOF OF (Q). AS A RESULT OF THAT IT IS CONCLUDED THAT SHARVY'S ARGUMENT IS IRRELEVANT TO (Q).
- TEBE, DON. ON KAUFMAN'S PROBLEM GOD. RELIG STUD 10,189-198 JE 74.
- IELAND, J H. DE PSYCHOANALYSE VAN JACQUES LACAN. TIJDSCHR FILOSOF 36,483-520 S 74.
- IELINGER, GERHART. WISSENSCHAFT UND POLITIK: ZU HANS KELSSENS 90 GEBURTSTAG. CONCEPTUS 5,21-27 1971.
- NIENER, JONATHAN M. QUENTIN SKINNER'S HOBBS. POLIT THEOR 2,251-260 AG 74.
- THE POLITICAL THOUGHT OF THOMAS HOBBS MUST BE UNDERSTOOD IN THE CONTEXT OF SOCIAL AND POLITICAL CHANGE IN SEVENTEENTH CENTURY ENGLAND. QUENTIN SKINNER HAS SHOWN THAT THOSE WHO HAVE NOT DONE SO HAVE COME TO 'HISTORICALLY ABSURD' INTERPRETATIONS OF THE TEXTS, AND THAT THOSE WHO PREVIOUSLY MADE THE EFFORT HAVE SERIOUSLY EXAGGERATED HOBBS'S ISOLATION FROM HIS CONTEMPORARIES. BUT SKINNER'S OWN CONCEPTION OF THE 'HISTORICAL CONTEXT' MUST BE BROADENED—FROM A FOCUS ON THE POLITICAL INTENTIONS OF THE HOBBSIST INTELLECTUALS, TO A CONCERN FOR THE SOCIAL ORIGINS OF HOBBS'S PHILOSOPHY BEFORE THE CIVIL WAR, AND MORE GENERALLY TO THE RELATIONS BETWEEN SOCIAL CHANGE, THE NEW SCIENCE, AND THE POLITICS OF ABSOLUTISM IN THE SIXTEENTH AND SEVENTEENTH CENTURIES.
- ENPAHL, PAUL. WANG YANG-MING AND MEDITATION. J CHIN PHIL 1,199-227 MR 74.
- ILBANKS, JAN J. EDUCATIONAL REDUCTIONISM. EDUC THEORY 24,73-84 WINT 74.
- IN THIS PAPER I DEAL WITH A PROBLEM ON THE BORDERLINE BETWEEN PHILOSOPHY OF EDUCATION AND MORAL PHILOSOPHY. LOOSELY AND SIMPLY PUT, IT IS THE QUESTION WHETHER NORMATIVE EDUCATIONAL CONCEPTS AND STATEMENTS CAN BE REDUCED TO MORAL CONCEPTS AND STATEMENTS. FIRST, I ANALYZE AND CLARIFY THE QUESTION: THIS INVOLVES DRAWING A DISTINCTION BETWEEN TWO VERSIONS OF EDUCATIONAL REDUCTIONISM. THEN I PROCEED TO ARGUE AGAINST CONCEPT REDUCIBILITY BY ATTEMPTING TO UNCOVER DIFFERENCES IN THE DEFINING FEATURES OF NORMATIVE EDUCATIONAL DISCOURSE AND MORAL DISCOURSE. FINALLY, I CONCLUDE BY ACKNOWLEDGING MY INABILITY TO REFUTE REDUCTIONISM IN ITS STATEMENT VERSION.
- ILDE, ALAN C. A SUBSTITUTION PROPERTY. NOTRE DAME J FORM LOG 15,639-640 C 74.
- THIS PAPER GIVES A FUNCTIONAL EQUATION, WHICH IS SATISFIED BY ANY TWO MULTI-VARIABLE TRUTH FUNCTIONS.
- ILDE, ALAN C. GENERALIZATIONS OF THE DISTRIBUTIVE AND ASSOCIATIVE LAWS. NOTRE DAME J FORM LOG 15,491-493 JL 74.
- THIS PAPER GIVES GENERALIZATIONS OF THE DISTRIBUTIVE LAW (WITH AN ERROR TERM ADDED) AND OF THE ASSOCIATIVE LAW WHICH HOLD FOR MORE TRUTH VALUE FUNCTIONS.



WILDERSON, T E. SEEING-AS. MIND 82,481-496 O 73.

WILHELMSEN, FREDERICK D. SUBJECT ANALYSIS IN THE PHILOSOPHY OF COMMUNICATIONS. THOMIST 37,743-761 O 73.

WHEREAS PREDICATE-ANALYSIS FOLLOWS A RATIONAL AND LOGICAL PATTERN, SUBJECT-ANALYSIS SEEKS A PATTERN OF SYMBOLIZED MEANINGS LINKING THE SUBJECTS ABOUT WHICH MEN TALK TO ONE ANOTHER. THE ARTICLE ADDRESSES ITSELF TO THE FOLLOWING QUESTION: WHY DO MEN STRUCTURE THE 'SUBJECTS' OR 'THINGS' ABOUT WHICH THEY SPEAK IN A LOGICALLY HAPHAZARD AND RANDOM FASHION WHICH, HOWEVER, DOES FORM A SYMBOLIC PATTERN THAT CAN BE DISENGAGED? THE PREDICATE COMPONENT OF JUDGMENT IS FULLY RATIONAL AND CONSCIOUSLY EXERCISED; THE SUBJECT IS GRASPED THROUGH A SYMBOLIC AND HENCE SENSIBLE TISSUE OF IMAGERY THAT RELATES TO OTHER SUBJECTS PERSONALLY AND EXISTENTIALY, NOT RATIONALLY. SUPPRESSION OF PREDICATES AND PENETRATION OF SUBJECTS TIPS OFF THE ANALYST AS TO WHAT AN INDIVIDUAL OR A CULTURE IS REALLY CONCERNED WITH. OFTEN THIS IS REVEALED IN TYPICAL MYTHIC STRUCTURES THAT ENGAGE A CIVILIZATION.\*

WILKS, YORICK. ONE SMALL HEAD - MODELS AND THEORIES IN LINGUISTICS. FOUND LANG 11,77-95 JA 74.

THE PAPER ARGUES THAT THE NOTIONS OF 'MODEL' AND 'THEORY' ARE USED IN A CONFUSED WAY IN MUCH MODERN LINGUISTICS, IN THAT THE SORTS OF INFORMATION THAT WOULD ENABLE THE STRUCTURES PRODUCED BY LINGUISTS TO ACTUALLY FUNCTION AS MODELS IS NOT AVAILABLE, EVEN IN PRINCIPLE AT THE PRESENT STAGE OF NEUROPHYSIOLOGY. THAT MAY SOUND OBVIOUS, BUT FEW LINGUISTS SEEM TO HAVE NOTICED THAT THE TERM MODEL CARRIES CERTAIN OBLIGATIONS, IN TERMS OF POINT-BY-POINT MAPPING OF WHAT IS MODELLED, AND THAT IF THESE OBLIGATIONS CANNOT BE MET, THEN THE TERM IS BETTER AVOIDED. I THEN RAISE THE MOST GENERAL QUESTION, AS TO WHAT A LINGUISTIC THEORY IS REALLY A THEORY OF, AND ARGUE THAT MOST OF THE PROFFERED ANSWERS ARE ULTIMATELY UNSATISFACTORY. I ARGUE THAT A SATISFACTORY ANSWER MIGHT BE FOUND BY MAKING THE NOTION OF ALGORITHM MORE CENTRAL IN LINGUISTICS THAN IT IS AT PRESENT.

WILKS, YORICK. THE COMPUTER ANALYSIS OF PHILOSOPHICAL ARGUMENTS. CIRPHO 1,15-32 FALL 73.

WILKS, YORICK. YOUR FRIENDS AND YOUR MACHINES. MIND 81,583-585 O 74.

WILLETT, T D AND MUELLER, DENNIS C AND TOLLISON, ROBERT D. THE UTILITARIAN CONTRACT: A GENERALIZATION OF RAWLS' THEORY OF JUSTICE. THEOR DECIS 4,345-365 F=AP 74.

IN A SERIES OF MAJOR PAPERS CULMINATING IN "A THEORY OF JUSTICE," JOHN RAWLS CONSTRUCTS AN ALTERNATIVE TO UTILITARIANISM BY DEVELOPING A SOCIAL CONTRACT THEORY OF MORAL AND POLITICAL PHILOSOPHY. UNFORTUNATELY, RAWLS FORMULATES THE TWO BASIC PRINCIPLES UPON WHICH THE THEORY RESTS IN SUCH A WAY AS TO RESTRICT (UNDULY) THE CONTRACT THEORY'S APPLICABILITY (SEE SECTION I). IN THIS PAPER WE PRESENT A MORE GENERAL DISCUSSION OF THE THEORY OF JUSTICE THAT AVOIDS THE PROBLEMS OF RAWLS' FORMULATION AND YET RETAINS THE IMPORTANT IDEA OF JUSTICE AS FAIRNESS AND THE CONTRACTARIAN APPROACH (SECTION II). LATER IT IS ARGUED THAT THIS MORE GENERAL THEORY CONSTITUTES A BRIDGE BETWEEN THE PURE UTILITARIAN THEORIES AND THE SOCIAL CONTRACT DOCTRINES (SECTIONS V AND VI). THE THEORY'S ADVANTAGES ARE DEMONSTRATED BY APPLYING IT TO A PROBLEM DISCUSSED BY RAWLS, INTERGENERATIONAL EQUITY, AND COMPARING THE TWO SOLUTIONS (SECTION III). FURTHER COMPARISONS ARE MADE AND INFERENCES DRAWN IN THE CONCLUDING THREE SECTIONS.

WILLIAMS, C J F. BELIEVING IN GOD AND KNOWING THAT GOD EXISTS. NOUS 8,273-282 S 74.

CAN A PERSON WHO CLAIMS TO KNOW THAT THERE IS A GOD CLAIM ALSO THAT HE BELIEVES THAT THERE IS A GOD? AQUINAS THOUGHT NOT, BUT THAT SOMETHING KNOWN BY X, E.G., THAT THERE IS A GOD, COULD BE ENTAILED BY SOMETHING BELIEVED BY X, E.G., THAT THERE IS A GOD WHO CREATED THE WORLD. THOSE WHO THINK BELIEF COMPATIBLE WITH KNOWLEDGE MAY STILL REGARD THE CLAIM TO BELIEVE WHAT IS KNOWN AS PRAGMATICALLY ODD. CIRCUMSTANCES CAN REMOVE THIS ODDNESS, AS IN THE CREED, WHERE, IN ITS ORIGINAL FORM, THE CLAIM WAS MADE IN ANSWER TO THE QUESTION, "DO YOU BELIEVE?"

WILLIAMS, C J F. PRIOR AND ONTOLOGY. RATIO 15,291-302 D 73.

A N PRIOR'S BOOK "OBJECTS OF THOUGHT" IS CHIEFLY CONCERNED WITH TWO ONTOLOGICAL PROBLEMS, WHAT IS IT THAT IS REFERRED TO BY EXPRESSIONS LIKE 'WHAT JONES THINKS', AND HOW DO WE THINK ABOUT THINGS THAT DO NOT EXIST. THE ARTICLE DEVELOPS PRIOR'S ANSWER TO THE FIRST QUESTION BY GIVING AN ANALYSIS OF SUCH EXPRESSIONS SIMILAR TO THAT OF THE THEORY OF DESCRIPTIONS, BUT WITH PROPOSITIONAL SUBSTITUTED FOR INDIVIDUAL VARIABLES. PRIOR'S ANSWER TO THE SECOND QUESTION IS ACCEPTED BUT IT IS ARGUED THAT HIS RESTRICTION ON CASES WHERE 'THINKING OF' IS A GENUINE RELATION IS UNNECESSARILY STRICT.

WILLIAMS, C J F. TRUTH: OR BRISTOL REVISITED, PART I. ARIS SOC 47,121-133 1973.

IS TRUTH RELATIONAL? IF WHAT THIS QUESTION ASKS IS WHETHER AN ANALYSIS OF TRUTH MUST HAVE A RELATIONAL EXPRESSION, I.E., A TWO-PLACE PREDICATE, AS THE OPERATOR WITH THE WIDEST SCOPE IN THE ANALYSIS, THE ANSWER IS 'NO'. LIKE BEING MARRIED, BEING TRUE REQUIRES AN ANALYSIS WHICH GIVES THE WIDEST SCOPE TO A QUANTIFIER. IF WHAT THE QUESTION ASKS IS WHETHER AN ANALYSIS MUST CONTAIN A RELATIONAL EXPRESSION AT ALL, THE ANSWER IS ALSO 'NO'. THE ANALYSIS OF 'TRUE' CAN BE ENTIRELY GIVEN BY MEANS OF A QUANTIFIER BINDING PROPOSITIONAL VARIABLES, CONJUNCTION AND AN EXPRESSION LIKE 'STATES THAT' WHICH FORMS PREDICATES OUT OF SENTENCES.

WILLIAMS, CORNELIUS. THE HEDONISM OF AQUINAS. THOMIST 38,257-290 AP 74.

IT HAS BEEN MAINTAINED THAT AQUINAS WAS AN ENEMY OF PLEASURE. THIS ESSAY SHOWS THAT THE CONTRARY IS TRUE. IN FACT AQUINAS EMPHASIZED THE VITAL IMPORTANCE OF PLEASURE IN THE WHOLE OF HUMAN LIFE, BUT ALWAYS INSISTED HOWEVER THAT PLEASURE MUST ALWAYS BE SUBORDINATED TO ACHIEVEMENT AND FULFILMENT. THE STUDY SHOWS THAT SUCH WAS THE AUTHENTIC THOUGHT OF ALL SERIOUS THINKERS FROM THE ANCIENT GREEKS (DEMOCRITUS, PLATO, ARISTOTLE, EVEN EPICURE) DOWN TO MODERN PHILOSOPHERS (KIERKEGAARD, BERGSON), THEOLOGIANS (BONHOEFFER AND TILlich) AND PSYCHOLOGISTS (FREUD, FRANKL). THE TEACHING OF AQUINAS IS SHOWN TO BE BASED ON A METAPHYSICAL ANALYSIS OF HUMAN GOOD (BONUM HONESTUM, DELECTABLE, UTILE). PROPERLY UNDERSTOOD ONE MAY LEGITIMATELY SPEAK OF THE HEDONISM OF AQUINAS.

WILLIAMS, LLOYD P. THE QUIXOTIC VISION--A MEMORANDUM ON THE INNOCENCE OF THE DEMOCRATIC IDEA. J THOUGHT 9,69-76 AP 74.

THE INTENTION OF THIS ESSAY IS TO ANALYZE THE IRONIES AND DIFFICULTIES OF DEMOCRACY. ITS METHOD IS NON-EMPIRICAL, SPECULATIVE AND REFLECTIVE. THE ESSENTIAL CONCLUSION IS THAT WESTERN MAN HAS SERIOUSLY OVERESTIMATED HIS ABILITY TO UNDERSTAND AND CONTROL THE DEMOCRATIC PROCESS; IT ALSO CONTAINS BRIEF SUGGESTIONS ON HOW WE MIGHT PRUDENTLY HANDLE LIFE IN THE LIGHT OF THESE REALITIES.

WILLIAMS, MARY B. FALSIFIABLE PREDICTIONS OF EVOLUTIONARY THEORY. PHIL SCI 40,518-537 D 73.

MANY PHILOSOPHERS HAVE ASSERTED THAT EVOLUTIONARY THEORY IS UNFALSIFIABLE. IN THIS PAPER I REFUTE THESE ASSERTIONS BY DETAILING SOME FALSIFIABLE PREDICTIONS OF THE THEORY AND THE EVIDENCE USED TO TEST THEM. I THEN ANALYZE BOTH THESE PREDICTIONS AND EVIDENCE CITED TO SUPPORT ASSERTIONS OF UNFALSIFIABILITY IN ORDER TO SHOW BOTH WHAT TYPE OF PREDICTIONS ARE POSSIBLE AND WHY IT HAS BEEN SO DIFFICULT TO SPOT THEM. THE CONCLUSION IS THAT THE APPARENT LOGICAL PECULIARITY OF EVOLUTIONARY THEORY IS NOT A PROPERTY OF EVOLUTIONARY THEORY; IT IS A PROPERTY OF OUR HUMAN-SIZED PERSPECTIVE ON EVOLUTIONARY THEORY.

WILLIAMS, P M. CERTAIN CLASSES OF MODELS FOR EMPIRICAL SYSTEMS. STUD LOG 33,73-90 1974.

WILLIAMS, P M. ON THE LOGICAL RELATIONS BETWEEN EXPRESSIONS OF DIFFERENT THEORIES. BRIT J PHIL SCI 24,357-367 D 73.

THE PROBLEM OF LOGICAL RELATIONS BETWEEN RIVAL THEORIES IS A SPECIAL CASE OF THE PROBLEM OF TRANSLATION BETWEEN LANGUAGES. THE SOLUTION DEPENDS ON THE CHOICE OF CONCEPTION OF LANGUAGE. ASSUMING THE CONCEPTION OF LANGUAGE AS A 'SEMANTICAL SYSTEM', IT IS PROVED USING THE METHODS OF THE MATHEMATICAL THEORY OF MODELS THAT, UNDER SUITABLE ASSUMPTIONS, IF TWO EMPIRICAL THEORIES ARE INCONSISTENT IN RESPECT OF CONSEQUENCES ALL OF WHOSE EXPRESSIONS ARE REGARDED AS HAVING MEANINGS DETERMINED INDEPENDENTLY OF THE THEORIES IN QUESTION (E.G., CONSEQUENCES DESCRIBING THE RESULTS OF EXPERIMENTS), NO THEORETICAL EXPRESSION OF EITHER THEORY IS TRANSLATABLE INTO SUCH AN EXPRESSION OF THE OTHER, NEITHER CAN EXPRESSIONS OF THIS TYPE STAND IN RELATIONS OF ENTAILMENT OR INCONSISTENCY.

WILLS, GARRY. CRITIQUE OF THE HUMANIST MANIFESTO. HUMANIST 34,6 JA-F 74.

WILSHIRE, BRUCE. A REPLY TO STUART SPICKER'S "WILLIAM JAMES AND PHENOMENOLOGY. J BRIT SOC PHEN 2,75-80 O 71.

IN REPLY TO STUART SPICKER I MAINTAIN THAT HE MISUNDERSTANDS RECENT WORK ON JAMES AND PHENOMENOLOGY, PARTICULARLY MY OWN. SPECIFICALLY, HE (1) FAILS TO UNDERSTAND THAT THE UNDERMINING OF JAMES' DUALISTIC IDEA IN "THE PRINCIPLES" OF THE EXTERNALITY OF THOUGHT'S RELATION TO ITS OBJECT IS AN INVOLVEMENT IN THE IDEA OF INTENTIONALITY OF THOUGHT'S RELATION TO ITS OBJECT IS AN INVOLVEMENT IN THE IDEA OF INTENTIONALITY (2) SIMPLY ASSUMES THE VALIDITY OF GURWITSCH'S APPROACH (WHICH TAKES JAMES' DUALISM AT FACE VALUE) AND FAILS TO NOTICE THAT MY APPROACH TO JAMES IS IMPORTANTLY DIFFERENT (3) BECOMES LOST IN HUSSERL'S IDEALISM AND FAILS TO GRASP THE GENERAL NATURE OF ANY TRANSCENDENTAL INVESTIGATION.

WILSHIRE, LELAND E. WERE THE OXFORD CONDEMNATIONS OF 1277 DIRECTED AGAINST AQUINAS? NEW SCHOLAS 46,125-132 WINT 74.

IT IS A COMMONLY HELD ASSUMPTION THAT THE "OXFORD CONDEMNATIONS OF 1277" WERE DIRECTED AGAINST AQUINAS AND "UNITY OF FORM." THIS INTERPRETATION CANNOT BE SUPPORTED BY ARCHBISHOP'S KILWARDBY'S SPEECH, BY THE HISTORICAL CONTEXT OR BY THE SUBSEQUENT CORRESPONDENCE. THE ARTICLES DEAL WITH ISSUES THAT PREDATE THOMISTIC FORMULATIONS. THE HISTORICAL CONTEXT SHOWS NO CONFLICT WITH THOMISM AND KILWARDBY'S LETTER TO PETER OF CONFLANS, A YOUNG DISCIPLE OF THOMAS, THE BEST EVIDENCE ON THE SPEECH, SPECIFICALLY STATES THAT "UNITY OF FORM" WAS NOT CONDEMNED AT OXFORD AND THAT THE WHOLE ISSUE WAS ONLY THEN BEGINNING TO DAWN UPON THE AGED ARCHBISHOP.



ILSON, BRENT. ON VIEW OF THE PAST AND FUTURE OF RESEARCH IN AESTHETIC EDUCATION. J AES EDUC 8,59-67 JL 74.

ILSON, COLIN. CIVILIZATION AND INDIVIDUAL FULFILMENT. PHIL FORUM (DEKALB) 13,1-27 MR 73.

IN THE MID-19TH CENTURY, THE WORD 'CIVILIZATION'—LIKE MATTHEW ARNOLD'S CULTURE—STILL EXPRESSED THE HIGHEST IDEAL OF SCIENTISTS AND ARTISTS. FIFTY YEARS LATER, ALL THIS HAD CHANGED; THERE WAS A GENERAL FEELING THAT 'MAN IS NOT INTENDED FOR CIVILIZATION', THAT IT RESTRICTS HIM AND SUFFOCATES HIS CREATIVITY. THIS ATTITUDE HAS PERMEATED OUR CULTURE FOR MORE THAN HALF A CENTURY. YET THINGS ARE CHANGING. MASLOW'S WORK, WITH HIS NOTION OF 'HIGHER CEILINGS OF HUMAN NATURE', SUGGESTS THAT MAN MAY NOT, AFTER ALL, BE THE MISERABLE, DEFEAT-PRONE, FUTILE CREATURE DESCRIBED BY FREUD AND SARTRE. HUSSERL'S PHENOMENOLOGY PROVIDES A NEW INSTRUMENT OF ANALYSIS OF THESE 'HIGHER CEILINGS'. 'THE MIND HAS NO EQUIVALENT OF THE NON-INTENTIONAL ACT', BUT IF ALL CONSCIOUSNESS IS INTENTIONAL, IT CAN OBVIOUSLY BE MORE OR LESS SO. CIVILIZATION IS A PRODUCT OF CONSCIOUSNESS. WHEN THE LAWS OF INTENTIONALITY ARE GRASPED, MAN DISCOVERS THAT HE HAS MORE CONTROL OVER HIS CONSCIOUSNESS—AND THEREFORE OVER HIS CIVILIZATION—THAN HE IMAGINED.\*

ILSON, CURTIS. NEWTON AND SOME PHILOSOPHERS ON KEPLER'S 'LAWS'. J HIST IDEAS 35,231-258 AP-JE 74.

I ARGUE, FIRST, THAT IN NEWTON'S "PRINCIPIA" THE KEPLERIAN PLANETARY LAWS ARE NOT TAKEN AS EMPIRICAL PREMISES SATISFACTORILY ESTABLISHED BY KEPLER. THE ELLIPTICAL ORBIT DOES NOT ENTER AS A PREMISE, AND THE RELATIONS BETWEEN THE SYSTEM OF THE WORLD AND EMPIRICAL FACT ARE MORE COMPLEX THAN IS USUALLY SUPPOSED. I NEXT ANALYZE THE ERRORS OF J S MILL, WILLIAM WHEWELL, AND C S PEIRCE IN THIS MATTER. FINALLY, I PRESENT KEPLER'S OWN VIEW: HE SAW HIS 'LAWS' AS PROPOSITIONS WITHIN A THEORY THAT IS UNAVOIDABLY HYPOTHETICAL, BUT WHICH GAINS ITS PROBABLE CHARACTER FROM INTERNAL COHERENCE AS A CAUSAL ACCOUNT AND FROM CORRESPONDENCE OF ITS CONSEQUENCES WITH OBSERVATION.

ILSON, DAVID B. HERSCHEL AND WHEWELL'S VERSION OF NEWTONIANISM. J HIST IDEAS 35,79-97 JA-MR 74.

WITHOUT DENYING THE DIFFERENCES BETWEEN HERSCHEL AND WHEWELL, THIS STUDY UNDERSCORES NEGLECTED SIMILARITIES IN THEIR THOUGHT. THEY WERE CONVINCED THAT MAN COULD AND SHOULD UNCOVER TRUE CAUSES. WHEN MAN PROBES THE UNOBSERVABLE WITH MACROSCOPIC ANALOGIES, HE PROBES AND FINDS OUT ABOUT REAL THINGS. WITH CONTINUED EXPERIMENTATION AND INGENIOUS REASONING, MAN CAN ACCURATELY DESCRIBE THE HIDDEN REALM. THIS REALISM—THEIR VERSION OF NEWTONIANISM—WAS SUPPORTED BY ACTUAL SCIENTIFIC ACCOMPLISHMENTS, BY NEWTON'S THIRD RULE OF REASONING, AND BY NATURAL THEOLOGY.\*

ILSON, M D. LEIBNIZ AND MATERIALISM. CAN J PHIL 3,495-513 JE 74.

LEIBNIZ REJECTS CERTAIN ANTI-MATERIALIST ARGUMENTS OF HIS PREDECESSORS ON THE GROUND THAT THEY DO NOT RULE OUT A MATERIALIST 'EXPLANATION' OF THOUGHT. HOWEVER, IN THE "MONADOLOGY" AND ELSEWHERE HE SEEMS TO HOLD THAT THE POSSIBILITY OF A MATERIALIST EXPLANATION OF THOUGHT CAN BE RULED OUT BY CONSIDERATIONS RELATING TO THE 'UNITY OF CONSCIOUSNESS'. I TRY TO RECONSTRUCT HIS REASONING, WITH SOME REFERENCE TO KANT'S CRITICISM IN THE "SECOND PARALOGISM." FINALLY, I ARGUE AGAINST THE VIEW THAT CONSIDERATIONS ABOUT THE UNITY OF CONSCIOUSNESS PROVIDE LEIBNIZ WITH AN ARGUMENT AGAINST MATERIALISM THAT IS STRONGER THAN THE ARGUMENTS HE REJECTS.



WILSON, N L. FACTS, EVENTS AND THEIR IDENTITY CONDITIONS. PHIL STUD 25,303-321 JL 74.

WE TAKE THE VIEW THAT A FACT IS A TRUE ATOMIC G-PROPOSITION. THE EVENT, THE DISCOVERY OF AMERICA IN 1492, LOOKS LIKE IT IS CARVED OUT OF THE FACT THAT COLUMBUS DISCOVERED AMERICA IN 1492, AND THAT, IN GENERAL, AN EVENT IS A TRUNCATED FACT. THIS WON'T DO BECAUSE THERE IS NO WAY OF DISTINGUISHING THE EVENT, X BEING P AT T, FROM THE FACT THAT X IS P AT T. WE SHOW THAT ALL SINGULAR EVENT TALK IS ELIMINABLE IN TERMS OF FIRST ORDER RESOURCES PLUS IDENTITY. GENERAL EVENT TALK IS ELIMINABLE IN FAVOR OF FACT TALK. THERE ARE NO EVENTS AS DISTINCT FROM FACTS.

WINGERTER, J RICHARD. NOT WHO, BUT WHAT, IS 'PSEUDO'? EDUC THEORY 24,291-296 SUM 74.

THIS PAPER CONSTITUTES A RESPONSE TO VANDENBERG'S CRITICISMS ("WHO IS 'PSEUDO'?", "EDUCATIONAL THEORY," VOLUME 24, NUMBER 2, SPRING, 1974, PAGES 183-193) OF MY PAPER, "PSEUDO-EXISTENTIAL WRITINGS IN EDUCATION" (EDUCATIONAL THEORY, VOLUME 23, NUMBER 3, SUMMER, 1973, PAGES 240-259). AN ATTEMPT IS MADE IN MY REBUTTAL TO SHOW THAT VANDENBERG FAILS TO SUFFICIENTLY DISTINGUISH EXISTENCE AND OBJECTIVITY, AND THIS CERTAINLY LEADS HIM TO MISINTERPRET MARCEL, AND PERHAPS ALSO SOME OF WHAT HEIDEGGER HAS WRITTEN. HE IS WRONG TO TELL ME I MUST DEFINE THE TRANSCENDENT AND TO DENY THAT MARCEL'S LITERARY AND PHILOSOPHICAL WRITINGS, OR THOSE OF SARTRE, ARE INTIMATELY LINKED. I REITERATE WHAT PSEUDO-EXISTENTIALISM IS AND SAY WE NEED TO BRING EXISTENTIAL WRITINGS TO BEAR ON EDUCATIONAL THINKING. TO USE THEM, AS VANDENBERG SEEMS TO SUGGEST, HOWEVER, IS TO MISUSE THEM. WHAT WE SHOULD DO WITH THEM IS ALLOW THEM TO SHED LIGHT ON EXISTENCE AND TO HELP US AS WE ATTEMPT TO INVOKE METAPROBLEMATIC MYSTERY.

WINTHROP, HENRY. SOCIAL INVESTMENT AS A FORM OF RELIGIOUS HUMANISM. RELIG HUM 8,15-21 WINT 74.

THE PURPOSE OF THIS PAPER IS TO SHOW THAT SOCIAL INVESTMENT BY THE CHURCH MUST BE IN LINE WITH RELIGIOUS CONVICTION AND MORAL PURPOSE, IF WE ARE TO AVOID TURNING RELIGION INTO A MEANINGLESS SHAMBLES. THE AUTHOR THEREFORE EXAMINES SOCIAL INVESTMENT FROM THE STANDPOINT OF WELFARE ECONOMICS. HIS CONCLUSION IS THAT, GIVEN THE COMPLEX, INTERDEPENDENT, SOCIAL SYSTEM IN WHICH WE LIVE, THE ABILITY TO ARRIVE AT DECISIONS THAT WILL ENSURE THE FULFILLMENT OF OUR MORAL CONVICTIONS WILL BE EXTREMELY DIFFICULT BUT, NEVERTHELESS, ACHIEVABLE. HOWEVER, THE PROCEDURES FOR DOING SO REMAIN TO BE DEVELOPED.

WIPPEL, JOHN F. GODFREY OF FONTAINES: DISPUTED QUESTIONS 9, 10 AND 12. FRAN STUD 33,351-372 1973.

WIPPEL, JOHN F. THE TITLE 'FIRST PHILOSOPHY' ACCORDING TO THOMAS AQUINAS AND HIS DIFFERENT JUSTIFICATIONS FOR THE SAME. REV METAPH 27,585-600 MR 74.

IN CERTAIN PASSAGES AQUINAS INDICATES THAT METAPHYSICS IS TO BE CALLED FIRST PHILOSOPHY BECAUSE IT GIVES PRINCIPLES TO THE OTHER SCIENCES. IN OTHER PASSAGES HE WRITES THAT IT IS SO NAMED INsofar AS IT STUDIES THE FIRST CAUSES OF THINGS. HERE IT IS SUGGESTED THAT WHEN HE NAMES IT FIRST PHILOSOPHY INsofar AS IT GIVES PRINCIPLES TO OTHER SCIENCES, IT IS BECAUSE HE THEN VIEWS THE MOVEMENT OF REASON FROM IT TO OTHER SCIENCES 'SECUNDUM RATIONEM' AND ACCORDING TO THE PROCESS OF SYNTHESIS. WHEN HE SO NAMES IT BECAUSE IT STUDIES THE FIRST CAUSES OF THINGS, HE THEN VIEWS REASON'S MOVEMENT WITHIN IT 'SECUNDUM REM' AND ACCORDING TO THE PROCESS OF ANALYSIS.

ERSZA, WITOLD. KONKRETE DICHTUNG UND MEHRWERTLOGIK. SPRACHE TECH ZEIT  
45,9-17 1973.

ERTH, ARTHUR G. PHILOSOPHICAL ISSUES IN THE VOCATIONAL-LIBERAL STUDIES  
CONTROVERSY (1900-1917): JOHN DEWEY VS THE SOCIAL EFFICIENCY  
PHILOSOPHERS. STUD PHIL EDUC 8,169-181 WINT 74.

THE VOCATIONAL EDUCATION MOVEMENT OF THE EARLY TWENTIETH CENTURY WAS  
AN EFFORT TO INTRODUCE SCHOOL PROGRAMS TO MEET THE SKILL NEEDS OF AN  
INDUSTRIAL AMERICA. BUSINESS GROUPS, E.G., THE N.A.M., WANTED A  
'DUAL SYSTEM', BASED ON THE GERMAN MODEL WHICH SEPARATED VOCATIONAL  
SCHOOLS FROM GENERAL EDUCATION. THIS APPROACH WAS DEFENDED BY  
SOCIAL EFFICIENCY PHILOSOPHERS LIKE DAVID SNEDDEN OF TEACHERS  
COLLEGE AND CHARLES PROSSER, AUTHOR OF THE SMITH-HUGHES ACT. JOHN  
DEWEY'S PHILOSOPHICAL OPPOSITION IS ANALYZED IN WHICH HE ARGUED FOR  
EDUCATIONAL EXPERIMENTS AIMED AT PROVIDING HUMANISTIC EXPERIENCES  
WITH TECHNOLOGY AND VOCATIONS.

ERTZ, OTTO. DIDAKTISCHE FUNKTIONEN VON LITERATUR. SPRACHE TECH ZEIT  
47,248-254 1973.

SDOM, J O. THE FALLIBILITY OF OBSERVATION. DIALOGUE (CANADA)  
13,353-354 JE 74.

A MEDICAL CLINICAL OBSERVATION IS DESCRIBED, WHICH COULD NOT BE  
EXPLAINED WITHOUT QUESTIONING AND REVISING THE OBSERVATION,  
ILLUSTRATING THAT THEORY SOMETIMES TAKES PRECEDENCE OVER OBSERVATION.

SDOM, J O. THE INCOMMENSURABILITY THESIS. PHIL STUD 25,299-301 MY 74.

THE KUHN=FEYERABEND THESIS ABOUT THEORIES BEING 'INCOMMENSURABLE' IS  
STATED. A NEW ARGUMENT IS PRESENTED AGAINST IT: THAT EINSTEIN'S  
SPECIAL THEORY OF RELATIVITY ACTUALLY CONTAINS AS PART OF ITSELF THE  
SUPPOSEDLY INCOMMENSURABLE GALILEAN THEORY. A LOGICAL ARGUMENT IS  
ADDED TO SHOW THAT IF 'ONE' BASIC CONCEPT COMMON TO TWO THEORIES IS  
USED INCOMMENSURABLY, ALL BASIC CONCEPTS COMMON TO THEM ARE ALSO  
INCOMMENSURABLE.

SDOM, WILLIAM A. LEWIS CARROLL'S INFINITE REGRESS. MIND 81,571-573 O  
74.

SER, JAMES L. MICHAEL POLANYI: PERSONAL KNOWLEDGE AND THE PROMISE OF  
AUTONOMY. POLIT THEOR 2,77-87 F 74.

MUCH OF CONTEMPORARY WESTERN POLITICAL SPECULATION ASSUMES THAT MAN  
IS PROPERLY AN AUTONOMOUS SELF. THIS ASSUMPTION, IN TURN, IS  
SUPPORTED TO A LARGE DEGREE BY THE CRITICAL TRADITION OF MODERN  
SCIENCE WHICH EMPHASIZES THE EXPLICIT NATURE OF KNOWLEDGE. THE WORK  
OF MICHAEL POLANYI NOT ONLY OFFERS AN ALTERNATIVE EPISTEMOLOGICAL  
FRAMEWORK BUT, BECAUSE OF ITS EMPHASIS ON THE TRADITIONAL AND  
FIDUCIAL ELEMENTS OF KNOWING, ESTABLISHES A VIEW OF MAN WHICH IS  
PRE-EMINENTLY SOCIAL. THIS NEW ANTHROPOLOGY CALLS INTO QUESTION ONE  
OF THE DOMINANT POLITICAL MYTHS OF THE MODERN AGE AND SUGGESTS,  
THEREBY, A RETURN TO THE CLASSICAL TRADITION OF GREEK POLITICAL  
PHILOSOPHY.

SER, RICHARD. MARTIN HEIDEGGER Y EL CAMBIO EN LA REALIDAD DE LO REAL.  
REV FILOSOF (COSTA RICA) 9,1-7 JA-JE 71.

ESTIMULADO POR MARTIN HEIDEGGER, DA WISSER UNA OJEADA CRITICA A LAS  
DIFERENTES OPINIONES SOBRE LO QUE SISTEMATICA E HISTORICAMENTE SE  
CONSIDERO Y SE CONSIDERA COMO 'REAL'. EN LA ANTIGUEDAD LO REAL ERA  
EL "DES-OCULTAMIENTO" DE LO PRESENTE; EN LA EDAD MEDIA LA OBRA DE  
DIOS QUE RINDE TESTIMONIO DE EL COMO SUPREMA REALIDAD; EN LA EPOCA  
MODERNA ES LO EFECTIVO, LO FACTICO, LO PRODUCTIVO; HOY LO QUE EL  
ESFUERZO DE LA IMAGINACION HA CAPTADO Y, FINALMENTE, EL MUNDO

TECNICAMENTE REALIZADO. EL FUNDAMENTO DE LA POSIBILIDAD DE ESTAS OPINIONES Y DE LA SUPERACION CRITICA DE LAS MISMAS ESTA EN QUE EL HOMBRE HABITA 'EK-STATICAMENTE' JUNTO AL SER Y SE SUPERA A SI MISMO COMO TRASCENDENCIA 'EK-SISTENTE' HACIA LAS POSIBILIDADES.

WITT-HANSEN, JOHANNES. PHILOSOPHY OF SCIENCE (WISSENSCHAFTSTHEORIE) IN DENMARK. Z ALLG WISS 1,264-283 1970.

WITTMAN, DONALD. PUNISHMENT AS RETRIBUTION. THEOR DECIS 4,209-237 F-AP 74.

THE ARTICLE IS CONCERNED WITH PUNISHMENT AS RETRIBUTION. A NUMBER OF REASONABLE ASSUMPTIONS CONCERNING THE PUNISHMENT OF CRIMINALS AS WELL AS THE PUNISHMENT OF INNOCENT INDIVIDUALS ARE MADE. THESE ASSUMPTIONS ARE CONSISTENT AND FROM THEM A COMPREHENSIVE 'JUSTICE MAP' IS DRAWN. SEVERAL IMPLICATIONS CONCERNING JUSTICE ARE DERIVED AND THERE IS AN ANALYSIS AS TO WHERE SLACK IN THE PURSUIT OF JUSTICE IS MOST LIKELY TO OCCUR. IT IS THEN SHOWN THAT ALL OF THE ASSUMPTIONS AND CONSEQUENTLY ALL THE RESULTS CAN BE DERIVED FROM A SIMPLE UTILITY MAXIMIZATION MODEL. THROUGHOUT THE PAPER, BEHAVIOR CONSISTENT WITH THE CONCEPT OF RETRIBUTION IS PRESENTED AND THERE IS SOME COMPARISON TO OTHER THEORIES OF PUNISHMENT. MORE GENERALLY, THE ARTICLE CAN BE SEEN AS A BUILDING OF A SOCIAL WELFARE FUNCTION. IN CONTRAST TO OTHER WORK ON SOCIAL WELFARE FUNCTIONS WHICH BEGIN WITH JUST METHODS OF AGGREGATING PREFERENCES, THIS ARTICLE BEGINS WITH JUST PREFERENCES.

WOELFEL, JAMES. THE ELUSIVENESS OF FREEDOM AND SOME IMPLICATIONS. J SOC PHIL 5,13-16 JA 74.

WOJCICKI, R. MATRIX APPROACH IN METHODOLOGY OF SENTENTIAL CALCULI. STUD LOG 32,7-39 1973.

WOJCICKI, RYSZARD. BASIC CONCEPTS OF FORMAL METHODOLOGY OF EMPIRICAL SCIENCES. AJATUS 35,168-196 1973.

THREE DIFFERENT WAYS OF CONCEIVING THE NOTION OF AN EMPIRICAL THEORY ARE DEFINED AND DISCUSSED. THE KEY CONCEPT FOR THE CONSIDERATIONS CARRIED OUT IN THE PAPER IS THAT OF A PHYSICAL SYSTEM. DIFFERENT DEFINITIONS OF A PHYSICAL SYSTEM LEADS TO DIFFERENT DEFINITIONS OF AN EMPIRICAL THEORY (DIFFERENT MODELS OF THE NOTION OF AN EMPIRICAL THEORY). THE ANALYSIS OF THE CONCEPT OF A PHYSICAL SYSTEM SERVES ALSO AS THE STARTING POINT FOR SEVERAL FURTHER CONSIDERATIONS. AMONG OTHERS THE NOTION OF A REGULARITY AND THAT OF APPROXIMATIVE TRUTH IS EXAMINED.

WOJCICKI, RYSZARD. THE SEMANTIC CONCEPTION OF TRUTH IN THE METHODOLOGY OF EMPIRICAL SCIENCES. DIALEC HUM 1,103-115 WINT 74.

THIS IS AN ENGLISH VERSION OF A PAPER WHICH WAS ORIGINALLY PUBLISHED IN POLISH, STUDIA FILOZOFICZNE, NUMBER 3, 1969). THE PAPER BRINGS A SEMANTIC ANALYSIS OF THE NOTION OF APPROXIMATIVE TRUTH. A DEFINITION OF THIS CONCEPT IS PROPOSED AND DISCUSSED.

WOJCICKI, RYSZARD. SET THEORETIC REPRESENTATIONS OF EMPIRICAL PHENOMENA. J PHIL LOG 3,337-342 JL 74.

IN SEMANTIC ANALYSIS OF RELATIONS HOLDING BETWEEN AN EMPIRICAL THEORY AND PHYSICAL REALITY, THE PHENOMENA DESCRIBED BY THE THEORY SHOULD BE CONCEIVED AS SET THEORETIC ENTITIES OF A PARTICULAR SORT. THE MATTER IS DISCUSSED IN THE PAPER IN A CONCISE MANNER.

OLJANAR=SUJECKA, JANINA. SOCIAL CONSCIOUSNESS AND HISTORICAL PROCESS IN ROSA LUXEMBURG'S WRITINGS. DIALEC HUM 53-66 AUTUMN 73.

R LUXEMBURG'S WRITINGS CONSTITUTE AN IMPORTANT CONTRIBUTION TO THE INTELLECTUAL DEVELOPMENT OF MARXISM. BUT THEY ARE NOT A MATTER FOR EASY INTERPRETATION. DEEPLY IS ROOTED THE OPINION THAT R LUXEMBURG WAS A REPRESENTATIVE OF THE THEORY REJECTING THE ROLE OF CONSCIOUS ACTING IN SOCIAL LIFE. THE AUTHOR EXAMINES THE FOLLOWING PROBLEMS: OBJECTIVE AND SUBJECTIVE SPHERE OF SOCIAL PROCESS OF LUXEMBURG'S VIEWS; REVOLUTIONARY PROCESS AND POLITICAL CONSCIOUSNESS; DIALECTICS OF TRANSFORMATIONS IN SOCIAL CONSCIOUSNESS; MECHANISM OF THE DEVELOPMENT OF REVISIONIST THOUGHT; LUXEMBURG'S DEFENCE OF POLISH CULTURE CONSIDERED IN A BROADER CONTEXT OF ROSA LUXEMBURG'S OPINIONS ON SOCIAL PROCESS, THIS THOUGHT OF RICH VARIETY OF HISTORIC DEVELOPMENT ARE NO DOUBT A PROOF THAT SHE UNDERSTOOD THE COMPLEXITY OF SOCIAL CHANGES, INTERDEPENDENCE OF OBJECTIVE AND SUBJECTIVE ASPECTS.

OLAND, GERD. SITTLICHE GRUNDHALTUNGEN. Z PHIL FORSCH 27,377-391 1973.

OLF, DONALD J AND READER, MARK. ON BEING HUMAN. POLIT THEOR 1,186-202 MY 73.

GIVEN THE PROSPECT OF A HUMANLESS FUTURE, IS THERE A CASE TO BE MADE FOR ACTING TO PRESERVE 'HOMO SAPIENS' AGAINST SPECIES EXTINCTION? THE AUTHORS BELIEVE THAT THERE IS AND THAT IT IS ASSOCIATED WITH THE MEANING-MAKING ACTIVITIES IN WHICH PEOPLE ENGAGE.

OLF, ROBERT. REFLECTIVE NATURALISM REVISITED. PROC CATH PHIL ASS 47,153-159 1973.

OLFF, KAREN ANN. RUSSELL ON SENSE AND REFERENCE. DIANOIA 13-18 SPR 70.

OLFF, KURT H. ON THE CUNNING OF REASON IN OUR TIME. PRAXIS 129-137 1971.

THE CUNNING OF REASON IN OUR TIME SUGGESTS 'SURRENDER'—THE MAXIMUM SUSPENSION OF RECEIVED NOTIONS, A RADICALIZATION OF HUSSERL THE RADICALIZER OF DESCARTES—AS THE MAXIMUM EXERCISE OF ONE'S REASON, OF HUMAN REASON, OF THE CAPACITY TO FIND OUT WHAT IS 'FOR' MAN. HISTORICALLY, THE ROAD LEADS FROM 'COGITO, ERGO SUM' THROUGH 'COGITO, ERGO COGITATA' TO 'HOC TEMPUS, ERGO SUM' AS THE SUPPLICATION TO 'BE BECAUSE OF THIS TIME' SO THAT WE OVERCOME THIS TIME LEST WE ALL PERISH. 'SURRENDER' GIVES NEW MEANING TO THE DEMAND THAT PHILOSOPHERS CHANGE THE WORLD.\*

OLFF, KURT H. SURRENDER AND THE BODY. CULT HERMEN 2,19-60 MY 74.

SURRENDER OR COGNITIVE LOVE, CHARACTERIZED BY TOTAL INVOLVEMENT, SUSPENSION OF RECEIVED NOTIONS, 'PERTINENCE OF EVERYTHING', IDENTIFICATION, AND RISK OF BEING HURT, MAY BE UNDERSTOOD AS A KIND OF 'EXISTENTIALIZED' BRACKETING. THE PAPER TRIES TO ANALYZE THE RELATION, IF ANY, BETWEEN IT AND THE BODY. ITS RESULT IS THE REALIZATION THAT THE WHOLENESS CHARACTERISTIC OF CONCENTRATED STATES AND ACTIVITIES GENERALLY ALSO IS CHARACTERISTIC OF SURRENDER, WHOSE MINIMAL CONDITION AND WHAT MIGHT BE CALLED MINIMAL BACKGROUND IT APPEARS TO BE. THE AUTHOR DRAWS ON HIS OWN EXPERIENCE, AS WELL AS ON EXPERIENCES AND VIEWS REPORTED IN BOTH WESTERN AND EASTERN LITERATURE.

OLFF, ROBERT PAUL. REPLY TO PROFESSORS PRITCHARD AND SMITH. J VALUE INQ 7,303-306 WINT 73.



WOLFRAM, SYBIL. HUME ON PERSONAL IDENTITY. MIND 81,586-593 O 74.

THIS PAPER ARGUES THAT HUME'S DISCUSSION OF PERSONAL IDENTITY IN TREATISE I.IV.6 IS MISINTERPRETED AND OVERRATED. FAR FROM SEEKING A JUSTIFICATION FOR ASCRIBING IDENTITY TO PERSONS, HUME DISMISSED ALL SUCH ASCRIPTIONS AS MISTAKEN; HIS 'ACCCUNT' IN I.IV.6 IS AN ATTEMPT TO EXPLAIN HOW THE SUPPOSED MISTAKE ARISES. HIS OWN CRITERIA OF UNITY/IDENTITY, ON THE STRENGTH OF WHICH HE EXCLUDES PERSONS, ARE THEMSELVES ILL-FOUNDED: THEY ARE CRITERIA FOR INDIVIDUATING ETC., 'THINGS', THE ONLY ONES HUME, WHO FAILED TO GRASP LOCKE'S POINT THAT IDENTITY GOES WITH CLASSIFIED ITEMS, WAS ABLE TO FIND.

WOLTER, HELMUT. EINE ERWEITERUNG DER ELEMENTAREN PRAEDIKATENLOGIK, ANWENDUNGEN IN DER ARITHMETIK UND ANDEREN MATHEMATISCHEN THEORIEN. Z MATH LOG 19,181-190 1973.

WOODHOUSE, MARK. A NEW EPIPHENOMENALISM? AUSTRAL J PHIL 52,163-169 AG 74.

IN HIS RECENT BOOK, "BODY AND MIND," PROFESSOR KEITH CAMPBELL ARGUES FOR A NEW FORM OF EPIPHENOMENALISM BASED UPON A DUALISM OF MENTAL AND PHYSICAL PROPERTIES IN CONTRAST WITH THE OLDER VERSION WHICH IS PREDICATED UPON A DUALISM OF MENTAL AND PHYSICAL STATES. HIS NEW VERSION ALLEGEDLY PROVIDES A BETTER ACCOUNT OF (A) MIND-BODY INTERACTION, (B) INDIVIDUATION OF MENTAL STATES, AND (C) KNOWLEDGE OF OTHER MINDS THAN DOES TRADITIONAL EPIPHENOMENALISM. IN THIS PAPER IT IS ARGUED, FIRST, THAT BOTH POSSIBLE INTERPRETATIONS OF HIS CONCEPT OF A MENTAL STATE ARE DEFECTIVE AND, SECONDLY, THAT THE ADVANTAGES WITH RESPECT TO (A), (B), AND (C) ARE NOT AS PLAUSIBLE AS THEY FIRST APPEAR.

WOODS, JOHN. 'ARGUMENTUM AD VERECUNDIAM'. PHIL RHET 7,135-153 SUM 74.

THIS ARTICLE CONSISTS IN A DISCUSSION OF THE LOGICAL STRUCTURE OF ARGUMENTS FROM EXPERTISE. WE DEVELOP A SET OF ADEQUACY CONDITIONS FOR WHAT WE CALL THE "DE FACTO ARGUMENTUM AD VERECUNDIAM" AND PROPOSE A TENTATIVE ANALYSIS OF THIS KIND OF ARGUMENT. THE AIM OF THE ARTICLE IS TO INITIATE THE DEVELOPMENT OF SOME UNDERLYING THEORY FOR THE STUDY OF THE INFORMAL FALLACY, "AD VERECUNDIAM".

WOODS, JOHN. SEMANTIC KINDS. PHILOSOPHIA (ISRAEL) 3,117-147 AP-JL 73.

PHILOSOPHERS HAVE SAID THAT NOT EVERY PREDICATE, PERHAPS NOT ANY PREDICATE, BIVALENTLY APPLIES TO ANY OR EVERY KIND OF ENTITY, EVENT, ETC. THIS PAPER SEEKS AN EXPLICATION OF A KIND OF KIND FOR WHICH THIS IS AS MAXIMALLY PLAUSIBLE (THOUGH NOT NECESSARILY TRUE) A VIEW OF PREDICATION AS IT CAN BE. SUCH KINDS ARE CALLED "SEMANTIC KINDS." THEY ARE PROPER SUBPROPERTIES OF PROPERTIES, THE INCLUSION RELATION OF WHICH MEETS CERTAIN CONDITIONS OF MEANING CONNECTEDNESS. IT IS ALSO SHOWN THAT THE SEMANTIC KINDS ARE NOT EXACTLY THE NATURAL OR THE ESSENTIAL KINDS.

WOODWARD, JAMES F AND YOURGRAU, WOLFGANG. MACH'S PRINCIPLE, THE EQUIVALENCE PRINCIPLE AND GRAVITATION: A REJCINDER TO NEWBURGH. BRIT J PHIL SCI 24,264-270 S 73.

COMMENTS OF NEWBURGH WITH REGARD TO THE MAGNITUDE OF THE INERTIAL MASS OF AN OBJECT IN AN OTHERWISE EMPTY UNIVERSE, AND THE CONTRIBUTION OF SELF ENERGY EFFECTS THERETO, ACCORDING TO MACH'S PRINCIPLE ARE CONSIDERED. IT IS POINTED OUT THAT RELATIVISTIC QUANTUM ELECTRODYNAMICS PRECLUDES A SIZEABLE CONTRIBUTION TO THE INERTIAL MASS OF OBJECTS FROM SELF ENERGETIC INTERACTIONS. A SELF CONSISTENT REDEFINITION OF THE 'PAULI' CRITERION FOR THE MACHIANESS OF THE INERTIAL/GRAVITATIONAL INTERACTION IS GIVEN.

COLHOUSE, R S. COUNTERFACTUALS, DISPOSITIONS, AND CAPACITIES. MIND 82,557-565 O 73.

IN HIS ACCOUNT OF COUNTERFACTUALS AND DISPOSITIONS ('COUNTERFACTUALS, DISPOSITIONS, AND THE CAUSAL MODALITIES', MINNESOTA STUDIES IN THE PHILOSOPHY OF SCIENCE, VOLUME 2). SELLARS MAKES AN ILLUMINATING DISTINCTION BETWEEN KINDS OF THINGS, STANDING CONDITIONS, DOINGS, AND RESULTS. BUT IN CONNECTION WITH 'CONDITIONS' THERE ARE TWO FURTHER DISTINCTIONS TO MAKE. FIRST, BETWEEN THOSE 'CONDITIONS' WHICH ARE NECESSARY FOR AN INDIVIDUAL'S DISPOSITIONS TO BE REALIZED, AND THOSE WHICH ARE NECESSARY FOR THE INDIVIDUAL TO HAVE THE DISPOSITION IN THE FIRST PLACE. AND, SECOND, AMONGST 'CONDITIONS' OF THE SECOND SORT, BETWEEN THOSE WHICH ARE NORMAL/ABNORMAL AND THOSE WHICH ARE NEITHER. SELLARS' SCHEMA (PAGE 258) FOR THE RELATION BETWEEN STATEMENTS ATTRIBUTING DISPOSITIONS TO A KIND AND THOSE ATTRIBUTING THEM TO INDIVIDUALS IS ACCEPTABLE ONLY IF BY 'CONDITION' ONE UNDERSTANDS CONDITIONS OF THIS THIRD SORT.

RIGHT, IAN AND SIMON, FRANK. MORAL EDUCATION: PROBLEM SOLVING AND SURVIVAL. J MORAL EDUC 3,241-248 JE 74.

FAR FROM BEING A 'BAG OF VIRTUES', MORAL EDUCATION, IN THIS PAPER, IS SEEN AS A SET OF STRATEGIES THAT WOULD HELP ENABLE THE STUDENT TO CLARIFY HIS VALUES, TO MAKE DECISIONS ON 'WHAT OUGHT TO BE' QUESTIONS, AND PROCEED TO THE CONSIDERATION OF POST-INQUIRY ACTION ON THE PROBLEM EXAMINED. THE MOST SIGNIFICANT DEPARTURE FROM CONVENTIONAL SOCIAL PROBLEM-SOLVING MODELS IS THE INCLUSION OF A CLASSIFICATION SCHEME, IN WHICH THE DESIRABILITY OF THE POLICY CHANGE CONTAINED IN THE 'SHOULD' QUESTION IS EXAMINED THROUGH THE USE OF THE SURVIVAL VALUE CRITERION.

RIGHT, L. RIVAL EXPLANATIONS. MIND 82,497-514 O 73.

MANY ANTI-MECHANISTS ARGUE THAT AN ADEQUATE NEUROPHYSIOLOGICAL ACCOUNT OF HUMAN BEHAVIOR WOULD CONSTITUTE A RIVAL TO THE EVERYDAY EXPLANATION OF THAT SAME BEHAVIOR AS ACTION: THE TWO ACCOUNTS WOULD BE INCOMPATIBLE. IN THIS, THE ANTI-MECHANISTS SHARE WITH THE ELIMINATIVE MATERIALISTS AND WITH SIR ARTHUR EDDINGTON A DUBIOUS PRESUPPOSITION ABOUT THE METAPHYSICAL SIGNIFICANCE OF SCIENTIFIC THEORIZING. UNDER SCRUTINY, THE PRESUPPOSITION CAN BE SHOWN TO MISREPRESENT BOTH EXPLANATION AND REDUCTION IN SCIENCE.\*

RIGHT, LARRY. EMERGENCY BEHAVIOR. INQUIRY 17,43-47 SPR 74.

THERE IS A CLASS OF ACTIONS--REFLEX ACTIONS--WHICH SEEM NOT TO SPRING FROM ANY INTENTION, BUT FOR WHICH WE NEVERTHELESS WISH TO TAKE RESPONSIBILITY. IT IS SUGGESTED THAT THESE ACTIONS ARE APPROPRIATELY SAID TO BE DONE INTENTIONALLY, IN SPITE OF OUR NEVER HAVING AN INTENTION TO DO THEM. AND THIS GRAMMATICAL ANOMALY INDICATES THAT THE BEHAVIOR IN QUESTION REQUIRES A SPECIAL KIND OF ACCOUNT; ONE WHICH MIGHT BE CHARACTERIZED AS DERIVATIVE: PARASITIC ON THE MORE PARADIGMATIC SORT OF ACTION EXPLANATION.

OBLEWSKI, JERZI. ONTOLOGY AND EPISTEMOLOGY OF LAW. RIV INT FILOSOF DIRITTO 50,832-860 O=D 73.

THE AUTHOR FORMULATES THE GENERAL OUTLINE OF THE ONTOLOGY AND EPISTEMOLOGY OF LAW AND THEIR RELATION, AND ANALYZES THE MAIN TYPES OF ANSWERS FOR THEIR PRINCIPLE PROBLEMS FROM THE METATHEORETICAL POINT OF VIEW. ONTOLOGY OF LAW ANSWERS THE QUESTION 'WHAT IS LAW?' WHEN 'IS' IS UNDERSTOOD IN THE FUNDAMENTAL MANNER DETERMINED BY A CONCRETE PHILOSOPHY. EPISTEMOLOGY OF LAW ANSWERS THE QUESTION 'HOW LAW IS COGNIZABLE?' IN TWO PRINCIPLE WAYS: THE EPISTEMOLOGICAL 'SENSU STRICTO' WAY POINTS THE MANNER OF COGNITION AND THE METHODOLOGICAL WAY ENUMERATES THE METHODS AND TECHNIQUES OF SCIENTIFIC RESEARCH.

WRONSKI, ANDRZEJ. CORRECTIONS TO MY PAPER "INTERMEDIATE LOGICS AND THE DISJUNCTION PROPERTY". REP MATH LOG 2,83 1974.

THIS PAPER CONTAINS A LIST OF MISPRINTS THAT APPEARED IN "INTERMEDIATE LOGICS AND THE DISJUNCTION PROPERTY".

WRONSKI, ANDRZEJ. INTERMEDIATE LOGICS AND THE DISJUNCTION PROPERTY. REP MATH LOG 1,39-51 1973.

WE PRESENT A GENERAL METHOD OF CONSTRUCTING INTERMEDIATE LOGICS WITH THE DISJUNCTION PROPERTY WHICH ALLOWS US TO PROVE THAT THERE EXISTS A CONTINUUM OF SUCH LOGICS AND TO GIVE SOME EXAMPLES OF NON-FINITELY AXIOMATIZABLE, NON-FINITELY APPROXIMABLE AND UNDECIDABLE ONES.

WRONSKI, ANDRZEJ. REMARKS ON INTERMEDIATE LOGICS WITH AXIOMS CONTAINING ONLY ONE VARIABLE. REP MATH LOG 2,63-75 1974.

A GENERALIZATION OF THE TROELSTRA'S CONCEPT OF SUM OF PSEUDO-BOOLEAN ALGEBRAS IS INTRODUCED WHICH ALLOWS US TO DETERMINE ALL THE INTERMEDIATE LOGICS WITH THE DISJUNCTION PROPERTY AXIOMATIZABLE BY MEANS OF FORMULAS CONTAINING ONLY ONE PROPOSITIONAL VARIABLE.

WRONSKI, ANDRZEJ. REMARKS ON THE FREE PSEUDO-BOOLEAN ALGEBRA WITH ONE-ELEMENT FREE-GENERATING SET. REP MATH LOG 2,77-81 1974.

THE PAPER CONTAINS A SURVEY OF RESULTS ON THE FREE PSEUDO-BOOLEAN ALGEBRA WITH ONE-ELEMENT FREE-GENERATING SET. AN EFFORT IS MADE TO CORRECT SOME HISTORICAL INACCURACIES. IN PARTICULAR, IT IS POINTED OUT THAT THE DESCRIPTION OF THE FREE PSEUDO-BOOLEAN ALGEBRA WITH ONE-ELEMENT FREE-GENERATING SET WHICH IS USUALLY CREDITED TO I NISHIMURA (1960) WAS GIVEN ALREADY IN 1949 BY L RIEGER.

WRONSKI, ANDRZEJ. THE DEGREE OF COMPLETENESS OF SOME FRAGMENTS OF THE INTUITIONISTIC PROPOSITIONAL LOGIC. REP MATH LOG 2,55-61 1974.

IT IS SHOWN THAT EVERY FRAGMENT OF THE INTUITIONISTIC PROPOSITIONAL CALCULUS DETERMINED BY A SET OF CONNECTIVES CONTAINING THE IMPLICATION CONNECTIVE HAS THE DEGREE OF COMPLETENESS EQUAL TO CONTINUUM.

WU, KATHLEEN JOHNSON. A NEW APPROACH TO FORMALIZATION OF A LOGIC OF KNOWLEDGE AND BELIEF. LOG ANAL 16,513-525 S-D 73.

NO EXTRALOGICAL ASSUMPTIONS ARE INVOLVED IN THE SYSTEM PROPOSED WHICH CONSISTS OF NATURAL DEDUCTION RULES FOR AN S4 ALETHIC MODEL LOGIC TOGETHER WITH RULES FOR KNOWLEDGE AND BELIEF AS WELL AS SOME OTHER CLOSELY RELATED NOTIONS: OPENNESS TO CONSIDER EVIDENCE, IMPLICIT KNOWLEDGE, OPENNESS TO KNOW, OPENNESS TO BELIEVE, IMPLICIT BELIEF, AND OPENNESS TO BELIEVE CONSISTENTLY. WHAT MAKES THE SYSTEM INTERESTING, BESIDES THE NOTIONS FORMALIZED, IS 1) THE EASE WITH WHICH STRAIGHTFORWARD EXTENSIONS CAN BE SHOWN TO CONTAIN OTHER SYSTEMS, E.G., HINTIKKA'S AND 2) THE FACT THAT IT PROVIDES A METHOD FOR DEALING WITH MOORE'S "PARADOX," THE "PREDICTION PARADOX," AND OTHER SIMILAR PROBLEMS.

WU, KUAN-MING. A PHILOSOPHY OF THE FUTURE. RELIG HUM 8,71-75 SPR 74.

THE FUTURE DOES NOT EXIST YET INEVITABLE IN INFLUENCING AND BEING INFLUENCED BY THE PRESENT. IN ORDER TO SHAPE THE FUTURE, WE MUST NOW TAKE THE FUTURE STANCE, PARTICIPATE IN OUR POLITICAL AND ECOLOGICAL PLANNING OF THE UNIVERSE, AND DO THIS TOGETHER. WE CAN DO THIS BECAUSE THE RAPID COMING OF THE FUTURE IMPLIES THAT WE CAN SEE IT TODAY, AND WE ARE ABLE TECHNICALLY EVEN TO CHANGE OURSELVES AND CONTROL OUR CHANGES. WE OUGHT TO DO SO BECAUSE THIS IS THE LIFE-IMPERATIVE WE HAVE AS HUMANS.



AKE, J STANLEY. MILL'S MENTAL CRISIS REVISITED. MILL NEWS LETTER 9,2-12 FALL 73.

AMAZAKI, MASAKAZU AND SAITO, SUMIE. MODERN JAPAN IN ITS PHILOSOPHICAL DEVELOPMENT. REV INT PHIL 28,36-48 1974.

SURVEYING THE HISTORY OF THE INTRODUCTION OF WESTERN PHILOSOPHY INTO JAPAN SINCE THE MEIJI RESTORATION, AND EXAMINING IN LOGICAL TERMS THE MANNER IT HAS ASSUMED, THE AUTHORS EMPHASIZE THAT WESTERN PHILOSOPHY AS WE HAVE ACCEPTED IT IS NOTHING BUT AN OCCASION, CATALYST OR MEDIUM FOR CULTIVATING OUR OWN IDEAS, THAT WESTERN PHILOSOPHY ITSELF IS A PHILOSOPHY WHICH SEEKS FOR TRUE WISDOM, AND THAT OUR PHILOSOPHY, JUST LIKE WESTERN PHILOSOPHY, IS ONE OF THE VARIOUS ATTEMPTS TO FIND OUT TRUTH. TO CONCLUDE, WHAT IS REQUIRED OF PHILOSOPHY TODAY IS TO FIND OUT THE WISDOM, I.E., THE SUFFICIENT CONDITION THAT CAN MAKE LIFE REALLY WORTH LIVING.

ANDELL, KEITH E. RELIGIOUS EXPERIENCE AND RATIONAL APPRAISAL. RELIG STUD 10,173-187 JE 74.

"DOES RELIGIOUS EXPERIENCE PROVIDE EVIDENCE FOR RELIGIOUS BELIEF?" IS AN OLD QUERY. THE ESSAY "RELIGIOUS EXPERIENCE AND RATIONAL APPRAISAL" TENTATIVELY ENDEAVORS TO BREAK FRESH GROUND RELEVANT TO THIS QUERY. DISCUSSING BOTH NUMINOUS AND MONISTIC EXPERIENCE, IT (A) BRIEFLY CONSIDERS THE STRUCTURE AND CONTENT OF RELIGIOUS EXPERIENCE, (B) ARGUES THAT SUCH EXPERIENCES ARE NOT SELF-AUTHENTICATING, (C) PRESENTS CRITERIA FOR APPRAISING RELIGIOUS EXPERIENCE AS EVIDENCE FOR RELIGIOUS BELIEF, AND (D) OFFERS AXIOMS FOR THE APPRAISAL OF COMPETING RELIGIOUS CONCEPTUAL SYSTEMS. IT IS, IN EFFECT, A DEVELOPMENT OF THE AUTHOR'S "BASIC ISSUES IN THE PHILOSOPHY OF RELIGION," CHAPTER SIX.

APUR, MARJA CLOTILDE. NOTAS SOBRE EDUCACION E IDEOLOGIA. ENSAY ESTUD 42-44 MR 73.

ARDLEY, J C. SICK-VISITING IN ROMAN ELEGY. PHOENIX 27,283-288 AUTUMN 73.

THE OBJECTIVE OF THE ARTICLE IS TO DEMONSTRATE THAT THE THEME OF SICK-VISITING IN ROMAN ELEGY IS INDEBTED, PROBABLY INDIRECTLY, TO HELLENISTIC FRIENDSHIP LITERATURE. THE THEME, FOUND IN ALL THREE ELEGISTS, ALSO OCCURS IN PHILOSTRATUS' "AMATORY EPISTLES" IN AN EROTIC CONTEXT AND IN HORACE AND LATER HELLENISTIC TREATISES ON FRIENDSHIP (LUCIAN AND PLUTARCH). IT SEEMS LIKELY THEN THAT IT OCCURRED IN EARLIER HELLENISTIC LITERATURE, AND ENTERED ELEGY FROM THERE, PROBABLY VIA HELLENISTIC POETRY. TWO OTHER MOTIFS--WILLINGNESS TO TRAVEL WITH A FRIEND AND HUNTING WITH A FRIEND--PROBABLY ENTERED ELEGY IN THE SAME WAY.

AURE, MARGARET K. THE CONCEPT OF AWARENESS. J THOUGHT 8,259-267 N 73.

DOES JR, M G. INTENSIONAL LANGUAGE AND ORDINARY LOGIC. NOUS 8,165-177 MY 74.

THIS PAPER DEALS WITH THE PROBLEM OF FINDING APPROPRIATE FORMAL REPRESENTATIONS IN FIRST-ORDER LOGICS OF ATOMIC SENTENCES CONTAINING INTENSIONAL WORDS. THE PRINCIPAL DIFFICULTY IS ADEQUATELY TO MAP THE ANOMALOUS LOGICAL PROPERTIES OF THESE SENTENCES IN THE PRESENCE OF THE EXISTENTIAL QUANTIFIER. A FIRST-ORDER LOGIC IS SET OUT WHICH MEETS THIS DIFFICULTY AND OTHERS. THE SUCCESS OF THIS APPROACH DEPENDS UPON A SPECIAL ONTOLOGY AND A CERTAIN CONSTRUCTION OF POSSIBLE OBJECTS WITHIN IT. THOUGH THE ONTOLOGY IS UNFAMILIAR, IT DOES MEET THE NOMINALISTIC TEST.



YOOS, GEORGE E. DIE METAPHORISCHE FUNKTION VON TITELN (UEBERSETZUNG: DR UWE BOLTUS). Z AES ALLG KUNST 16,5-10 1971.

YOUNG, CHARLES M. A NOTE ON 'REPUBLIC 335C9-10' AND '335C12'. PHIL REV 83,97-106 JA 74.

"REPUBLIC 335C9-10 AND 335C12" HAVE TRADITIONALLY BEEN READ ON THE SUPPOSITION THAT THE WORDS 'AMOUSOUS' AND 'APHIPPOUS' MODIFY 'MEN' UNDERSTOOD, BUT THIS SPOILS PLATO'S ARGUMENT AT 335B2-E5 THAT 'IT IS IN NO WAY JUST TO DAMAGE ANYBODY'. ON PHILOSOPHICAL AND TEXTUAL GROUNDS, I ARGUE THAT 'HORSES' SHOULD BE UNDERSTOOD WITH 'APHIPPOUS' AND 'MEN' WITH 'AMOUSOUS', TAKING 'AMOUSOUS' IN A SENSE DIFFERENT FROM THE TRADITIONAL SENSE. THIS YIELDS AN UNDERSTANDING OF 335C9-10 AND 335C12 WHICH DOES NOT COMMIT PLATO TO A FALLACY AT THIS STAGE OF HIS ARGUMENT: 'BUT ARE MUSICIANS ABLE, BY PRACTICING MUSIC ABLE TO MAKE MEN UNMUSICAL (OUT OF TUNE, ETC.)'? (335C9-10); "OR ARE HORSEMAN ABLE, BY PRACTICING HORSEMANSHIP, TO MAKE HORSES DEFICIENT IN THE VIRTUE OF HORSES?" (335C12).\*

YOUNG, GARY. AUTHORITY. CAN J PHIL 3,563-583 JE 74.

THERE ARE THREE TYPES OF AUTHORITY DISTINGUISHED IN OUR ORDINARY SPEECH. THEY ARE EXEMPLIFIED IN CLAIMS THAT A PERSON IS AN AUTHORITY ON SOME SUBJECT, THAT A PERSON IS IN AUTHORITY OVER OTHERS, AND THAT A PERSON IS MY AUTHORITY FOR SAYING OR DOING SOMETHING. PHILOSOPHERS AND SOCIAL THEORISTS GENERALLY RECOGNIZE THE FIRST TWO TYPES OF AUTHORITY BUT IGNORE THE THIRD. BUT THE THIRD IS NOT ONLY CONCEPTUALLY DISTINCT FROM THE OTHER TWO, IT CAN BE SHOWN (ON THE BASIS OF A PLAUSIBLE ASSUMPTION CONCERNING THE RELATION OF BLIND OBEDIENCE TO AUTHORITY) TO BE THE GENERIC TYPE OF AUTHORITY, OF WHICH THE OTHER TWO TYPES ARE SPECIES, THOUGH NOT THE ONLY SPECIES. TO ESTABLISH THIS CONCLUSION, I INQUIRE INTO THE NOTION OF DOING (OR BELIEVING) WHAT SOMEONE SAYS MERELY BECAUSE THAT PERSON SAID TO DO IT (OR SAID IT), A NOTION SEVERAL PHILOSOPHERS HAVE REGARDED AS CENTRAL TO (OR, MISTAKENLY, EVEN SUFFICIENT FOR) THE ANALYSIS OF AUTHORITY.

YOUNG, GARY. SOCRATES AND OBEDIENCE. PHRONESIS 19,1-29 1974.

IN THE "APOLOGY," SOCRATES SAYS THAT HE WILL NOT GIVE UP PHILOSOPHY EVEN IF THE CITY OF ATHENS ASKS HIM TO; IN THE "CRITO," HE ARGUES THAT EACH CITIZEN, INCLUDING HIMSELF, SHOULD DO WHATEVER THE CITY COMMANDS. BUT SOCRATES DOES NOT REALLY BELIEVE BOTH OF THESE INCOMPATIBLE VIEWS. CAREFUL ANALYSIS OF THE "CRITO" GIVES REASONS FOR THINKING THAT SOCRATES PRESENTS THE LATTER VIEW ONLY AS A MEANS TO PERSUADE CRITO THAT SOCRATES OUGHT NOT TO FLEE ATHENS TO AVOID THE DEATH PENALTY. CRITO IS UNABLE TO UNDERSTAND SOCRATES'S REAL REASON FOR STAYING TO DIE: THAT LIFE WITHOUT PHILOSOPHY IS NOT WORTH LIVING, AND THAT OUTSIDE ATHENS, PHILOSOPHY IS IMPOSSIBLE FOR SOCRATES. SOCRATES'S APPARENT APPEAL TO THE LAWS IS MEANT BY HIM TO SUFFER THE SAME DIFFICULTIES AS CRITO'S APPEAL TO THE OPINIONS OF THE MANY; THE STANDARD OF JUSTICE MUST BE FOUND THROUGH PHILOSOPHY, NOT BY APPEAL TO LAWS.

YOUNG, J MICHAEL. THE ONTOLOGICAL ARGUMENT AND THE CONCEPT OF SUBSTANCE. AMER PHIL QUART 11,181-191 JL 74.

ANSELM'S ARGUMENT HAS TWO DISTINCT CONCLUSIONS: (A) WE CANNOT INTELLIGIBLY DOUBT THAT GOD EXISTS, AND (B) THIS GOD, WHOSE EXISTENCE WE CANNOT DOUBT, EXISTS NECESSARILY. IF WE REPLACE ANSELM'S VAGUE CONCEPTION OF GOD BY THE SPROZISTIC CONCEPTION OF SUBSTANCE, A DEFENSIBLE VERSION OF THE ONTOLOGICAL ARGUMENT, UNDERSTOOD AS HAVING THESE TWO CONCLUSIONS, CAN BE CONSTRUCTED. TWO IMPORTANT CONSEQUENCES OF THIS ANALYSIS ARE: (1) THE ONTOLOGICAL ARGUMENT, PROPERLY UNDERSTOOD, DEALS SIMPLY WITH THE CONCEPT OF SUBSTANCE. IT IS A FURTHER QUESTION WHETHER SUBSTANCE OUGHT TO BE

UNDERSTOOD AS GOD. (2) THE ONTOLOGICAL ARGUMENT DOES NOT ACTUALLY DEMONSTRATE THE EXISTENCE OF ANYTHING. IT SIMPLY MAKES CLEAR THE CONSEQUENCES OF ADOPTING A METAPHYSICAL VIEW WHICH EMPLOYS THE SPINOZISTIC CONCEPTION OF SUBSTANCE.

YOUNG, ROBERT. COMPATIBILISM AND FREEDOM. MIND 83,19-42 JA 74.

IN THIS PAPER I DEFEND A COMPATIBILIST ACCOUNT OF HUMAN FREEDOM AGAINST ATTACKS MOUNTED BY AUSTIN, LEHRER AND OTHERS. I THEN GO ON TO SPELL OUT THE NOTION OF 'POWER' INVOLVED IN THE POSSESSION OF FREEDOM AND OFFER SOME CONSIDERATIONS ABOUT THE CONDITIONS UNDER WHICH SUCH POWER MAY BE EXPECTED TO BE EXERCISED.

YOUNG, ROBERT. MORAL RESPONSIBILITY. J VALUE INQ 8,57-68 SPR 74.

IN THIS PAPER I SEEK TO PROVIDE AN ACCOUNT OF 'MORAL RESPONSIBILITY' SUITABLE FOR USE IN DISCUSSIONS OF HUMAN FREEDOM. I ARGUE AGAINST SEVERAL COMMONLY PROPOSED SUGGESTIONS, ATTACK APPEAL TO SLICK SLOGANS AND OFFER INSTEAD AN ACCOUNT EMPLOYING THE NOTIONS OF 'ACTS', 'FREEDOM' AND 'KNOWLEDGE'.

YOUNG, ROBERT. PETITIONING GOD. AMER PHIL QUART 11,193-201 JL 74.

IN THIS PAPER I ARGUE THAT THE PRACTICE OF PETITIONARY PRAYER IS COHERENT. I SEEK TO DO THIS VIA A CONSIDERATION OF THE ACTIVITY OF PRAYING FOR A NON-MIRACULOUS OCCURRENCE. EACH ACTIVITY IS DISCUSSED IN RELATION TO BOTH DETERMINISTIC AND NON-DETERMINISTIC POSSIBLE WORLDS.

OURGRAU, WOLFGANG AND WOODWARD, JAMES F. MACH'S PRINCIPLE, THE EQUIVALENCE PRINCIPLE AND GRAVITATION: A REJOINDER TO NEWBURGH. BRIT J PHIL SCI 24,264-270 S 73.

COMMENTS OF NEWBURGH WITH REGARD TO THE MAGNITUDE OF THE INERTIAL MASS OF AN OBJECT IN AN OTHERWISE EMPTY UNIVERSE, AND THE CONTRIBUTION OF SELF ENERGY EFFECTS THERETO, ACCORDING TO MACH'S PRINCIPLE ARE CONSIDERED. IT IS POINTED OUT THAT RELATIVISTIC QUANTUM ELECTRODYNAMICS PRECLUDES A SIZEABLE CONTRIBUTION TO THE INERTIAL MASS OF OBJECTS FROM SELF ENERGETIC INTERACTIONS. A SELF CONSISTENT REDEFINITION OF THE 'PAULI' CRITERION FOR THE MACHIANESS OF THE INERTIAL/GRAVITATIONAL INTERACTION IS GIVEN.

OVEL, YIRMIYAHU. LUCIDITY AND SYNTHESIS IN SARTRE'S PHILOSOPHY (ARTICLE IN HEBREW). IYYUN 23,136-151 AP-O 72.

ABLOCKI, JANUSZ. THE ATTITUDE OF THE POLISH CHRISTIAN TOWARDS WAR AND PEACE. DIALEC HUM 1,7-12 WINT 74.

ABLUOWSKI, ANDRZEJ. CONCERNING A FICTION ABOUT HOW FACTS ARE FORECAST. J PHIL 71,97-112 28 F 74.

THE ARTICLE EXAMINES THE 'ENTRENCHMENT' THEORY OF INDUCTION (SET FORTH BY NELSON GOODMAN IN HIS "FACT, FICTION, AND FORECAST") AND ATTEMPTS TO SHOW THAT (1) THERE IS NO INTERESTING CONNECTION BETWEEN THE PLAUSIBILITY OR IMPLAUSIBILITY OF PARTICULAR INDUCTIVE GENERALIZATIONS AND THE 'ENTRENCHMENT' OF THE PREDICATES THEY INVOLVE (FOR ANY INDUCTIVE GENERALIZATION, A RIVAL ONE CAN ALWAYS BE OFFERED WHOSE PREDICATES ARE AT LEAST AS WELL ENTRENCHED); (2) THE CONCEPT OF VALID INDUCTION DOES NOT LEND ITSELF TO ANY ANALYSIS IN EXTENSIONAL TERMS.

ZACCARIA, G. NOTA SU ALCUNI RIFLESSI CULTURALI E POLITICI DELL'OPERA DI JACQUES MARITAIN. RIV INT FILOSOF DIRITTO 50,549-554 JL-S 73.

LA BREVE NCTA SI PROPONE LO SCOPO DI RICHIAMARE L'ATTENZIONE DEGLI STUDIOSI DI MARITAIN SULL'IMPORTANZA DELL'INFLUSSO CULTURALE CHE IL SUO PENSIERO POLITICO ESERCITO SU TUTTO UN AMPIO VENTAGLIO DI MOVIMENTI E DI CORRENTI D'OPINIONE DI FORMAZIONE CATTOLICA. A TALE SCOPO SI RIPERCORRONO SOMMARIAMENTE I MCMENTI IN CUI PIU INCISIVO FU IL CONTRIBUTO DI MARITAIN ALLA CULTURA DEL NOVECENTO, SOTTOLINEANDO IN PARTICOLARE IL RUOLO DI 'HUMANISME INTEGRALE' NEL SOSTITUIRE AL PENSIERO LIBERALE QUELLO MARXISTA, COME INTERLOCUTORE PRIVILEGIATO PER LA CULTURA CATTOLICA. LA NOTA APPRODA CONCLUSIVAMENTE AL RILIEVO DELLA TEMPESTIVITA STORICA DI ALCUNI ASPETTI DELLA RIFLESSIONE MARITAINIANA, ULTIMA FILOSOFIA POLITICA, CRISTIANAMENTE ISPIRATA, DEL NOVECENTO.\*

ZAEHNER, R C. MYSTICISM WITHOUT LOVE. RELIG STUD 10,257-264 S 74.

ZAHR, ELIE. WHY DID EINSTEIN'S PROGRAMME SUPERSEDE LORENTZ'S? BRIT J PHIL SCI 24,223-262 S 73.

ZAMBELLONI, F. LINGUAGGIO MUSICALE E LINGUAGGIO LIRICO IN ROUSSEAU. REV FILOZOF 65,5-32 JA-MR 74.

IN PIU LUOGHI DELLA SUA OPERA ROUSSEAU HA DENUNCIATO LA DEGENERAZIONE DEL LINGUAGGIO ORIGINARIO, DIVENUTO, NEL PROCESSO D'INCIVILIMENTO, FONTE E 'STRUMENTO DI INSINCERITA. IL TENTATIVO ROUSSEAUIANO DI RIFORMARE IL LINGUAGGIO MUSICALE, E QUELLO LETTERARIO CON LO STILE LIRICO DELLE CONFESSIONS, CORRISPONDE ALLA VOLONTA DI RIPIARTARE ENTRAMBI I LINGUAGGI AD UN LIVELLO DI IMMEDIATA SINCERITA ESPRESSIVA.

ZANER, RICHARD M. A CERTAIN RUSH OF WIND: MISUNDERSTANDING UNDERSTANDING IN THE SOCIAL SCIENCES. CULT HERMEN 1,383-402 F 74.

ZARCO NERI, MIGUEL ANGEL. LA NATURALEZA DEL CONOCIMIENTO EN LA FILOSOFIA DE SANTO TOMAS DE AQUINO. REV FILOSOF (MEXICO) 6,227-236 JA-AG 74.

ZARET, ESTHER AND NORDBERG, ROBERT. SKIMMING SKINNER: A SKEPTICAL SKETCH. EDUC THEORY 23,333-342 FALL 73.

B F SKINNER'S BOOK, "BEYOND FREEDOM AND DIGNITY," IS REVIEWED AND ANALYZED. IT IS ARGUED THAT SKINNER TAKES CERTAIN SELF-CONTRADICTORY POSITIONS, THAT HIS PSYCHOLOGICAL AND EDUCATIONAL THEORIES REST UPON MECHANISTIC AND REDUCTIONISTIC ASSUMPTIONS OF WHICH ONE SHOULD BE AWARE, THAT HE MISUNDERSTANDS THE CONCEPT OF FREEDOM OF THE WILL, AND THAT HE SEEMS TO LACK A 'SENSE FOR FORM'.

ZARNECKA-BIALY, EWA. FUNKTORY MODALNE I ICH DEFINIOWALNOSC W SYSTEMACH RACHUNKU ZDAN. REP MATH LOG 1,69-97 1973.

CELEM PRACY JEST USCISLENIE POJECIA LOGIKA MODALNA, ORAZ ANALIZA WYBRANYCH RACHUNKOW ZDANIOWYCH Z PUNKTU WIDZENIA ICH MODALNOSCI. WYROZNA SIE POJECIA L-MODALNOSCI I M-MODALNOSCI, TJ. MODALNOSCI Z UWAGI NA WYSTEPOWANIE W SYSTEMIE LUB DEFINIOWALNOSC W NIM FUNKTOROW KONIECZNOSCI—RESP. MOZLIWOSCI. SYSTEMY, DLA PRZYKladU ANALIZOWANE W PRACY, TO M.IN. CZYSTO IMPLIKACYJNE SYSTEMY LEWISA, IMPLIKACYJNE I IMPLIKACYJNO-NEGACYJNE LOGIKI WIELOWARTOSCIOWE LUKASIEWICZA, LOGIKA IMPLIKACJI POZYTYWNEJ, MINIMALNA I INTUICJONISTYCZNA.\*

ZARNECKA-BIALY, EWA. NEGATION IN CH S PEIRCE'S PROPOSITIONAL CALCULUS. REP MATH LOG 1,99-101 1973.

PEIRCE'S AXIOMATISATION OF THE PROPOSITIONAL CALCULUS AS GIVEN BY HIS SO CALLED ICONS OF 1885 IS HERE DISCUSSED AND A NEW WAY OF INTERPRETING THESE ICONS IS SUGGESTED. NAMELY, PEIRCE'S



PROPOSITIONAL LOGIC IS INTERPRETED AS USING THE RULE OF DEDUCTION; NEGATION IS SEEN AS PEIRCE'S FOURTH ICON, TREATED AS A SPECIAL RULE OF INFERENCE. UNDER THE INTERPRETATION SUGGESTED IN THE ARTICLE, PEIRCE'S CONSTRUCTION ANTICIPATES MODERN IDEAS OF SEPARATING POSITIVE AND MINIMAL PARTS FROM IMPLICATIONAL=NEGATIONAL CLASSICAL LOGIC.\*

ASLAWSKY, DENIS. LA PHILOSOPHIE DES SCIENCES (WISSENSCHAFTSTHEORIE) EN FRANCE (1950-1971). Z ALLG WISS 2,318-325 1971.

ASTAVKA, Z. THE METHODICAL MEANING OF ALGORITHMIZATION AND HEURISTIZATION OF HUMAN ACTIVITIES (IN RUSSIAN). TEOR METOD 5,143-149 1973.

VYCHAZI SE Z ALGORIZMIZACE CINNOSTI OPERATORU POMOCI BLOKOVYCH SCHEMAT KTERA LZE VYHODNOTIT KVANTITATIVNIM ZPUSOBEM. V TEORETICKEM VYHODNOCENI TECHTO SCHEMAT SE UVAZUJI VSECHNY POTENCIALNE REALIZOVATELNE VETVE, V EMPIRICKEM VYHODNOCENI PAK AKTUALNE REALIZOVATELNE VETVE. PRI ALGORIZMIZACI SLOZITYCH CINNOSTI SE VYSKYTUJI UZLY, KTERE ODPOVIDAJI OPERACIM NE-ALGORIZMICKE POVAHY; TY JSOU NAZVANY HEURISTIKAMI--JEJICH ZPRACOVANI, ANALYZA A ZAPIS PAK HEURISTIZACI. VYUZIVA SE METODICKYCH POSTUPU VYPRACOVANYCH PRI SESTAVOVANI HEURISTICKYCH PROGRAMU. UVAZUJI SE PROGRAMY, KTERE NEJSOU VYSLOVNE ALGORIZMICKE CI HEURISTICKE POVAHY--HEURISTICKE ALGORITMY CI ALGORIZMICKE HEURISTIKY. VEDLE MATEMATICKO-LOGICKE TEORIE ALGORIZMU VZNIKAJI PRVNI PRACE TEORIE HEURISTIK, KDE SE POUZIVAJI NEJEN FORMALNI PROSTREDKY A METODY MATEMATIKY, LOGIKY A TEORIE PROGRAMOVANI, ALE I VYZKUMY SPECIALNICH PSYCHOLOGICKYCH DISCIPLIN. TUTO PROBLEMATIKU LZE ZAHRNOUT DO STUDIA SYSTEMU CLOVEK-STROJ, JAK JE TO FORMULOVANO PRI URCENI PREDMETU ERGONOMIE.

EA, L. LA FILCSOFIA LATINOAMERICANA COMO FILOSOFIA DE LA LIBERACION. STROMATA 29,399-413 0-D 73.

ECHA, GERHARD AND MORSCHER, EDGAR. SEARLE'S INVITATION ACCEPTED. PERSONALIST 55,224-243 SUM 74.

THE PAPER CONTAINS A DISCUSSION OF THE REVISED VERSION OF PROFESSOR SEARLE'S FAMOUS ARGUMENT ON DERIVING 'OUGHT' FROM 'IS' (CF. J R SEARLE, SPEECH ACTS, CAMBRIDGE 1969, PAGES 175-198). THIS PAPER CRITICIZES SEARLE'S ALTERATIONS AND SHOWS THAT HIS ARGUMENT IS NO COUNTER-EXAMPLE TO HUME'S THESIS AS SEARLE HIMSELF BELIEVES. ESPECIALLY STEPS 3 TO 5 OF SEARLE'S ARGUMENT ARE DISCUSSED IN A LOGICALLY FORMAL MANNER WHICH REVEALS NOT ONLY A SERIOUS LACK OF LOGICAL ACCURACY IN SEARLE'S TREATMENT OF THIS LOGICAL PROBLEM, BUT ALSO THE IMPORTANT ROLE OF TIME INDICES AND OF A NUMBER OF 'HARMLESSLY' LOOKING CONCEPTS.

ECHA, GERHARD. DIE GEGENWAERTIGE SITUATION DER WISSENSCHAFTSTHEORIE IN OESTERREICH. Z ALLG WISS 1,284-292,311-321 1970.

EDLER, BEATRICE H. ROYCE AND JAMES ON PSYCHICAL RESEARCH. TRANS PEIRCE SOC 10,235-252 FALL 74.

THE PURPOSE OF THIS ARTICLE IS TO PRESENT, WITH APPROPRIATE EXPLANATIONS, A PREVIOUSLY UNPUBLISHED LETTER BY JOSIAH ROYCE. IN 1900 A PARAGRAPH IN THE "BOSTON EVENING TRANSCRIPT" HAD SUGGESTED THAT WILLIAM JAMES' ILLNESS WAS IN SOME WAY RELATED TO HIS PSYCHICAL STUDIES. ROYCE'S LETTER TO THE "TRANSCRIPT" REQUESTS A RETRACTION OF THE UNWARRANTED INSINUATIONS. IT SHOWS THAT JAMES' ILLNESS WAS HEART TROUBLE AND THAT JAMES HAD A CRITICAL, CAUTIOUS, WELL-BALANCED ATTITUDE TOWARDS HIS WORK IN PSYCHIC RESEARCH. THE ARTICLE'S REFERENCES TO RELEVANT TEXTS AND TO JAMES' WORK AS A MEMBER OF THE "SOCIETY FOR PSYCHICAL RESEARCH" SUPPORT THE STATEMENTS WRITTEN BY ROYCE IN DEFENSE OF WILLIAM JAMES.



ZEH, WILHELM. DIE PSYCHIATRIE UND DIE METHODENFRAGE. STUD GEN 24,440-461 1971.

ZEMACH, EDDY M. EPISTEMIC OPACITY AGAIN. PHILOSOPHIA (ISRAEL) 3,33-41 JA 73.

ZENTENO, MANUEL IVAN. TOMAS DE AQUINO Y EL ARTE. LOGOS (MEXICO) 2,53-63 JA-AP 74.

EL PROPOSITO DE ESTE ARTICULO ES MOSTRAR A TOMAS DE AQUINO COMO UN EJEMPLAR LUMINOSO EN LA CLARA COMPRESION POR LA BELLEZA EN LA NATURALEZA Y EN EL ARTE, POR LOS VALORES CULTURALES ESTETICOS. EN LA CONCEPCION TOMISTA DE LA BELLEZA EL ELEMENTO METAFISICO ESTA ARMONICAMENTE UNIDO AL EMPIRICO, EL OBJETIVO CON EL SUBJETIVO-PSICOLOGICO. LA IDEA DE LO BELLO DEL AQUINATE ES UN CONCEPTO UNIVERSAL. HERMOSAS, SEGUN SANTO TOMAS, NO SON SOLAMENTE LAS COSAS CORPORALES, EXISTE TAMBIEN UNA BELLEZA ESPIRITUAL, UNA BELLEZA DE DIOS, UNA BELLEZA DEL ALMA HUMANA, QUE BRILLA EN LA PERFECCION Y ARMONIA DE LA VIRTUD. EX DIVINA PULCHRITUDINE ESSE OMNIUM DERIVATUR. ASI EN POCAS LINEAS, TOMAS DE AQUINO HA ESBOZADO UNA MEDULAR TEORIA DE LA BELLEZA CUYO BRILLO Y MAGNETISMO VERDADERAMENTE ES EL SPLENDOR VERITATIS.

ZEPPI, STELIO. 'BIOS THEORETIKOS' E 'BIOS POLITIKOS' COME IDEALI DI VITA NELLA FILOSOFIA PREPLATONICA. LOGOS (ITALY) 219-248 1972.

ZERAFFA, MICHAEL. NARRATIVITE ET TEXTUALITE DANS LA FICTION. REV ESTH 27,117-131 AP-JE 74.

ZIFF, PAUL. A FINE FOREHAND. J PHIL SPORT 1,92-109 S 74.

THINKING OF LOGICAL CONSEQUENCE IN MODEL THEORETIC TERMS WE HAVE: A SENTENCE S FOLLOWS LOGICALLY FROM A SET OF SENTENCES 'S' IF AND ONLY IF S IS TRUE IN EVERY MODEL FOR 'S'. AN EXAMPLE: '—P' FOLLOWS FROM 'P' IF AND ONLY IF IT IS NEVER THE CASE THAT P AND —P, THAT IS IF AND ONLY IF EVERYTHING FOLLOWS FROM 'P&—P'. SO ALTHOUGH THIS DEFINITION IS NOT FORMALLY DEFECTIVE IT IS NOT VERY INFORMATIVE. TO ATTAIN A BETTER UNDERSTANDING OF LOGICAL CONSEQUENCE WE SHOULD INSTEAD ATTEND TO PROOF THEORY (GENERAL, NOT REDUCTIVE), A THEORY THAT WAS FIRST PROJECTED BY DAVID HILBERT IN HIS 1900 "PARISER VORTRAG."

ZIFF, PAUL. THE COW ON THE ROOF. J PHIL 70,713-723 8 N 73.

AN ARCHETYPAL IMAGE SERVING TO DESCRIBE AND EXPLICATE THE PRESENT STATE OF FOUNDATIONS IN SEMANTICS. IT IS THE ALLEGORICAL EXEMPLAR OF RESEARCHERS IMPRESSED WITH THE NEGATIVE THESIS OF TARSKI'S "DER WAHRHEITSBEGRIFF IN DEN FORMALISIERTEN SPRACHEN," VIZ.: IF THE ORDER OF THE METALANGUAGE IS AT MOST EQUAL TO THAT OF THE LANGUAGE ITSELF A FORMALLY CORRECT AND MATERIALLY ADEQUATE DEFINITION OF TRUE SENTENCE CANNOT BE CONSTRUCTED. SUCH RESEARCHERS OPT FOR TARSKI'S DEFINITION OF TRUTH AS THE MODEL FOR A DEFINITION OF MEANING IN A NATURAL LANGUAGE. ON SUCH A BASIS IT IS THEN A SIMPLE MATTER TO ESTABLISH THE CORRELATIVE NEGATIVE THESIS THAT IN A NATURAL LANGUAGE IT IS IMPOSSIBLE TO CONSTRUCT A FORMALLY CORRECT AND MATERIALLY ADEQUATE DEFINITION OF MEANINGFUL EXPRESSION IN A NATURAL LANGUAGE. SEMANTIC RESEARCH IS THEREBY RELIEVED OF THE NEED FOR ARDUOUS LINGUISTIC STUDIES.

ZIFF, PAUL. THE NUMBER OF ENGLISH SENTENCES. FOUND LANG 11,519-532 JL 74.

IMMUND, WILLIAM G. KARL MARX AND GEORG SIMMEL: A DIALOGUE ON SOCIALISM AND OTHER THINGS. J THOUGHT 9,51-55 JA 74.

THE ARTICLE ASKS THE HYPOTHETICAL QUESTION 'WHAT IF KARL MARX (1818-1883) AND GEORG SIMMEL (1858-1918) HAD MET SHORTLY BEFORE MARX'S DEATH?' THIS IMAGINARY MEETING BETWEEN THESE TWO GREAT THINKERS, HOPEFULLY, REFLECTS HOW THESE MEN WOULD HAVE DISCUSSED SOCIALISM, FREEDOM AND EQUALITY.

IMBARDO, PHILIP G. ON THE ETHICS OF INTERVENTION IN HUMAN PSYCHOLOGICAL RESEARCH: WITH SPECIAL REFERENCE TO THE STANFORD PRISON EXPERIMENT. COGNITION 2,243-256 1973.

THE STANFORD SIMULATED PRISON EXPERIMENT RAISES BASIC QUESTIONS ABOUT THE ETHICS OF HUMAN RESEARCH AS WELL AS THE ETHICS OF PRISON TREATMENT OF HUMAN BEINGS. FOLLOWING A PRECIS OF THE ORIGINAL STUDY, ITS PRINCIPAL INVESTIGATOR ANALYZES THE SPECIFIC COSTS AND BENEFITS OF THIS RESEARCH IN AN ATTEMPT TO DETERMINE WHETHER IT CAN BE JUDGED ETHICAL OR NOT, USING A RELATIVE RATHER THAN ABSOLUTE MODEL OF ETHICS. THIS RESEARCH PROVIDES A GOOD CASE STUDY OF THE ISSUES INVOLVED IN SUCH DETERMINATIONS BECAUSE ITS COSTS WERE HIGH (HUMAN SUFFERING) AND ITS POTENTIAL GAIN IS BEING MAXIMIZED (KNOWLEDGE DISSEMINATED, PRISON REFORMS INITIATED).

IMEN, KARL ERIK. DIE KRISE UNSERER ZIVILISATION UND DIE WISSENSCHAFT. UNIVERSITAS 26,77-84 1971.

IMMERMAN, MICHAEL E. HEIDEGGER, ETHICS, AND NATIONAL SOCIALISM. SW J PHIL 5,97-105 SPR 74.

THIS ESSAY SHOWS THAT "BEING AND TIME" CANNOT BE TAKEN AS A CALL TO FASCISM, ALTHOUGH IN HIS ATTEMPT TO BE AN AUTHENTIC SELF (FOLLOWING THE GUIDE OF "BEING AND TIME") HEIDEGGER CHOSE BRIEFLY TO BE ASSOCIATED WITH NAZISM. IT ALSO SHOWS THAT FOR HEIDEGGER, ETHICS IS A WAY OF DIRECTING BEHAVIOR WHICH CAN ONLY ARISE AND BE JUDGED WITHIN A WORLD. BUT SINCE THE NAZIS WERE WORKING OUT THE WORST POSSIBILITIES OF THE CURRENT WORLD OF TECHNIQUE, THEY WERE NOT FOUNDING A NEW WORLD AND CAN THUS BE JUDGED AS EVIL.

INKERNAGEL, PETER. REPLY TO MR DOOR. INQUIRY 16,429-430 WINT 73.

IRNGIBL, RUDOLF. DIE IDEE EINER FORMALEN GRAMMATIK IN DER DISSERTATION ÜBER DIE ARTE COMBINATORIA VON G W LEIBNIZ. STUD LEIBNIZ 5,102-115 1973.

ISSI, CHR. DAS PROBLEM DER ZEIT BEI ARISTOTELES (ARTICLE IN GREEK). PHILOSOPHIA (ATHENS) 3,246-261 1973.

ARISTOTLE TREATS TIME BY INQUIRING ITS EXISTENCE AND ITS NATURE. TIME IS COMPOSED OF NON-EXISTENT PARTS: THE PAST AND THE FUTURE. THIS WOULD LEAD ONE TO SUSPECT THAT IT DOES NOT EXIST. BUT TIME MEANS DURATION. THE 'NOW' WHICH EXISTS IN ACT IS NOT A PART OF TIME, IT IS A BOUNDARY BETWEEN THE PAST AND THE FUTURE (A POINT). TIME IS RELATED TO MOTION, BUT IS NOT MOTION. TIME IS EVERYWHERE ALIKE, BUT MOTION NOT. TIME IS RELATED TO MAGNITUDE (PLACE) ON WHICH OCCURS THE MOTION OF THE MOVING BODY. MAGNITUDE HAS 'BEFORE' AND 'AFTER' WHICH ARE TRANSLATED TO TIME, TOO. THESE THREE ARE CONTINUOUS AND DIVISIBLE 'QUANTA'. TIME IS THE NUMBER OF MOVEMENT IN RESPECT OF 'BEFORE' AND 'AFTER'. TIME IS RELATED TO SOUL. THE 'NOW' HOLDS TOGETHER AND DIVIDES THE PAST AND THE FUTURE AND, UNCEASINGLY FLOWING, PRODUCES TIME AND MAKES IT CONTINUOUS. TIME IS ETERNAL BECAUSE THE 'NOW' IS A MIDDLE, THE BEGINNING OF THE FUTURE AND THE END OF THE PAST.

- ZUBER, R. PRESUPPOSITIONAL AMBIGUITY. LOG ANAL 16,443-449 S-D 73.
- ZUCCHI, HERNAN. EL NIHILISMO DE GORGAS. ENSAY ESTUD 10-22 AP 74.
- ZUCKER, J. THE CORRESPONDENCE BETWEEN CUT-ELIMINATION AND NORMALIZATION. ANNALS MATH LOG 7,1-9 S 74.

LET S AND N BE, RESPECTIVELY, THE SEQUENT CALCULUS AND NATURAL DEDUCTION FORMULATIONS OF THE NEGATIVE FRAGMENT OF INTUITIONISTIC PREDICATE LOGIC. WE PROVE THERE IS A CORRESPONDENCE BETWEEN CUT-ELIMINATION IN S AND NORMALIZATION IN N. THIS, TOGETHER WITH THE STRONG NORMALIZATION THEOREM FOR N, YIELDS A STRONG CUT-ELIMINATION THEOREM FOR S. HOWEVER THE CORRESPONDENCE DOES NOT EXTEND TO INTUITIONISTIC LOGIC WITH DISJUNCTION. IN FACT, WE GIVE AN EXAMPLE OF A NON-TERMINATING CUT-ELIMINATION PROCEDURE IN THE SEQUENT CALCULUS WITH DISJUNCTION.

- ZUNIGA, J A. CRITICAL ANALYSIS AND ITS SUBJECT MATTER. J AES ART CRIT 32,229-237 WINT 73.

THIS PAPER CONSTITUTES AN INDICATION OF WHAT THE ADEQUATE SUBJECT MATTER FOR METACRITICAL ANALYSIS MIGHT BE. 'ADEQUATE' IS UNDERSTOOD IN TERMS OF DIRECTIONS IMPLICITLY CONTAINED IN RECENT ANALYTICAL AESTHETICS. THREE QUARTERS OF THE PAPER, THEN, IS SPENT CRITICIZING A TYPICALLY MISGUIDED DISCUSSION, NOTABLY ONE THAT TREADS ON THE SUBJECTIVE-OBJECTIVE DICHOTOMY. THIS RESULTS IN A BRIEF ANALYSIS OF THE LOGIC OF AESTHETIC CONCEPTS. HAVING EXPOSED SUCH APPARENT ERRORS OF DIRECTION, THE FINAL PART SUGGESTS THAT CONCRETE SAMPLES OF THE CRITICAL TRADE ARE THE PROPER 'EXPLICANDA' FOR THE METACRITIC.

- ZVAN, ANTUN. ECSTASY AND HANGOVER OF A REVOLUTION. PRAXIS 475-486 1971.

ONCE IN POWER SOCIALISM IS CHARACTERIZED BY SOCIAL CYCLOTHYNYA IN WHICH REVOLUTIONARY ENTHUSIASM GIVES WAY TO MELANCHOLY OR EVEN DEPRESSION. KARL MARX NOTICED THIS PHENOMENON WHILE ANALYZING BOURGEOIS REVOLUTIONS (THE EIGHTEENTH BRUMAIRE). THE AUTHOR EXAMINES WHY THE SAME PROCESS OCCURS IN SOCIALIST REVOLUTIONS EXPRESSING THE VIEW THAT SUCH AN ATTITUDE IS MOSTLY DUE TO (1) THE FAILURE OF SOCIALIST REVOLUTIONS TO GO BEYOND POLITICAL LIMITS (2) THE STRONG BUILD-UP OF POLITICAL BUREAUCRACY; (3) THE UNDEVELOPMENT OF THE WORKING CLASS; AND (4) THE CRISIS OF THEORY AND ORGANIZATIONAL PATTERNS OF SOCIALIST MOVEMENT.\*

- ZVARA, ANDREW A. ON CLAIMING TO KNOW AND FEELING SURE. PHIL STUD 24,272-274 JL 73 (LLBA).

A D WOODLEY'S CLAIM (IN "KNOWLEDGE AND BELIEF," OXFORD UNIVERSITY PRESS, 1967) THAT FEELING SURE IS A NECESSARY CONDITION FOR BEING JUSTIFIED IN CLAIMING TO KNOW IS REFUTED. A PROPOSAL THAT A MAN CAN BE UNSURE ABOUT SOMETHING AND STILL BE JUSTIFIED IN CLAIMING TO KNOW IT IS OFFERED. EXAMPLES ARE PRESENTED WHICH DEMONSTRATE THE POSSIBILITY OF CLAIMING TO KNOW SOMETHING IN SPITE OF NOT BEING SURE OF IT AND OF CLAIMING TO KNOW IN SPITE OF GOOD REASONS AGAINST SO CLAIMING. THE CONCLUSION IS THAT FEELINGS OF UNCERTAINTY CAN ARISE IN THE FACE OF EVIDENCE FOR CERTAINTY, AND THAT THE EXISTENCE OF ONE GOOD REASON AGAINST CLAIMING TO KNOW DOESN'T PRECLUDE THE EXISTENCE OF OTHER REASONS WHICH COULD JUSTIFY THE CLAIM.\*

- ZYGMUNT, JAN. ON THE SOURCES OF THE NOTION OF THE REDUCED PRODUCT. REP MATH LOG 1,53-67 1973.

THIS IS A HISTORICAL AND SURVEY PAPER. IT IS WRITTEN FOR THE PURPOSE OF INVESTIGATING THE DEVELOPMENT OF THE NOTION OF THE REDUCED PRODUCT: A 'PREHISTORY'--RESULTS OF SKOLEM AND HEWITT AND THE 1955-1962 PERIOD--BASIC RESULTS OF LOS, TARSKI, SCOTT, FRAYNE, MOREL, KOCHEN AND KEISLER. REFERENCES CONTAIN 69 ITEMS OF

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## GUIDANCE ON THE USE OF THE BOOK REVIEW INDEX

The Book Review Index lists in alphabetical order the authors of books reviewed in philosophy journals. If the book has no author, it is listed under "\_\_\_\_\_." Each entry also includes the title of the book, the publisher, and the place and date of publication. Under each entry is listed the name of the reviewer, the journal in which the review appeared, along with the volume, pagination and date.

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